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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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باب 13 شهادة عمار رضي الله عنه و ظهور بغى الفئة الباغية بعد ما كان أبين من الشمس الضاحية و شهادة غيره من أتباع الأئمة الهادية

CHAPTER 13 – MARTYRDON OF AMMAR BIN YASSER^{ra}, AND EMERGENCE OF REBELLION OF THE REBEL GROUP AFTER WHAT WAS CLEARER THAN THE BRIGHT SUN, AND MARTYRDOM OF OTHERS FROM THE FOLLOWERS OF THE GUIDING IMAMS^{asws}

364- ج، الإحتجاج روي عن الصادق ع أنه لما قُتل عمار بن ياسر رحمه الله عليه ارتعدت فرائص خلق كثير و قالوا قد قال رسول الله ص عمارٌ تقتله الفئة الباغية

(The book) 'Al Ihtijaj' –

'It is reported from Al-Sadiq^{asws}: 'When Ammar Bin Yasser^{ra}, may Allah^{azwj} have Mercy on him^{ra}, was killed, the limbs of a lot of people trembled, and they said, 'Rasool-Allah^{saww} had said: 'Ammar^{ra} would be killed by the rebel group'.

فدخل عمرو بن العاص على معاوية فقال يا أمير المؤمنين قد هاج الناس و اضطربوا قال لما ذا قال قُتل عمار قال فما ذا قال أ ليس قال رسول الله ص تقتله الفئة الباغية

Amro Bin Al-Aas entered to see Muawiya, he said, 'O commander of the faithful! The people are agitated and they are restless'. He said, 'What for?' He said, 'Ammar^{ra} is killed'. He said, 'So what?' He said, 'Hasn't Rasool-Allah^{saww} said the rebel group would kill him?'

فقال له معاوية دحضت في قولك أ نحن قتلناه إنما قتلته علي بن أبي طالب لما ألقاه بين رماحنا

Muawiya said to him, 'You have been confuted in your words. Did we kill him? But rather Ali^{asws} Bin Abu Talib^{asws} killed him when he^{asws} cast him^{ra} to be between our spears'.

فأنصل ذلك بعلي بن أبي طالب ع فقال فإذا رسول الله ص هو الذي قتل حمزة و ألقاه بين رماح المشركين.

That was communicated to Ali^{asws} Bin Abu Talib^{asws}. He^{asws} said: 'So, then (it means) Rasool-Allah^{saww} killed Hamza^{as} and cast him^{as} between the spears of the Polytheists".¹

365 - لي، الأماالي للصدوق ابن موسى عن الأسدي عن النخعي عن إبراهيم بن الحكم عن محمد بن الفضل عن مسعود الملائني عن حبة الغري قال: أبصر عبد الله بن عمرو رجلين يختصمان في رأس عمار رضي الله عنه يقول هذا أنا قتلته و يقول هذا أنا قتلته فقال ابن عمرو يختصمان أيهما يدخل النار أولاً

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Ibrahim Bin Al Hakam, from Muhammad Bin Al Fuzeyl, from Masoud Al Mulaie, from Habbat Al Urny who said,

¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 364

‘Abdullah Bin Amro sighted two men disputing regarding the head of Ammar^{ra} saying, ‘This one, I killed him^{ra}’, and this one was saying, ‘I killed him^{ra}’. Ibn Amro said, ‘They are disputing which of them would be entering the Fire first’.

ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ قَاتِلُهُ وَ سَائِلُهُ فِي النَّارِ

Then he said, ‘I heard Rasool-Allah^{saww} saying his^{asws} killer and his^{asws} plunderer would be in the Fire’.

فَبَلَغَ ذَلِكَ مُعَاوِيَةَ لَعَنَهُ اللَّهُ فَقَالَ مَا نَحْنُ قَتَلْنَاهُ وَ إِنَّمَا قَتَلَهُ مَنْ جَاءَ بِهِ

That reached Muawiya, may Allah^{azwj} Curse him. He said, ‘It was not us who killed him^{ra}, and rather he killed him^{ra}, the one who came with him^{ra}’.

قَالَ الصَّدُوقُ رَحِمَهُ اللَّهُ يَلْزِمُهُ عَلَى هَذَا أَنْ يَكُونَ النَّبِيُّ ص قَاتِلَ حَمَزَةَ رَضِيَ اللَّهُ عَنْهُ وَ قَاتِلَ الشَّهْدَاءِ مَعَهُ لِأَنَّهُ ص هُوَ الَّذِي جَاءَ بِهِمْ.

Al-Sadouq (the author) said, ‘It necessitates upon this (logic) that the Prophet^{saww} happens to the killer of Hamza^{as}, (Nouzobillah) and killer of the ones martyred along with him^{as}, because he^{saww} is the one who came with them’.²

366 - لي، الأمايلي للصدوق وَ بَحَثْنَا الْإِسْنَادَ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ سَعْدِ بْنِ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى الْعَبْسِيِّ قَالَ: لَمَّا قُتِلَ عُثْمَانُ أَتَوْا حَدِيثَهُ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ قُتِلَ هَذَا الرَّجُلُ وَ قَدْ اخْتَلَفَ النَّاسُ فَمَا تَقُولُ

(The book) ‘Al Amaali’ of Al Sadouq – And by this chain from Ibrahim Bin Al Hakam, from Ubeydullah Bin Musa, from Sa’ad Bin Aws, from Bilal Bin Yahya Al Absy who said,

‘When Usman was killed, they came to Huzeyfa and said, ‘O servant of Allah^{azwj}! This man has been killed and the people have differed, so what are you saying?’

قَالَ أَمَّا إِذَا أَتَيْتُمْ فَأَجْلِسُونِي قَالَ فَأَسْنَدُوهُ إِلَى صَدْرِ رَجُلٍ مِنْهُمْ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَبُو الْيَقْظَانِ عَلَى الْفِطْرَةِ ثَلَاثَ مَرَّاتٍ لَنْ يَدَعَهَا حَتَّى يَمُوتَ.

He said, ‘But, since you have come, then (make me) sit up’. They leaned him to the chest of a man from them. He said, ‘I heard Rasool-Allah^{saww} saying: ‘Abu Al-Yaqza (Ammar^{ra}) is upon the nature’ – three time, ‘He^{ra} will not leave it until he^{ra} dies’.³

367 - ما، الأمايلي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمُقْرِي عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ الْقُضَلِيِّ بْنِ دُكَيْنٍ عَنْ مُوسَى بْنِ قَيْسٍ عَنِ الْحُسَيْنِ بْنِ أَصْبَاطٍ قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ رَحِمَهُ اللَّهُ يَقُولُ عِنْدَ تَوَجُّهِهِ إِلَى صِفِّينَ اللَّهُمَّ لَوْ أَعْلَمْتُ أَنَّهُ أَرْضَى لَكَ أَنْ أُرْمِيَ بِنَفْسِي مِنْ فَوْقِ هَذَا الْجَبَلِ لَرَمَيْتُ بِهَا وَ لَوْ أَعْلَمْتُ أَنَّهُ أَرْضَى لَكَ أَنْ أُوقِدَ لِنَفْسِي نَارًا فَأَوْقَعَ فِيهَا لَفَعَلْتُ وَ إِنِّي لَا أَقَاتِلُ الشَّامَ إِلَّا وَ أَنَا أُرِيدُ بِذَلِكَ وَجْهَكَ وَ أَنَا أُرْجُو أَنْ لَا تُخَيِّبَنِي وَ أَنَا أُرِيدُ وَجْهَكَ الْكَرِيمَ.

² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 365

³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 366

(The book) 'Al Amaali' of the sheyk Al Tusi – Al Mufeed, from Muhammad Bin Al Hassan Al Muqry, from Al Hassan Bin Ali Bin Abdullah, from Isa Bin Mihran, from Al Fazl Bin Dukeyn, from Musa Bin Qys, from Al Husayn Bin Asbat who said,

'I heard Ammar Bin Yasser^{ra} saying during his^{ra} heading to Siffeen, 'O Allah^{azwj}! If I^{ra} knew there was Pleasure for You^{azwj} that I^{ra} throw myself from above this mountain, I^{ra} would throw myself from it, and if I^{ra} knew that there is Pleasure for You^{azwj} that I^{ra} ignite a fire for myself and fall into it, I^{ra} would do so, and I^{ra} am not fighting the (people of) Syria except that I^{ra} intend Your^{azwj} Face with that, and I^{ra} hope that You^{azwj} will not disappoint me^{ra}, and I^{ra} intend Your^{azwj} Honourable Face''⁴.

368 - ص، قصص الأنبياء عليهم السلام الصدوق عن أحمد بن محمد الشحام عن عبد الرحمن بن أبي حاتم عن عمر الأودي عن سفيان عن حبيب بن أبي ثابت عن أبي البختري قال: قال عمار رضي الله عنه يوم صفين اثنيون بشرية لبن فأتني فشربت ثم قال إن رسول الله ص قال إن آخر شرية تشرؤها من الدنيا شرية لبن

(The book) 'Qasas Al Anbiya' – Al Sadouq, from Ahmad Bin Muhammad Al Shahham, from Abdul Rahman Bin Abu Hatim, from Umar Al Awdy, from Sufyan, from Habeeb Bin Abu Sabit, from Abu Al Bakhtari who said,

'Ammar^{ra} said on the day of Siffeen, 'Bring me^{ra} a drink of milk'. It was brought and he^{ra} drank, then said, 'Rasool-Allah^{saww} had said: 'The last drink you^{ra} (Ammar^{ra}) would drink from the world would be a drink of milk'.

ثم تقدم فقتل فلما قُتل أخذ خزيمة بن ثابت سيفه فقاتل وقال سمعت رسول الله ص يقول يقتل عماراً الفئة الباغية وقاتله في النار فقال معاوية ما نحن قتلناه إنما قتلناه من جاء به.

Then he^{ra} advanced. When he^{ra} was killed, Khuzeyma Bin Sabit took his^{ra} sword and fought, and said, 'I heard Rasool-Allah^{saww} saying: 'Ammar^{ra} will be killed by the rebel group, and his^{ra} killer would be in the Fire'. Muawiya said, 'It was not us who killed him^{ra}, but rather he was killed by the one who came with him^{asws}'⁵.

369 - يج، الخرائج و الجرائح زوي عن أم سلمة قالت كان عمار ينقل اللبن بمسجد رسول الله ص وكان ص يمسح الثراب عن صدره و يقول تقتلك الفئة الباغية.

(The book) 'Al Kharaij Wa Al Jaraih' –

From Umm Salama^{ra} having said: 'Ammar^{ra} was carrying the milk at the Masjid of Rasool-Allah^{saww}, and he^{saww} wiped the dust from his^{ra} chest and said: 'The rebel group would kill you^{ra}'⁶.

370 - قب، المناقب لابن شهر آشوب: كثر أصحاب الحديث على شريك و طالبه بأنه يحدثهم بقول النبي ص تقتلك الفئة الباغية فغضب و قال أ تدرن أن لا فخر لعلي أن يقتل معه عمار إنما الفخر لعمار أن يقتل مع علي ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 367

⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 368

⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 369

‘The companions (narrators) of Hadeeth have frequented upon Shereek and they sought him to narrate the words of the Prophet^{saww}: ‘The rebel group will kill you^{ra}’. He was angered and said, ‘Do you know that there is no pride for Ali^{asws} Ammar^{ra} was killed with him^{asws}, but rather the pride is for Ammar^{ra} that he^{ra} was killed with Ali^{asws}’.⁷

371 - كش، رجال الكشي ابن قتيبة عن الفضل عن محمد بن سنان عن حمزان عن أبي جعفر ع قال: قلت ما تقول في عمارة قال رحمه الله عمارة كثر هذا ثلاثاً قاتل مع أمير المؤمنين ع و قتل شهيداً

(The book) ‘Rijal Kashy’ – Ibn Quteyba, from Al Fazl, from Muhammad Bin Sinan, from Humran,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said, ‘What are you^{asws} saying regarding Ammar^{ra}?’ He^{asws} said: ‘May Allah^{azwj} have Mercy on Ammar^{ra}’ – repeating this thrice. ‘He^{ra} was killed with Amir Al-Momineen^{asws} as a martyr’.

قال قلت في نفسي ما تكون منزلة أعظم من هذه المنزلة فالتفت إلي فقال لك تقول مثل الثلاثة هيهات هيهات قال قلت و ما علمه أنه يقتل في ذلك اليوم

He (the narrator) said, ‘I said within myself, ‘A status cannot happen to be greater than this status’. He^{asws} turned towards me and said, ‘Perhaps you are saying like the three (Salman^{ra} and Abu Zarr^{ra} and Al-Miqdad^{ra})? Far be it! Far be it!’ I said, ‘And what made him^{asws} know that he^{ra} would be killed during that day?’

قال إنه لما رأى الحرب لا يزداد إلا شدة و القتل لا يزداد إلا كثرة ترك الصف و جاء إلى أمير المؤمنين فقال يا أمير المؤمنين هو هو قال ارجع إلى صفك فقال له ذلك ثلاث مرات كل ذلك يقول له ارجع إلى صفك

He^{asws} said: ‘When he^{ra} saw the war, it did not increase except the severity and the killing, he^{ra} did not increase except frequently leaving the row, and came to Amir Al-Momineen^{asws}. He^{ra} said, ‘O Amir Al-Momineen^{asws}! (This is) it! (This is) it!’ He^{asws} said: ‘Return to your^{ra} row!’ He^{ra} said that to him^{asws} three times, during all that he^{asws} was saying to him^{ra}: ‘Return to your^{ra} row’.

فلما أن كان في الثالثة قال له نعم فارجع إلى صفه و هو يقول

محمد و حزبه

اليوم ألقى الأجابة-

When it was during the third, he^{ra} said to him^{asws}, ‘Yes’. So, he^{ra} returned to his^{ra} row and he^{ra} was saying (a couplet), ‘Today I^{ra} shall meet the beloved Muhammad^{saww} and his^{saww} group’.⁸

372 - كش، رجال الكشي خلف بن محمد عن عبيد بن حمود عن هاشم بن القاسم عن شعبة عن إسماعيل بن أبي خالد قال سمعت قيس بن أبي حازم قال قال عمارة بن ياسر اذفوني في ثيابي فإني مخصم.

⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 370

⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 371

(The book) 'Rijal Al Kashy' – Khalaf Bin Muhammad, from Ubeyd Bin Mahmoud, from Hashim Bin Al Qasim, from Shu'ba, from Ismail Bin Abu Khalid who said, 'I heard Qays Bin Abu Hazim say,

'I heard Ammar Bin Yasser^{ra} said, 'Bury me^{ra} in my^{ra} clothes for I^{ra} am a disputant''.⁹

373- كَش، رجال الكشي خَلَفَ عَنْ عُيَيْدِ بْنِ حُمَيْدٍ عَنْ أَبِي نُعَيْمٍ عَنْ سُفْيَانَ عَنْ حَبِيبٍ عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: أَمَّا عَمَّارٌ يَوْمَئِذٍ بَلَبَنٍ فَصَحَّحَكَ ثُمَّ قَالَ قَالَ لِي رَسُولُ اللَّهِ ص آخِرُ شَرَابٍ تَشْرَبُهُ مِنَ الدُّنْيَا مَذْقَةٌ مِنْ لَبَنٍ حَتَّى تَمُوتَ

(The book) 'Rijal Al Kashy' – Khalaf, from Ubeyd bin Humeyd, from Abu Nueym, from Sufyan, from Habeeb, from Abu Al Bakhtary who said,

'Ammar^{ra} was brought some milk on that day, and he^{ra} laughed, then said, 'Rasool-Allah^{saww} had said to me^{ra}: 'The last drink you^{ra} will drink from the world would be thin milk (mixed with water) until you^{ra} die'.

فِي خَبَرٍ آخَرَ أَنَّهُ قَالَ آخِرُ زَادِكَ مِنَ الدُّنْيَا ضَيَّاحٌ مِنْ لَبَنٍ.

In another report, he^{saww} had said: 'The last of your provisions in the world be milk mixed with water''.¹⁰

374- كَش، رجال الكشي خَلَفَ عَنِ الْفَتْحِ بْنِ عَمْرِو الْوَرَّاقِ عَنْ يَزِيدَ بْنِ هَارُونَ عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ عَنْ أَسْوَدَ بْنِ مَسْعَدَةَ عَنْ حَنْظَلَةَ بْنِ خُوَيْلِدٍ قَالَ: إِنِّي لَجَالِسٌ عِنْدَ مُعَاوِيَةَ إِذْ أَتَاهُ رَجُلَانِ يَخْتَصِمَانِ فِي رَأْسِ عَمَّارٍ يَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو لِيَطْبُ بِهِ أَخَذَكُمْ نَفْساً لِصَاحِبِهِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَةُ

(The book) 'Rijal Kashy' – Khalaf, from Al Fatah Bin Amro Al Waraq, from Yazeed Bin Haroun, from Al Awwam Bin Hawshab, from Aswad Bin Mas'ada, from Hanzala Bin Khuweylid who said,

'I was seated in the presence of Muawiya when two men came to him disputing regarding the head of Ammar^{ra}, each one of them was saying, 'I killed him^{ra}'. Abdullah Bin Amro said, 'Let one of you feel good himself for his companion, for I heard Rasool-Allah^{saww} saying the rebel group would kill him^{ra}'.

فَقَالَ مُعَاوِيَةُ لَا تُعْنِي عَنَّا بِجُنُونِكَ يَا ابْنَ عَمْرِو فَمَا بَالُكَ مَعَنَا قَالَ إِنِّي مَعَكُمْ وَ لَسْتُ أَقَاتِلُ إِنَّ أَبِي شَكَانِي إِلَى النَّبِيِّ ص فَقَالَ لِي رَسُولُ اللَّهِ أَطْعَمَ أَبَاكَ مَا دَامَ حَيًّا وَ لَا تَعْصِهِ فَإِنِّي مَعَكُمْ وَ لَسْتُ أَقَاتِلُ.

Muawiya said, 'You will not avail from us with your insanity, O Ibn Amro! So, what is the matter you are with us?' He said, 'I am with you and I am not fighting if my father complains to the Prophet^{saww}'. Rasool-Allah^{saww} had said to me: 'Obey your father for as long as you are alive and do no disobey him'. Thus, I am with you and I am not fighting''.¹¹

375- كَشَف، كشف الغمة فِي هَذَا الْحَرْبِ قُتِلَ أَبُو الْيَقْطَانِ عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ وَ قَدْ تَطَاهَرَتِ الرِّوَايَاتُ أَنَّ النَّبِيَّ ص قَالَ عَمَّارُ بْنُ يَاسِرٍ جَلَدَهُ بَيْنَ عَيْنَيْ تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَةُ.

⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 372

¹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 373

¹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 374

(The book) 'Kashf Al-Ghamma' – In this ware, Abu Al-Yaqzan, Ammar Bin Yasser^{ra} was kill, and the reports are supportive that the Prophet^{saww} said: 'Ammar Bin Yasser^{ra} is the skin between my^{saww} eyes, the rebel group would kill him^{ra}'.¹²

و فِي صَحِيحِ مُسْلِمٍ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَمَّارٍ يَقْتُلُكَ الْفِتْنَةُ الْبَاقِيَةُ.

And in Saheeh Muslim – From Umm Salama^{ra}: 'Rasool-Allah^{saww} said to Ammar^{ra}: 'The rebel group would kill you^{ra}'.¹³

قَالَ ابْنُ الْأَثِيرِ وَ خَرَجَ عَمَّارُ بْنُ يَاسِرٍ عَلَى النَّاسِ فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي لَوْ أَعْلَمْتُ أَنَّ رِضَاكَ فِي أَنْ أَقْذِفَ بِنَفْسِي فِي هَذَا الْبَحْرِ لَفَعَلْتُهُ اللَّهُمَّ إِنَّكَ تَعْلَمُ لَوْ أَنِّي أَعْلَمْتُ أَنَّ رِضَاكَ فِي أَنْ أَضَعُ طَبَّةَ سَيْفِي فِي بَطْنِي ثُمَّ أَخْجِي عَلَيْهَا حَتَّى تَخْرُجَ مِنْ ظَهْرِي لَفَعَلْتُ

Ibn Al Aseer said, 'And Ammar Bin Yasser^{ra} came out to the people. He^{ra} said, 'O Allah^{azwj}! You^{azwj} Know, if I^{ra} knew that Your^{azwj} Pleasure in is my^{ra} throwing myself into this sea, I^{ra} would do so. O Allah^{azwj}! You^{azwj} Know, if I^{ra} knew that Your^{azwj} Pleasure is in my^{ra} placing the top of my^{ra} sword in my belly until it comes out from my^{ra} back, I^{ra} would do so.

وَ إِنِّي لَا أَعْلَمُ الْيَوْمَ عَمَلًا أَرْضَى لَكَ مِنْ جِهَادِ هَؤُلَاءِ الْفَاسِقِينَ وَ لَوْ أَعْلَمْتُ عَمَلًا هُوَ أَرْضَى لَكَ مِنْهُ لَفَعَلْتُهُ وَ اللَّهُ

And today I^{ra} don't know of any deed which would Please You^{azwj}, from fighting against these people, the mischief-makers, and if I^{ra} knew of any deed which would be of Pleasure for You^{azwj} from it, I^{ra} would do so. By Allah^{azwj}!

إِنِّي لَأَرَى قَوْمًا لَيَضْرِبَنَّكُمْ ضَرْبًا يَرْتَابُ مِنْهُ الْمُبْطِلُونَ وَ اللَّهُ لَوْ ضَرَبُونَا حَتَّى نَلْعُونَا سَعَفَاتِ هَجَرَ لَعَلِمْنَا أَنَّا عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى الْبَاطِلِ

I^{ra} see a people who will be striking you (army) such strikes, the false ones would doubt from it. By Allah^{azwj}! If they strike us until we reach branches of the palm trees, we would know that we are upon the truth and they are upon the falsehood'.

ثُمَّ قَالَ مَنْ يَبْتَغِي رِضْوَانَ رَبِّهِ فَلَا [لَا] يَرْجِعْ إِلَى مَالٍ وَ لَا وَلَدٍ فَأَتَاهُ عِصَابَةٌ فَقَالَ اقْصِدُوا بَنَاهُ هَؤُلَاءِ الْقَوْمِ الَّذِينَ يَطْلُبُونَ بَدَنَ عُثْمَانَ وَ اللَّهُ مَا أَرَادُوا الطَّلَبَ بَدَنِهِ وَ لَكِنَّهُمْ ذَاقُوا الدُّنْيَا وَ اسْتَحْقَبُوهَا وَ عَلِمُوا أَنَّ الْحَقَّ إِذَا لَرِمَهُمْ حَالَ بَيْنَهُمْ وَ بَيْنَ مَا يَتَمَرَّغُونَ فِيهِ مِنْهَا

Then he^{ra} said, 'One who seeks the Pleasure of his Lord^{azwj}, he will not return to wealth, nor children'. A group came to him^{ra}. He^{ra} said, 'Aim with us to these people, the ones who are seeking the blood of Usman. By Allah^{azwj}! They do not want the seeking of his blood, but they are tasting the world and they are liking it, and they know what the truth is, when it is necessitated to them, would form a barrier between them and what they are wallowing in from it.

وَ لَمْ يَكُنْ لَهُمْ سَابِقَةٌ يَسْتَحِقُّونَ بِهَا طَاعَةَ النَّاسِ وَ الْوَلَايَةَ عَلَيْهِمْ فَخَدَعُوا أَتْبَاعَهُمْ بِأَنْ قَالُوا إِمَامُنَا قُتِلَ مَظْلُومًا لِيَكُونُوا بِذَلِكَ جَبَابِرَةً وَ مُلُوكًا فَبَلَعُوا مَا تَرَوْنَ وَ لَوْ لَا هَذِهِ الشُّبْهَةُ مَا تَبِعَهُمْ رِجَالٌ مِنَ النَّاسِ

¹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 a

¹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 b

And there does not happen to be any precedence for them they can be deserving obedience of the people and the governance upon them. They deceived their followers by saying, 'Our leader has been killed unjustly', for them to become tyrants and kings by doing that. They have reached what you are seeing, and had it not been for this dubiousness, no two men from the people would have followed them'.

اللَّهُمَّ إِنَّ نَصْرَنَا فَطَالَ مَا نَصَرْتَ وَ إِنْ تَجَعَلْهُمْ الْأَمْرَ فَادْخِرْهُمْ بِمَا أَحْدَثُوا فِي عِبَادِكَ الْعَذَابَ الْأَلِيمَ

O Allah^{azwj}! If you Make us victorious, then prolong what the victory is, and if You^{azwj} were to Make the command to be for them, then Reserve for them the painful punishment due to what they had innovated among Your^{azwj} servants'.

ثُمَّ مَضَىٰ وَ مَعَهُ الْعِصَابَةُ فَكَانَ لَا يَمُرُّ بِوَادٍ مِنْ أَوْدِيَةِ صِفِّينَ إِلَّا تَبِعَهُ مَنْ كَانَ هُنَاكَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص ثُمَّ جَاءَ إِلَىٰ هَاشِمِ بْنِ عُثْبَةَ بْنِ أَبِي الْوَقَاصِ وَ هُوَ الْمِرْقَالُ وَ كَانَ صَاحِبَ رَايَةٍ عَلِيٍّ ع

Then he^{ra} went and the group was with him^{ra}, and it so happened that he^{ra} did not pass by any valley from the valleys of Siffeen except the ones over there from the companions of Rasool-Allah^{saww} followed him^{ra}. Then he^{ra} came to Hashim Bin Utba Bin Abu Al-Waqas, and he is Al-Mirqal, and he was a flag bearer of Ali^{asws}.

فَقَالَ يَا هَاشِمُ أَعَوْرًا وَ جُنْبًا لَا خَيْرَ فِي أَعْوَرَ لَا يَعْشَى النَّاسُ ارْكَبْ يَا هَاشِمُ فَرَكِبَ وَ مَضَىٰ مَعَهُ وَ هُوَ يَقُولُ

أَعْوَرَ يَنْبَغِي أَفْلَهُ مَحَلًّا قَدْ عَالَجَ الْحَيَاةَ حَتَّىٰ مَلَأَ

He^{ra} said, 'O Hashim! Are you ashamed or a coward? There is neither any good in shame nor let the people cheat you, O Hashim'. He rode and went with him^{ra} and he was saying (a couplet), '*Shameful is the rebellion of its people who have treated the life until they amassed wealth*'.

وَ عَمَّارٌ يَقُولُ تَقَدَّمَ يَا هَاشِمُ الْجَنَّةُ تَحْتَ ظِلَالِ السُّيُوفِ وَ الْمَوْتُ تَحْتَ أَطْرَافِ الْأَسَلِ وَ قَدْ فَتَحَتْ أَبْوَابُ السَّمَاءِ وَ زُيِّنَتْ الْخُورُ الْعِينُ

الْيَوْمَ أَلْقَى الْأَجِبَةَ مُحَمَّدًا وَ حِزْبَهُ

And Ammar said, 'Advance, O Hashim, to the Paradise under the shade of the swords, and the death is beneath the reeds in the outskirts, and the doors of the sky have been opened, and the maiden Houries have adorned (prose), today I^{ra} shall meet the beloved Muhammad^{saww} and his^{saww} party'.

وَ تَقَدَّمَ حَتَّىٰ دَنَا مِنْ عَمْرٍو بْنِ الْعَاصِ فَقَالَ يَا عَمْرٍو بَعْتَ دِينَكَ بِمِصْرَ تَبَّ لَكَ تَبَّ لَكَ فَقَالَ لَا وَ لَكِنْ أَطْلُبُ بِدَمِ عُثْمَانَ

And he^{ra} went ahead until he was close from Amro Bin Al Aas. He^{ra} said, 'O Amro! You have sold your religion for Egypt. Perdition be to you! Perdition be to you!' He said, 'No, but I am seeking the blood of Usman'.

قَالَ لَهُ هَيْهَاتَ أَشْهَدُ عَلَى عِلْمِي فِيكَ أَنَّكَ لَا تَطْلُبُ بِشَيْءٍ مِنْ فِعْلِكَ وَجْهَ اللَّهِ تَعَالَى وَ إِنَّكَ إِنْ لَمْ تُقْتَلِ الْيَوْمَ تَمُتُ عَدَاً فَانْظُرْ إِذَا أُعْطِيَ النَّاسُ عَلَى قَدَرِ نِيَّاتِهِمْ مَا نَيْتَكَ لِغَدٍ فَإِنَّكَ صَاحِبُ هَذِهِ الرَّايَةِ ثَلَاثًا مَعَ رَسُولِ اللَّهِ ص وَ هَذِهِ الرَّايَةُ مَا هِيَ بِأَبَرَّ وَ لَا أَتْقَى ثُمَّ قَاتَلَ عَمَّارٌ وَ لَمْ يَرْجِعْ وَ قُتِلَ

He^{ra} said, 'Far be it! I^{ra} testify upon my^{ra} knowledge regarding you, you are not seeking the Face of Allah^{azwj} the Exalted with anything from your deeds, and you, if you are not killed today, you will die tomorrow anyway, therefore consider when people would be given in accordance to their intentions, what your intention is for tomorrow, for you were a bearer of three flags with Rasool-Allah^{saww}, and this fourth, is neither more righteous nor more pious'. Then Ammar^{ra} fought and did not return, and was killed.

قَالَ حَبَّهٌ بْنُ جُوَيْنٍ الْعُزْبِيُّ قُلْتُ لِحَدِيثَةِ بَنِي الْيَمَانِ حَدَّثَنَا فَإِنَّا نَخَافُ الْفِتْنَةَ فَقَالَ عَلَيْكُمْ بِالْفِتْنَةِ الَّتِي فِيهَا ابْنُ سُمَيَّةٍ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ يَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَةُ النَّاكِبَةُ عَنِ الطَّرِيقِ وَ إِنَّ آخِرَ رِزْقِهِ ضَيَّاحٌ مِنْ لَبَنِ

Habbat Bin Juweyn Al-Urny said, 'I said to Huzeifa Bin Al-Yaman, 'Narrate to us for we fear the Fitna'. He said, 'Upon you is to be with the group wherein is the son^{ra} of Sumayya^{ra}, for Rasool-Allah^{saww} had said he^{ra} would be killed by the rebel group, the deviated from the path, and that the last sustenance would be a water-mixed milk'.

قَالَ حَبَّهٌ فَشَهِدَهُ يَوْمَ قُتِلَ يَقُولُ اثْنُونِي بِآخِرِ رِزْقِي لِي مِنَ الدُّنْيَا فَأُتِيَ بِضَيَّاحٍ مِنْ لَبَنِ فِي قَدَحٍ أُرْوَحَ بِخَلْقَةٍ حَمْرَاءَ فَمَا أَخْطَأَ حَدِيثُهُ مِقْيَاسَ شَعْرَةٍ فَقَالَ

تَحَدَّأُ وَ حِزْبُهُ

الْيَوْمَ أَلْقَى الْأَجَبَةَ

Habbat said, 'I witnessed him^{ra} saying on the day he^{ra} was killed, 'Bring me the sustenance for me^{ra} from the world'. Water-mixed milk was brought in a cup circulate with a rent ring. Huzeifa had not erred even a measurement of a hair. He^{ra} said (a couplet), 'Today I^{ra} meet the beloved Muhammad^{saww} and his^{saww} party'.

وَ قَالَ وَ اللَّهُ لَوْ ضَرَبُونَا حَتَّى بَلَّغُونَا سَعَفَاتِ هَجَرَ لَعَلِمْتُ أَنَّنَا عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى الْبَاطِلِ ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ قِيلَ قَتَلَهُ أَبُو الْعَادِيَةِ وَ اجْتَرَّ رَأْسَهُ ابْنُ جَوَى السَّكْسَكِيِّ وَ كَانَ دُو الْكَالَاعِ سَمِعَ عَمْرُو بْنُ الْعَاصِ يَقُولُ قَالَ رَسُولُ اللَّهِ ص لِعَمَّارِ بْنِ يَاسِرٍ تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَةُ وَ آخِرُ شَرِبَةٍ تَشْرِبُهَا ضَيَّاحٌ مِنْ لَبَنِ.

And he^{ra} said, 'It they were to strike us until we reach the branches of the palm trees, I^{ra} would still know that we are upon the truth and they are upon the falsehood'. Then he^{ra} was killed. It is said Abu Al Adiya killed him^{asws}, and Ibn Juwey Al-Saksaky severed his^{ra} head, and Zul Kala'a heard Amro Bin Al-Aas saying, 'Rasool-Allah^{saww} said to Ammar Bin Yasser^{ra}: 'The rebel group will kill you^{ra} and the last drink you^{ra} will drink would be water-mixed milk''¹⁴.

وَ نُقِلْتُ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ قَالَ: شَهِدَ حُزْمَةُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ الْجَمَلَ وَ هُوَ لَا يَسْلُ سَيْفًا وَ صِفِّينَ وَ قَالَ لَا أَصْلِي أَبَدًا خَلْفَ إِمَامٍ حَتَّى يُقْتَلَ عَمَّارٌ فَانْظُرْ مَنْ يَقْتُلُهُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَةُ

And it was copied from (the book) 'Manaqib' of Al Khawarizmy who said,

¹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 c

'Khuzeyman Bin Sabit Al-Ansary witnessed (battle of) the camel and he did not unsheathe a sword, and (battle of) Siffeen, and he said, 'I will not unsheathe it, ever, behind any leader until Ammar^{ra} is killed, so I can look at who killed him^{ra}, for I heard Rasool-Allah^{saww} saying the rebel group would kill him^{ra}'.

قَالَ فَلَمَّا قُتِلَ عَمَّارٌ قَالَ خُزَيْمَةُ قَدْ حَانَتْ لِي الصَّلَاةُ ثُمَّ اقْتَرَبَ فَقَاتَلَ حَتَّى قُتِلَ وَكَانَ الَّذِي قَتَلَ عَمَّاراً أَبُو عَادِيَةَ الْمُزَيِّ طَعَنَهُ بِرُمْحٍ فَسَقَطَ وَكَانَ يَوْمَئِذٍ يَفَاتِلُ وَهُوَ ابْنُ أَرْبَعٍ وَتِسْعِينَ سَنَةً فَلَمَّا وَقَعَ أَكْبَ عَلَيْهِ رَجُلٌ فَاجْتَرَّ رَأْسَهُ

He (the narrator) said, 'When Ammar^{ra} was killed, Khuzeyman said, 'The Salat approached for me, then it drew near. They fought until he^{ra} was killed, and the one who killed Ammar^{ra} was Abu Adiya Al-Mury. He stabbed him^{ra} with a spear, and he^{ra} fell down, and on the day he^{ra} fought he^{ra} was ninety-four years old. When he^{ra} fell, a man leapt upon him and severed his^{ra} head.

فَأَقْبَلَا يَخْتَصِمَانِ كِلَاهُمَا يَقُولُ أَنَا قَتَلْتُهُ فَقَالَ عَمْرُو بْنُ الْعَاصِ وَاللَّهِ إِنْ يَخْتَصِمَانِ إِلَّا فِي النَّارِ فَسَمِعَهَا مُعَاوِيَةُ فَقَالَ لِعَمْرُو وَ مَا رَأَيْتُ مِثْلَ مَا صَنَعْتَ قَوْمٌ بَدَلُوا أَنْفُسَهُمْ دُونَنَا تَقُولُ لهُمَا إِنَّكُمَا تَخْتَصِمَانِ فِي النَّارِ فَقَالَ عَمْرُو هُوَ وَاللَّهِ ذَلِكَ وَ إِنَّكَ لَتَعْلَمُهُ وَ لَوِدِدْتُ أَنِّي مِثُّ قَبْلِ هَذَا بَعِشْرِينَ سَنَةً.

Two (men) came disputing, each one of them said, 'I killed him^{ra}'. Amro Bin Al-Aas said, 'By Allah^{azwj}! They are not disputing except regarding the Fire'. Muawiya heard it and he said to Amro, 'And I have not seen the like of what you did. A group exerted themselves besides us, you said to them, 'You are both disputing regarding the Fire'. Amro said, 'By Allah^{azwj}! It is that, and you know it, and I would have loved to have died before this by twenty years'.¹⁵

وَ بِالْإِسْنَادِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نَعْمُرُ الْمَسْجِدَ وَ كُنَّا نَحْمِلُ لَبَنَةً لَبَنَةً وَ عَمَّارٌ لَبَنَتَيْنِ لَبَنَتَيْنِ فَرَأَاهُ النَّبِيُّ ص فَجَعَلَ يَنْفُضُ الثُّرَابَ عَنْ رَأْسِ عَمَّارٍ وَ يَقُولُ يَا عَمَّارُ أَلَا تَحْمِلُ كَمَا يَحْمِلُ أَصْحَابُكَ قَالَ إِيَّيْ أُرِيدُ الْأَجْرَ مِنَ اللَّهِ تَعَالَى

And by the chain from Abu Saeed Al Khudry who said,

'We were building the Masjid and we were carrying one brick at a time, and Ammar^{ra} (was carrying) two bricks at a time. The Prophet^{saww} saw him^{asws} and he^{saww} went to shake off the dust from the head of Ammar^{ra} and said, 'O Ammar^{ra}! Why don't you^{ra} carry like what your^{ra} companions are carrying?' He^{ra} said, 'I^{ra} want the recompense of Allah^{azwj} the Exalted'.

قَالَ فَجَعَلَ يَنْفُضُ الثُّرَابَ عَنْهُ وَ يَقُولُ وَنَحْكَ تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَةُ تَدْعُوهُمْ إِلَى الْجَنَّةِ وَ يَدْعُونَكَ إِلَى النَّارِ

He (the narrator) said, 'He^{saww} went on shaking off the dust from him^{asws} and saying: 'Oh woe! The rebel group would kill you^{ra}. You^{asws} will call them to the Paradise and they would call you^{ra} to the Fire'.

وَ قَالَ عَمَّارٌ أَعُوذُ بِالرَّحْمَنِ أَطْنُهُ قَالَ مِنَ الْفِتَنِ.

And Ammar^{ra} said, 'I^{ra} seek Refuge with the Beneficent'. I think he^{ra} said, 'From the Fitna'.

¹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 d

وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ لِأَبِيهِ عَمْرٍو حِينَ قُتِلَ عَمَّارٌ أَمْ قَتَلْتُمْ عَمَّارًا وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَا قَالَ فَقَالَ عَمْرٍو لِمُعَاوِيَةَ أَسَمِعْتُ مَا يَقُولُ عَبْدُ اللَّهِ فَقَالَ إِنَّمَا قَتَلَهُ مِنْ جَاءَ بِهِ وَ سَمِعَهُ أَهْلُ الشَّامِ فَقَالُوا إِنَّمَا قَتَلَهُ مَنْ جَاءَ بِهِ

And Abdullah Bin Amro Bin Al-Aas said to his father Amro, when Ammar^{ra} was killed, 'You killed Ammar^{ra} and Rasool-Allah^{saww} had said what he^{saww} said?' Amro said to Muawiya, 'Did you hear what Abdullah said?' He said, 'But rather he killed him^{asws}, the one who came with him^{ra}'. And the people of Syria heard him and they said, 'But rather he killed him^{ra}, the one who came with him^{ra}'.

فَبَلَغَتْ عَلِيًّا ع فَقَالَ إِذَا يَكُونُ النَّبِيُّ ص قَاتِلَ حَمَزَةَ رَضِيَ اللَّهُ عَنْهُ لِأَنَّهُ جَاءَ بِهِ.

It reached Ali^{asws}. He^{asws} said: 'Then (by that logic) the Prophet^{saww} happens to be the killer of Hamza^{as} because he^{saww} had come with him^{as} (in the battle of Ohad)'.¹⁶

وَنُقِلْتُ عَنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: إِنِّي لَأَسِيرُ مَعَ مُعَاوِيَةَ فِي مُنْصَرَفِهِ مِنْ صِفِّينَ بَيْنَهُ وَ بَيْنَ عَمْرِو بْنِ الْعَاصِ قَالَ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي نُفَيْسٍ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ لِعَمَّارٍ وَجَلَّكَ يَا ابْنَ سُمَيَّةَ تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ

And it is copied from (the book) 'Musnad' of Ahmad Bin Hanbal, from Abdullah Bin Al Haris who said,

'I was travelling with Muawiya during his leaving from Siffeen, being between him and Amro Bin Al-Aas. Abdullah Bin Amro said, 'O father! Have you not heard Rasool-Allah^{saww} saying to Ammar^{ra}: 'Oh woe, Ibn Sumayya^{ra}, the rebel group would kill you^{ra}!'

قَالَ فَقَالَ عَمْرٍو لِمُعَاوِيَةَ أَلَا تَسْمَعُ مَا يَقُولُ هَذَا فَقَالَ مُعَاوِيَةُ مَا يَزَالُ يَأْتِينَا بِهَذِهِ أَمْ نَحْنُ قَتَلْنَاهُ إِنَّمَا قَتَلَهُ الَّذِينَ جَاءُوا بِهِ.

He (the narrator) said, 'Amro said to Muawiya, 'Did you not hear what this one said?' Muawiya said, 'He does not cease coming to us with faulting. Did we kill him^{ra}? But rather, they ones who came with him^{ra}, killed him^{ra}'.¹⁷

وَمِنْ مُسْنَدِ أَحْمَدَ أَيْضًا عَنْ مُحَمَّدِ بْنِ عُمَارَةَ بْنِ حُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: مَا زَالَ جَدِّي كَافًا سِلَاحَهُ يَوْمَ الْجَمَلِ حَتَّى قُتِلَ عَمَّارٌ بِصِفِّينَ فَسَلَّ سَيْفَهُ فَقَاتَلَ حَتَّى قُتِلَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَقْتُلُ عَمَّارًا الْفِتْنَةُ الْبَاغِيَّةُ.

And from (the book) 'Musnad' of Ahmad as well, from Muhammad Bin Umara Bin Khuzeyma Bin Sabit who said,

'My grandfather did not cease to restrain his weapons on the day of the camel until Ammar^{ra} was killed at Siffeen. Then he unsheathed his sword and fought until he was killed. He said, 'I heard Rasool-Allah^{saww} saying Ammar^{ra} would be killed by the rebel group'.¹⁸

وَمِنْ الْمُسْنَدِ عَنْ عَلِيِّ ع أَنَّ عَمَّارًا اسْتَأْذَنَ عَلَى النَّبِيِّ ص فَقَالَ الطَّيِّبُ الْمُطَيِّبُ انْذَن لَّهُ.

And from (the book) 'Musnad',

¹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 e

¹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 f

¹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 g

‘From Ali^{asws}: ‘Ammar^{ra} sought permission to see the Prophet^{saww}. He^{saww} said: ‘The good, the perfumed, give permission to him^{ra}’¹⁹.

وَمِنَ الْمَنَاقِبِ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ قَالَا أَتَيْنَا أَبَا أَيُّوبَ الْأَنْصَارِيَّ فَمَلْنَا يَا أَبَا أَيُّوبَ إِنَّ اللَّهَ أَكْرَمَكَ بِنَبِيِّهِ ص إِذْ أَوْحَى إِلَى رَاحِلَتِهِ فَبَرَكَتْ عَلَى بَابِكَ وَ كَانَ رَسُولُ اللَّهِ ص ضَيْفًا لَكَ فَضِيلَةً فَضَلَّكَ اللَّهُ بِهَا أَخْبَرَنَا عَنْ مُحَمَّدٍ عَنْ عَلِيٍّ

And from (the book) ‘Al Manaqib’, from Alqama and Al Aswad who both said,

‘Abu Ayoub Al-Ansari came to us. We said, ‘O Abu Ayoub! Allah^{azwj} has Honoured you with His^{azwj} Prophet^{saww} when He^{azwj} Revealed to his^{saww} camel and it knelt at your door, and Rasool-Allah^{saww} was a guest of yours. (It is) a merit Allah^{azwj} has Merited you with it. Inform us about your going out with Ali^{asws}’.

قَالَ فَإِنِّي أَقْسِمُ لَكُمْ أَنَّهُ كَانَ رَسُولُ اللَّهِ فِي هَذَا الْبَيْتِ الَّذِي أَنْتُمَا فِيهِ وَ لَيْسَ فِي الْبَيْتِ غَيْرُ رَسُولِ اللَّهِ وَ عَلِيٍّ خَالِسٍ عَنْ يَمِينِهِ وَ أَنَا عَنْ يَسَارِهِ وَ أَنْتُمْ قَائِمٌ بَيْنَ يَدَيْهِ إِذْ تَحَرَّكَ الْبَابُ فَقَالَ ع انْظُرْ مَنْ بِالْبَابِ

He said, ‘I swear to you both! Rasool-Allah^{saww} was in this very house with you are (now) in, and there wasn’t anyone in the house apart from Rasool-Allah^{saww}, and Ali^{asws} was seated on his^{saww} right and I was on his^{saww} left, and Anas was standing in front of him^{saww}, when the door was knocked. He^{saww} said: ‘Look who is at the door’.

فَخَرَجَ أَنْتُمْ وَ قَالَ هَذَا عَمَّارُ بْنُ يَاسِرٍ فَقَالَ افْتَحْ لِعَمَّارٍ الطَّيِّبِ الْمُطَهَّرِ فَفَتَحَ أَنْتُمْ وَ دَخَلَ عَمَّارٌ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص فَتَرَحَّبَ بِهِ وَ قَالَ إِنَّهُ سَتَكُونُ بَعْدِي فِي أُمَّتِي هَنَاتٌ حَتَّى يَخْتَلِفَ السَّيْفُ فِيمَا بَيْنَهُمْ وَ حَتَّى يَقْتُلَ بَعْضُهُمْ بَعْضًا وَ حَتَّى يَبْرَأَ بَعْضُهُمْ مِنْ بَعْضٍ

Anas went out and said, ‘This is Ammar Bin Yasser^{ra}’. He^{saww} said: ‘Open for Ammar^{ra}, the good, the perfumed’. Anas opened and Ammar^{ra} entered. He^{ra} greeted unto Rasool-Allah^{saww}, and he^{saww} was welcoming with him^{ra} and said: ‘Evil will be happening in my^{saww} community after me^{saww} to the extent that the swords would differ in what is between them, and until they kill each other, and until they disavow from each other.

فَإِذَا رَأَيْتَ ذَلِكَ فَعَلَيْكَ بِهَذَا الْأَصْلَحِ عَنْ يَمِينِي عَلِيٍّ بْنُ أَبِي طَالِبٍ ع وَ إِنْ سَلَكَ النَّاسُ كُلُّهُمْ وَادِيًا وَ سَلَكَ عَلِيٌّ وَادِيًا فَاسْلُكْ وَادِيَّ عَلِيٍّ وَ خَلِّ عَنِ النَّاسِ إِنْ عَلِيًّا لَا يَزِدُّكَ عَنْ هُدًى وَ لَا يَذِلُّكَ عَلَى رَذَى يَا عَمَّارُ طَاعَةُ عَلِيٍّ طَاعَتِي وَ طَاعَتِي طَاعَةُ اللَّهِ.

When you^{ra} see that, then upon you with to be with this short-haired one on my^{saww} right, Ali^{asws} Bin Abu Talib^{asws}, and if the people, all of them were to travel a valley but Ali^{asws} travels (another) valley, then travel the valley of Ali^{asws} and vacate from the people. Surely Allah^{azwj} will not return you from a guidance nor point you upon an annihilation. O Ammar^{ra}! Obeying Ali^{asws} is obeying me^{saww}, and obeying me^{saww} is obeying Allah^{azwj}.²⁰

376 - نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ حَفْصٍ عَنْ عَبَادِ بْنِ يَعْقُوبَ عَنْ عَلِيٍّ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ عَنْ عَمَّارٍ عَنْ أَبِيهِ عَنْ خَدِّهِ عَمَّارٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ص فِي بَعْضِ غَزَوَاتِهِ وَ قَتَلَ عَلِيٌّ ع أَصْحَابَ الْأَلْوِيَةِ وَ فَرَّقَ جَمْعَهُمْ وَ قَتَلَ عَمْرُو بْنُ عَبْدِ اللَّهِ الْجُمَحِيُّ وَ قَتَلَ شَيْبَةَ بْنِ نَافِعٍ أَتَيْتُ رَسُولَ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ عَلِيًّا قَدْ جَاهَدَ فِي اللَّهِ حَقَّ جِهَادِهِ

¹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 h

²⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 i

(The book) 'Kifayat Al Asar' – Abu Al Mufazzal Al Shaybani, from Muhammad Bin Al Husayn Bin Hafs, from Abbad Bin Yaqoub, from Ali Bin Hashim, from Muhammad Bin Abdullah, from Abu Ubeyda Bin Muhammad Bin Ammar, from his father,

'From his grandfather^{ra} Ammar^{ra} having said: 'I^{ra} was with Rasool-Allah^{saww} in one of his^{saww} military expeditions, and Ali^{asws} killed bearers of the (enemy) flags and divided their gathering, and killed Amro Bin Abdullah Al-Juhmy, and killed Shayba Bin Nafie, I^{ra} came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Ali^{asws} has fought for the Sake of Allah^{azwj} as is right of its Jihad'.

فَقَالَ لِأَنَّهُ مِنِّي وَ أَنَا مِنْهُ وَارِثُ عِلْمِي وَ قَاضِي دِينِي وَ مُنْجِزُ وَعْدِي وَ الْخَلِيفَةُ بَعْدِي وَ لَوْلَا هُ أَمْ يَعْرِفُ الْمُؤْمِنُ الْمُخَضُّ بَعْدِي خَزْنَةُ خَزْنِي وَ خَزْبُ اللَّهِ وَ سَلْمُهُ سَلْمِي وَ سَلْمِي سَلْمُ اللَّهِ

He^{saww} said: 'Because he^{asws} is from me^{saww} and I^{saww} am from him^{asws}, inheritor of my^{saww} knowledge, and payer of my^{saww} debts, and fulfiller of my^{saww} promises, and the caliph after me^{saww}, and had it not been for him^{asws}, the pure Momin would not have been recognise after me^{saww}. His^{asws} war is my^{saww} war and my^{saww} war is war of Allah^{azwj}, and his^{asws} peace is my^{saww} peace, and my^{saww} peace is peace of Allah^{azwj}.

أَلَا إِنَّهُ أَبُو سِبْطِي وَ الْأَئِمَّةُ بَعْدِي مِنْ صُلْبِهِ يُخْرِجُ اللَّهُ تَعَالَى الْأَئِمَّةَ الرَّاشِدِينَ وَ مِنْهُمْ مَهْدِي هَذِهِ الْأُمَّةُ

Indeed! He^{asws} is father^{asws} of my^{saww} two grandsons^{asws}, and the Imams^{asws} from after me^{saww} are from his^{asws} lineage. Allah^{azwj} the Exalted will Extract the guiding Imams^{asws}, and from them is Mahdi^{asws} of this community'.

فَقُلْتُ يَا أَبَايَ أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا هَذَا الْمَهْدِيُّ

I^{ra} said, 'May my^{ra} father^{ra} and my^{ra} mother^{ra} be (sacrificed) for you^{saww}, O Rasool-Allah^{saww}! What is this Al-Mahdi^{asws}?'

قَالَ يَا عَمَّارُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهْدَ إِلَيَّ أَنَّهُ يُخْرِجُ مِنْ صُلْبِ الْحُسَيْنِ أُمَّةً تِسْعَةً وَ التَّاسِعُ مِنْ وَلَدِهِ يَغِيْبُ عَنْهُمْ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

He^{saww} said: 'O Ammar^{ra}! Allah^{azwj} Blessed and Exalted Pacted to me^{saww} that He^{azwj} will Extract nine Imams^{asws} from the lineage of Al-Husayn^{asws}, and the ninth from his^{asws} sons^{asws} would disappear from them, and that is the Word of the Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30].**

يَكُونُ لَهُ عَيْبَةٌ طَوِيلَةٌ يَرْجِعُ عَنْهَا قَوْمٌ وَ يَثْبُتُ عَلَيْهَا آخَرُونَ فَإِذَا كَانَ فِي آخِرِ الزَّمَانِ يُخْرِجُ فَيَمْلَأُ الدُّنْيَا قِسْطًا وَ عَدْلًا وَ يُقَاتِلُ عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ وَ هُوَ سَمِّيَ وَ أَشْبَهَ النَّاسَ بِي

A prolonged occultation would happen for him^{asws}, a group would return from it and another would be steadfast upon it. When it will be the end of times, he^{asws} would emerge and fill the world with equity and justice, and he^{asws} will fight upon the interpretation just as

I^{saww} fought upon the Revelation, and he^{asws} would be of my^{saww} name and the most resembling of the people with me^{saww}.

يَا عَمَّارُ سَيَكُونُ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَاتَّبِعْ عَلِيًّا وَ حِزْبَهُ فَإِنَّهُ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ

O Ammar^{ra}! Fitna will be occurring after me^{saww}, so when that happens, then follow Ali^{asws} and his^{asws} party, for he^{asws} is with the truth and the truth is with him^{ra}.

يَا عَمَّارُ إِنَّكَ سَتَقَاتِلُ بَعْدِي عَلَى صِنْفَيْنِ النَّاكِثِينَ وَ الْقَاسِطِينَ ثُمَّ يَقْتُلُكَ الْفِئَةُ الْبَاغِيَّةُ

O Ammar^{ra}! You^{ra} will be fighting after me^{saww} along with Ali^{asws} at Siffeen against the allegiance-breakers, and the deviants, then the rebel group will kill you^{ra}.

قُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ ذَلِكَ عَلَى رِضَا اللَّهِ وَ رِضَاكَ قَالَ نَعَمْ عَلَى رِضَا اللَّهِ وَ رِضَايَ وَ يَكُونُ آخِرُ زَادِكَ شَرِبَةً مِنْ لَبَنٍ تَشْرِبُهُ

I^{ra} said, 'O Rasool-Allah^{saww}! Wouldn't that be upon the Pleasure of Allah^{azwj} and your pleasure?' He^{saww} said: 'Yes, upon the Pleasure of Allah^{azwj} and my^{saww} pleasure, and the last of your^{ra} provision would be a drink of milk you^{ra} will be drinking it'.

فَلَمَّا كَانَ يَوْمُ صِفِّينَ خَرَجَ عَمَّارُ بْنُ يَاسِرٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا أَخَا رَسُولِ اللَّهِ أَ تَأْذُنُ لِي فِي الْقِتَالِ قَالَ مَهْلًا رَحِمَكَ اللَّهُ

When it was the day of Siffeen, Ammar Bin Yasser went out to Amir Al-Momineen^{asws} and said to him^{asws}, 'O brother^{asws} of Rasool-Allah^{saww}! Will you^{asws} give permission to me^{ra} regarding the fighting?' He^{asws} said: 'No, may Allah^{azwj} be Merciful to you^{ra}'.

فَلَمَّا كَانَ بَعْدَ سَاعَةٍ أَعَادَ عَلَيْهِ الْكَلَامَ فَأَجَابَهُ بِمِثْلِهِ فَأَعَادَهُ ثَلَاثًا فَبَكَى أَمِيرُ الْمُؤْمِنِينَ ع فَظَنَرُ إِلَى عَمَّارٍ فَقَالَ يَا أَمِيرُ الْمُؤْمِنِينَ إِنَّهُ الْيَوْمَ الَّذِي وَصَفَ لِي رَسُولُ اللَّهِ ص

When it was after a while, he^{ra} repeated the speech to him^{asws}. He^{asws} answered him^{ra} with similar to it. He^{ra} repeated to him^{asws} for a third time. Amir Al-Momineen^{asws} cried. So, Ammar looked at him^{asws} and said, 'O Amir Al-Momineen^{asws}! It is the day which Rasool-Allah^{saww} had described to me^{ra}'.

فَنَزَلَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ بَعْلَتِهِ وَ عَائِقَ عَمَّاراً وَ وَدَّعَهُ ثُمَّ قَالَ يَا أَبَا الْيَقْظَانِ جَزَاكَ اللَّهُ عَنِ اللَّهِ وَ عَنْ نَبِيِّكَ خَيْرًا فَنِعَمَ الْأَخُ كُنْتُ وَ نِعَمَ الصَّاحِبُ كُنْتُ

Amir Al-Momineen^{asws} descended from his^{asws} mule and hugged Ammar^{ra} and bade him^{ra} farewell, then said; 'O Abu Al-Yaqzan! May Allah^{azwj} Recompense you^{ra} goodly on behalf of Allah^{azwj} and on behalf of your^{ra} Prophet^{saww}. You^{ra} were best of the brothers and were best of the companions '.

ثُمَّ بَكَى ع وَ بَكَى عَمَّارٌ ثُمَّ قَالَ وَ اللَّهُ يَا أَمِيرُ الْمُؤْمِنِينَ مَا تَبِعْتُكَ إِلَّا بِبَصِيرَةٍ فَلِئِي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ حُنَيْنٍ يَا عَمَّارُ سَتَكُونُ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَاتَّبِعْ عَلِيًّا وَ حِزْبَهُ فَإِنَّهُ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ وَ سَتَقَاتِلُ بَعْدِي النَّاكِثِينَ وَ الْقَاسِطِينَ فَجَزَاكَ اللَّهُ يَا أَمِيرُ الْمُؤْمِنِينَ عَنِ الْإِسْلَامِ أَفْضَلَ الْجُزْأِ فَلَقَدْ أَذَيْتَ وَ بَلَّغْتَ وَ نَصَحْتَ

Then he^{asws} cried, and Ammar^{ra} cried, then said, 'By Allah^{azwj}! O Amir Al-Momineen^{asws}! I^{ra} did not follow you^{asws} except by insight, for I^{ra} heard Rasool-Allah^{saww} saying one the day of (battle of) Hunayn: 'O Ammar! Fitna will be occurring after me^{saww}'. So, when that happens, then follow Ali^{asws} and his^{asws} party, for he^{asws} is with the truth and the truth is with him^{asws}, and after me^{saww} you^{ra} will be fighting the allegiance-breakers and the deviants'. O Amir Al-Momineen^{asws}! May Allah^{azwj} Recompense you^{asws} on behalf of Al-Islam, the most superior of the recompenses, for you^{asws} have fulfilled, and delivered, and advised'.

ثُمَّ رَكِبَ وَ رَكِبَ أَمِيرُ الْمُؤْمِنِينَ عَ ثُمَّ بَرَزَ إِلَى الْقِتَالِ ثُمَّ دَعَا بِشَرْبَةٍ مِنْ مَاءٍ فَقِيلَ مَا مَعَنَا مَاءٌ فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ فَأَسْقَاهُ شَرْبَةً مِنْ لَبَنٍ فَشَرِبَهُ ثُمَّ قَالَ هَكَذَا عَهْدُ إِلَيَّ رَسُولُ اللَّهِ صَ أَنْ يَكُونَ آخِرُ زَادِي مِنَ الدُّنْيَا شَرْبَةً مِنَ اللَّبَنِ

Then he^{ra} rode, and Amir Al-Momineen^{asws} rode. Then he^{ra} went out to the fighting, then called for a drink of water. It was said, 'There is no water with us'. A man from the Helpers stood up to him^{asws} and quenched him^{asws} a drink of milk, and he^{ra} drank it, then said, 'That is how Rasool-Allah^{saww} had pacted to me^{ra}, that it would be happening as the last of my^{ra} provision from the world, a drink of milk'.

ثُمَّ حَمَلَ عَلَى الْقَوْمِ فَقَتَلَ ثَمَانِيَةَ عَشَرَ نَفْسًا فَخَرَجَ إِلَيْهِ رَجُلَانِ مِنْ أَهْلِ الشَّامِ فَطَعَنَاهُ فَقَتَلَ رَجُلَهُ اللَّهُ فَلَمَّا كَانَ اللَّيْلُ طَافَ أَمِيرُ الْمُؤْمِنِينَ فِي الْقَتْلَى فَوَجَدَ عَمَّارًا مَلْقَى فَجَعَلَ رَأْسَهُ عَلَى فَخْذِهِ ثُمَّ بَكَى عَ وَ أَنْشَأَ يَقُولُ

فَلَسْتُ تُبْقِي لِي خَلِيلَ خَلِيلٍ -

كَأَنَّكَ تَمْضِي نَحْوَهُمْ بِدَلِيلٍ

أَيَا مَوْتَ كَمْ هَذَا التَّفَرُّقُ عَنْوَهَ

أَرَاكَ بَصِيرًا بِالَّذِينَ أُحِبُّهُمْ -

Then he^{ra} attacked upon the people and killed eighteen souls. Two men from the people of Syria came out to him^{ra} and stabbed him^{ra} and he^{ra} was killed, may Allah^{azwj} have Mercy on him^{ra}. When it was the night, Amir Al-Momineen^{asws} went around the slain, and found Ammar^{ra} thrown. He^{asws} made his^{ra} head upon his^{asws} thigh, then cried and prosed saying: 'Whoever dies, how much of this separation is forced, so there doesn't remain for me^{asws} a friend. I^{asws} see you^{ra} as being insightful with the ones you^{ra} love them, as if you^{ra} are going towards them with the evidence'²¹.

وَ رَوَى الشَّارِحُ عَنْ ابْنِ أَعْتَمٍ أَنَّ عَمَّارًا رَضِيَ اللَّهُ عَنْهُ لَمَّا بَرَزَ يَوْمَ صِفِّينَ قَالَ أَيُّهَا النَّاسُ هَلْ مِنْ رَائِحٍ إِلَى اللَّهِ تَطْلُبُ الْجَنَّةَ تَحْتَ ظِلَالِ الْأَسِنَّةِ

مُحَمَّدًا وَ حِزْبَهُ

الْيَوْمَ أَلْقَى الْأَجِبَةَ

And it is reported by Al Sharih, from Ibn A'sam,

'When Ammar^{ra}, may Allah^{azwj} be Pleased with him^{ra}, went to duel on the day of Siffeen, he^{ra} said, 'O you people! Is there anyone to depart to Allah^{azwj} seeking the Paradise beneath the shadow of blades? Today I^{ra} will meet the beloved Muhammad^{saww} and his^{saww} party'.

فَطَعَنَهُ ابْنُ حَوْزٍ فِي صَدْرِهِ فَزَجَعَ وَ قَالَ اسْعُوْنِي شَرْبَةً مِنْ مَاءٍ فَأَتَانَهُ رَاشِدٌ مَوْلَاهُ بِلَبَنٍ فَلَمَّا رَأَاهُ كَبَّرَ وَ قَالَ هَذَا مَا أَخْبَرَنِي بِهِ حَبِيبِي رَسُولُ اللَّهِ صَ بِأَنَّ آخِرَ زَادِي مِنَ الدُّنْيَا ضَيَاحٌ مِنْ لَبَنٍ

²¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 376 a

Ibn Jawn stabbed him^{ra} in his^{ra} chest. He^{ra} returned and said, 'Quench me^{asws} a drink of water'. His slave Rashid brought him^{ra} some milk. When he^{ra} saw it he^{ra} exclaimed Takbeer and said, 'This is what my^{ra} beloved Rasool-Allah^{saww} had informed me^{ra} with that the last of my^{ra} provisions from the world would be a cup of milk'.

فَلَمَّا شَرِبَ خَرَجَ مِنْ مَكَانِ الْجُنْحِ وَ سَقَطَ وَ تَوَضَّعَ رَضِيَ اللَّهُ عَنْهُ فَأَتَاهُ عَلِيٌّ ع وَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ إِنَّ أَمْرًا لَمْ يَدْخُلْ عَلَيْهِ مُصِيبَةً مِنْ قَتْلِ عَمَارٍ فَمَا هُوَ فِي الْإِسْلَامِ مِنْ شَيْءٍ ثُمَّ صَلَّى عَلَيْهِ وَ قَرَأَ هَاتَيْنِ الْبَيِّنَتَيْنِ.

When he^{ra} drank, it came out from the place of the injury, and he^{ra} fell down and died, may Allah^{azwj} be Pleased from him^{ra}. Ali^{asws} came to him^{ra} and said: 'We are for Allah^{azwj} and are returning to Him^{azwj}! A man who the calamity from the killing of Ammar does not enter upon him, so he is not in anything from Al-Islam'. Then he^{asws} prayed Salat upon him^{ra} and recited these two couplets (as above)".²²

377- حَتَصَ، الْإِكْتِصَاصَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ نَصْرِ بْنِ أَحْمَدَ عَنْ أَبِي مُحَمَّدٍ لُوطٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ صَالِحِ بْنِ إِثْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَسْلَمَ شَهِدَ صِفِينَ مَعَ الْقَوْمِ قَالَ: وَ اللَّهُ إِنَّ النَّاسَ عَلَى سَكَاتِهِمْ فَمَا زَاعَنَّا إِلَّا صَوْتُ عَمَارٍ بْنِ يَاسِرٍ حِينَ اعْتَدَلَتِ الشَّمْسُ أَوْ كَادَتْ تَعْتَدِلُ وَ هُوَ يَقُولُ أَيُّهَا النَّاسُ مَنْ رَاحَ إِلَى الْجَنَّةِ كَالظَّمَانِ يَرَى الْمَاءَ مَا الْجَنَّةُ إِلَّا تَحْتَ أَطْرَافِ الْعَوَالِي

مُحَمَّدًا وَ حِزْبَهُ

الْيَوْمَ أَلْقَى الْأَجْبَةَ

(The book) 'Al Ikhtisas' – From Muhammad Bin Al Hassan, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali^{asws}, from Nasr Bin Ahmad, from Abu Mikhnaf Lut Bin Yahya, from Muhammad Bin Is'haq, from Salih Bin Ibrahim, from Abdul Rahman Bin Awf who said, 'It is narrated to me by an elder from Aslam who witnessed Siffeen with the people, said,

'By Allah^{azwj}! The people are at their positions and nothing appealed to us except the voice of Ammar Bin Yasser^{ra} when the sun was straight above, or almost straight above, and he^{ra} was saying, 'O you people! Who will depart to the Paradise like the thirsty seeing the water? The Paradise isn't except beneath the edges of the swords. Today I^{asws} shall meet the beloved Muhammad^{saww} and his^{saww} party'.

يَا مَعْشَرَ الْمُسْلِمِينَ اصْدُقُوا اللَّهَ فِيهِمْ فَإِنَّهُمْ وَ اللَّهُ أَبْنَاءُ الْأَحْزَابِ دَخَلُوا فِي هَذَا الدِّينِ كَارِهِينَ حِينَ أَذَلَّتْهُمْ حُدُ السُّيُوفِ وَ خَرَجُوا مِنْهُ طَائِعِينَ حَتَّى أَمَكَّنَتْهُمْ الْفُرْصَةُ

O community of Muslims! Ratify Allah^{azwj} among them, for by Allah^{azwj}, they are sons of the confederates. They entered into this religion unwillingly when the edges of the swords humiliated them, and they have exited from it willingly until (now) the opportunity has enabled them'.

وَ كَانَ يَوْمَئِذٍ ابْنُ تِسْعِينَ سَنَةً قَالَ فَوَ اللَّهُ مَا كَانَ إِلَّا الْإِجْهَامُ وَ الْإِسْرَاجُ وَ قَالَ عَمَارٌ حِينَ نَظَرَ إِلَى رَايَةِ عَمْرٍو بْنِ الْعَاصِ إِنَّ هَذِهِ الرَّايَةَ قَدْ قَاتَلْتُنَا ثَلَاثَ عَرَكَاتٍ وَ مَا هِيَ بِأَرْشَدِهِنَّ

²² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 376 b

And on that day, he^{ra} was ninety years old. By Allah^{azwj}, he^{ra} did not do except the reining and the saddling. And Ammar^{ra} said when he^{ra} looked at Amro Bin Al-Aas, 'This flag, you have fought us at three battles, and it is not their righteous.

ثُمَّ حَمَلٌ وَهُوَ يَقُولُ

فَالْيَوْمَ نَضْرِبُكُمْ عَلَى تَأْوِيلِهِ-

وَ يُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ-

يَا رَبِّ إِنِّي مُؤْمِنٌ بِقِيلِهِ-

نَحْنُ ضَرْبْنَاكُمْ عَلَى تَنْزِيلِهِ-

ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ-

أَوْ يَرْجِعَ الْحَقُّ إِلَى سَبِيلِهِ-

Then he^{ra} attacked and he^{ra} said, 'We had struck you upon its Revelation, so today we shall strike you upon its interpretation, a strike which would remove the important one from his words, and surprising the friend from a friend, or the truth returns to its way. O Lord^{azwj}! I^{ra} am a believer in his its words'.

ثُمَّ اسْتَسْقَى عَمَّارٌ وَ اشْتَدَّ ظَمَأُهُ فَأَتَتْهُ امْرَأَةٌ طَوِيلَةُ الْيَدَيْنِ مَا أَذْرِي أَعْسُ مَعَهَا أَمْ إِذَاوَةٌ فِيهَا ضَيَّاحٌ مِنْ لَبَنِ فَشَرِبَتْهُ وَ قَالَ الْجَنَّةُ تَحْتَ الْأَسِنَّةِ

لِحَمْدِ وَ حِزْنِهِ

الْيَوْمَ أَلْقَى الْأَجَنَّةِ

Then Ammar^{ra} asked to be quenched and his^{ra} thirst had intensified. A woman of long hands came to him^{ra}. I don't know whether it was a cup with her or a bowl, wherein was a water-mixed milk in it. He^{ra} drank it and said, 'The Paradise is beneath the blades. Today I^{saww} shall meet the beloved Muhammad^{saww} and his^{saww} party'.

وَ اللَّهُ لَوْ هَزُمُونَا حَتَّى يَبْلُغُوا بِنَا سَعَفَاتِ هَجَرَ لَعَلِمْنَا أَنَّ عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى الْبَاطِلِ ثُمَّ حَمَلٌ وَ حَمَلٌ عَلَيْهِ ابْنُ جُوَيْنٍ السَّكْسَكِيُّ وَ أَبُو الْعَادِيَةِ الْفَزَارِيُّ فَأَمَّا أَبُو الْعَادِيَةِ فَطَعَنَهُ وَ أَمَّا ابْنُ جُوَيْنٍ اجْتَرَأَ رَأْسَهُ لَعَنَهُمَا اللَّهُ.

By Allah^{azwj}! If they were to defeat us until they reach with us the branches of the palm trees, we would (still) know we are upon the truth and they are upon the falsehood'. Then he^{ra} attacked, and Ibn Juweyn Al-Saksaky and Abu Al-Adiya Al-Faray attacked upon him^{ra}. As for Abu Al-Adiya, he stabbed him^{ra}, and as for Ibn Juweyn, he decapitated his^{ra} head. May Allah^{azwj} Curse them both".²³

378 - مد، العمدة من صحيح مسلم بإسناد عن أبي سعيد الخدري قال: أخبرني من هو خير مني أن رسول الله ص قال لعمار حين جعل يحفر الخندق و جعل يمسح رأسه و يقول أبشِرْ ابْنُ سُمَيَّةَ يَقْتُلُكَ فِقَّةٌ بَاغِيَةٌ.

(The book) 'Al Amdah', from Sahheeh Muslim, by the chains from Abu Saeed Al Khudri who said,

'He informed me, one who is better than me that Rasool-Allah^{saww} had said to Ammar^{ra} when he^{ra} was digging the ditch (during the battle of Khandaq), and he^{saww} went on to wipe his^{ra} head and saying: 'Receive glad tidings son^{ra} of Sumayya^{ra}! A rebel group would kill you^{ra}'.²⁴

²³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 377

²⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 a

وَبِأَسَانِيدٍ أُيْضاً عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ قَالَ لِعَمَّارٍ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.

And by the chains as well, from Umm Salama^{ra}: ‘Rasool-Allah^{saww} said to Ammar^{ra}: ‘The rebel group would kill you^{ra}’.²⁵

وَبِسَنَدٍ آخَرَ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ص يَقْتُلُ عَمَّاراً الْفِئَةُ الْبَاغِيَةُ.

And by another chain from her^{ra} having said: ‘Rasool-Allah^{saww} said: ‘The rebel group would kill Ammar^{ra}’.²⁶

وَمِنَ الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ لِلْحَمِيدِيِّ الْحَدِيثُ السَّادِسَ عَشَرَ مِنْ إِفْرَادِ الْبُخَارِيِّ مِنَ الصَّحِيحِ عَنْ عِكْرَمَةَ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ وَ لِأَبْنَيْهِ عَلِيٍّ انْطَلَقَا إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ وَ اسْمَعَا مِنْ حَدِيثِهِ فَانْطَلَقْنَا فَإِذَا هُوَ فِي حَائِطٍ لَهُ يُصَلِّيهِ فَأَخَذَ رِدَاءَهُ وَ اخْتَبَى ثُمَّ أَنْشَأَ يُحَدِّثُنَا حَتَّى أَتَى عَلَى ذِكْرِ بِنَاءِ الْمَسْجِدِ

And from (the book) ‘Al Jam’a Bayn Al Sahiheyne’ pf A; Humeydi, the 16th Hadeeth particularised by Al Bukhari, from the Saheeh from Ikrimah (Bin Abu Jahl) who said,

‘Ibn Abbas said to me and to his son Ali, ‘Go to Abu Saeed Al-Khudri and listen from his Hadeeth’. They both went and there he was by a wall of his, repairing it. He grabbed his cloak and was friendly, then he went on to narrate to us until he came upon the mention of building of the Masjid (Al-Nabawi).

فَقَالَ كُنَّا نَحْمِلُ لَبَنَةً لَبَنَةً وَ عَمَّارٌ ائْتَيْنِ ائْتَيْنِ فَرَأَاهُ النَّبِيُّ ص فَجَعَلَ يَنْفُضُ الثَّرَابَ عَنْهُ وَ يَقُولُ وَيْحَ عَمَّارٍ يَدْعُوهُمْ إِلَى الْجَنَّةِ وَ يَدْعُوهُمْ إِلَى النَّارِ وَ كَانَ يَقُولُ عَمَّارٌ أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ.

He said, ‘We were carrying one brick, one brick and Ammar^{ra} (was carrying) two bricks, two bricks. The Prophet^{saww} saw him^{ra} and went on to shake off the dust away from him^{asws} and said: ‘Oh woe! Ammar^{ra} would be calling them to the Paradise and they would be calling him^{ra} to the Fire!’ And Ammar^{ra} was saying, ‘I^{ra} seek Refuge with Allah^{azwj} from the Fitna’.²⁷

وَ أَخْرَجَهُ أَبُو بَكْرٍ الْبَرْقَانِيُّ وَ أَبُو بَكْرٍ الْإِسْمَاعِيلِيُّ قَبْلَهُ وَ فِي هَذَا الْحَدِيثِ عِنْدَهُمَا أَنَّ رَسُولَ اللَّهِ ص قَالَ: وَيْحَ عَمَّارٍ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ وَ يَدْعُوهُمْ إِلَى الْجَنَّةِ وَ يَدْعُوهُمْ إِلَى النَّارِ.

And it was extracted by Abu Bakr Al-Barqani, and Abu Bakr Al-Ismaili before him, and in this Hadeeth is with them both that Rasool-Allah^{saww} said: ‘Oh Woe! Ammar^{ra} would be killed by the rebel group, and he^{ra} would be calling them to the Paradise and they would be calling him^{ra} to the Fire’.²⁸

379 - كش، رجال الكشي جعفر بن معروف عن محمد بن الحسين عن جعفر بن بشير عن الحسين بن أبي حمزة عن أبيه عن أبي عبد الله ع قال: إِنَّ أَقْوَامًا يَزْعُمُونَ أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ لَمْ يَكُنْ إِمَامًا حَتَّى أَشْهَرَ سَيْفَهُ

(The book) ‘Rijal Al Kashy’ – Ja’far Bin Marouf, from Muhammad Bin Al Husayn,, from Ja’far Bin Bashir, from Husayn Bin Abu hamza, from his father,

²⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 b

²⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 c

²⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 d

²⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 e

‘From Abu Abdullah^{asws}, he (the narrator) said: ‘They are people alleging that Ali^{asws} did not happen to be an Imam^{asws} until he^{asws} unsheathed his^{asws} sword’.

قَالَ خَابَ إِذْنُ عَمَّارٍ وَخُرَيْمَةُ بْنُ ثَابِتٍ وَصَاحِبُكَ أَبُو عَمْرٍة وَ قَدْ خَرَجَ يُؤَمِّدُ صَائِماً بَيْنَ الْفَتَنَيْنِ بِأَسْهُمٍ فَرَمَى بِهَا فُرْقَى يَتَقَرَّبُ بِهَا إِلَى اللَّهِ حَتَّى قُتِلَ
يَعْنِي عَمَّاراً.

He^{asws} said: ‘Then there is disappointment for Ammar^{ra}, and Khuzeyma Bin Sabit, and your companion Abu Amr, and he had gone out Fasting on that day between the two groups with arrows, and he shot with these for attaining proximity, to draw closer to Allah^{azwj} with it until he^{ra} was killed, meaning Ammar^{ra}’.²⁹

380- كِتَابُ صِفِّينَ، لَبْصَرُ بْنُ مُزَاحِمٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَ قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِي إِسْحَاقَ عَنْ هَانِيٍّ بْنِ هَانِيٍّ عَنْ عَلِيِّ ع قَالَ: جَاءَ عَمَّارُ بْنُ يَاسِرٍ
يَسْتَأْذِنُ عَلَى النَّبِيِّ ص فَقَالَ ائْذَنُوا لَهُ مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ.

Kitab Siffeen of Nasr Bin Muzahim, from Sufyan Al Sowry, and Qays Bin Al Rabie, from Abu Is’haq, from Hany Bin Hany,

‘From Ali^{asws} having said: ‘Ammar Bin Yasser^{ra} came to seek permission to see the Prophet^{saww}. He^{saww} said: ‘Give permission to him^{asws}. Welcome to the good, the perfumed’.³⁰

وَ عَنْ سُفْيَانَ بْنِ سَعِيدٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ مُجَاهِدٍ عَنِ النَّبِيِّ ص حِينَ رَأَوْهُمْ يَحْمِلُونَ الْحِجَارَةَ حِجَارَةَ الْمَسْجِدِ فَقَالَ مَا هُمْ وَ لِعَمَّارٍ يَدْعُوهُمْ إِلَى
الْجَنَّةِ وَ يَدْعُوهُمْ إِلَى النَّارِ وَ ذَلِكَ دَأْبُ الْأَشْقِيَاءِ الْفُجَّارِ.

And from Sufyan Bin Saeed, from Salama Bin Kuheyl, from Mujahid,

‘From the Prophet^{saww} when he^{saww} saw them carrying the stone, stones of the Masjid. He^{asws} said: ‘What is the matter with them and Ammar^{ra}? He^{ra} would be calling them to the Paradise and they would be calling him^{ra} to the Fire, and is a plight of the wretched, the immoral’.³¹

وَ عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ عَنْ أَبِي عَمَّارٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ص قَالَ: لَقَدْ مَلِئَ عَمَّارٌ إِيمَاناً إِلَى مُشَاشِهِ.

And from Sufyan, from Al Amsh, from Abu Ammar, from Amro Bin Shirjeel,

‘From a man from the companions of the Prophet^{saww} having said: ‘Ammar^{ra} is filled with Eman up to his^{ra} head’.³²

وَ عَنْ الْحَسَنِ بْنِ صَالِحٍ عَنْ أَبِي رَيْعَةَ الْإِنَادِيِّ عَنِ الْحَسَنِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ الْجَنَّةَ لَتَشْتَاتِي إِلَى ثَلَاثَةِ عَلِيٍّ وَ عَمَّارٍ وَ سَلَمَانَ.

And from Al Hassan Bin Salih, from Abu Rabie Al Ibady, from Al Hassan, from Anas (well-known fabricator),

²⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 379

³⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 a

³¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 b

³² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 c

‘From the Prophet^{saww} having said: ‘The Paradise is desirous to three – Ali^{asws}, and Ammar^{ra} and Salman^{ra}’.³³

وَعَنْ عَبْدِ الْعَزِيزِ بْنِ سَيَّاهٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: لَمَّا بُنِيَ الْمَسْجِدُ جَعَلَ عَمَّارٌ يَحْمِلُ حَجَرَيْنِ حَجَرَيْنِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا أَبَا الْيَقْظَانِ لَا تَشْقَ عَلَى نَفْسِكَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي أَحِبُّ أَنْ أَعْمَلَ فِي هَذَا الْمَسْجِدِ

And from Abdul Aziz Bin Siyar, from Habeeb Bin Abu Sabit who said,

‘When the Masjid (Al-Nabawi) was being built, Ammar^{ra} went on to carry two rocks, two rocks. Rasool-Allah^{saww} said to him^{ra}: ‘O Abu Al-Yaqzan^{ra}! Do not distress upon yourself’. He^{ra} said, ‘O Rasool-Allah^{saww}! I^{ra} love to work in (building) this Masjid’.

قَالَ ثُمَّ مَسَحَ ظَهْرَهُ ثُمَّ قَالَ إِنَّكَ مِنْ أَهْلِ الْجَنَّةِ تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ.

He (the narrator) said, ‘Then he^{saww} wiped his^{ra} back (shoulders), then said: ‘You^{ra} are from the people of the Paradise, the rebel group would kill you^{ra}’.³⁴

وَعَنْ خَفْصِ بْنِ عَمْرَانَ الْأَزْرَقِيِّ عَنْ نَافِعِ بْنِ عُمَرَ الْجُمَحِيِّ عَنِ ابْنِ أَبِي مَلِيكَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ لِأَبِيهِ لَوْ لَا أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِطَوَاعِيَتِكَ مَا سَرْتُ هَذَا الْمَسِيرَ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ لِعَمَّارٍ تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ.

And from Hafs Bin Imran Al Arzaq Al Burjomy, from Nafie Bin Umar Al Jumahy, from Ibn Abu Maleeka who said,

‘Abdullah Bin Amro Bin Al-Aas said to his father, ‘Had Rasool-Allah^{saww} not instructed (me) with obeying you, I would not have travelled this travel. Did you not hear Rasool-Allah^{saww} saying to Ammar^{ra}: ‘The rebel group would kill you^{ra}?’³⁵

وَعَنْ خَفْصِ بْنِ عَمْرَانَ الْأَزْرَقِيِّ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: أُصِيبَ أُوَيْسُ الْقُرْنِيُّ مَعَ عَلِيٍّ بِصِفِّينَ.

And from Hafs Bin Imran Al Burjomy, from Ata’a Bin Al Saib, from Abu Al Bakhtary who said,

‘Owais Al-Qarany was injured with Ali^{asws} at Siffee’.³⁶

وَعَنْ عُمَرَ بْنِ سَعْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ زَيْدِ بْنِ وَهْبٍ الْجُهَنِيِّ أَنَّ عَمَّارَ بْنَ يَاسِرٍ نَادَى يَوْمَئِذٍ أَتَيْنَ مِنْ بَيْنِي رِضْوَانِ رَبِّهِ وَ لَا يُثُوبُ إِلَى مَالٍ وَ لَا وَلَدٍ قَالَ فَأَتَتْهُ عَصَابَةٌ مِنَ النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ اقْصِدُوا بَنَانًا نَحْوَ هَؤُلَاءِ الْقَوْمِ الَّذِينَ يَبْعُونَ دَمَ عُثْمَانَ وَ يَزْعُمُونَ أَنَّهُ قُتِلَ مَظْلُومًا وَ اللَّهُ إِنْ كَانَ إِلَّا ظَالِمًا لِنَفْسِهِ الْحَاكِمِ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

And from Umar Bin Sa’ad, from Malik Bin Ayn, from Zayd Bin Wahab Al Juhny,

‘Ammar Bin Yasser^{ra} called out on that day, ‘Who seeks the Pleasure of his Lord^{azwj} and neither get back to wealth, nor children?’ A group from the people came to him^{ra}. He^{ra} said, ‘O you people! Aim with us to these people, the ones who are seeking the blood of Usman

³³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 d

³⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 e

³⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 f

³⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 g

and claiming that he was killed unjustly. By Allah^{azwj}! If he was only unjust to himself, the decider with other than what Allah^{azwj} Revealed’.

وَدَفَعَ عَلِيٌّ الرَّايَةَ إِلَى هَاشِمِ بْنِ عُثْبَةَ وَكَانَ عَلَيْهِ دِرْعَانِ فَقَالَ لَهُ عَلِيٌّ عَ كَهَيْئَةِ الْمَازِجِ أَيَا هَاشِمُ أَمَا تَحْشَى عَلَى نَفْسِكَ أَنْ تَكُونَ أَعْوَرَ جَبَانًا قَالَ سَتَعْلَمُ يَا أَمِيرَ الْمُؤْمِنِينَ وَاللَّهِ لَأَلْقَى بَيْنَ جَوَاهِمِ الْقَوْمِ لَفَّ رَجُلٍ يَنْوِي الْأَجِرَةَ فَأَخَذَ رُمْحًا فَهَزَّهْ فَانْكَسَرَ ثُمَّ أَخَذَ آخَرَ فَوَجَدَهُ جَاسِيًا فَأَلْفَاهُ ثُمَّ دَعَا بِرُمَحٍ لَئِنْ فَشِدْتُ بِهِ لَوَأَهُ

And Ali^{asws} handed over the flag to Hashim Bin Utba, and there were two armours upon him. Ali^{asws} said to him as if humorously: ‘Do you not fear upon yourself becoming a one-eyed coward?’ He said, ‘You^{asws} will soon know, O Amir Al-Momineen^{asws}. By Allah^{azwj}! I shall wrap between the people the wrapping of a man intending the Hereafter’. He grabbed a spear and shook it, and it was broken. Then he grabbed another and found it weak, so he threw it away. Then he called for a smooth spear and tied his flag with it.

وَلَمَّا دَفَعَ عَلِيٌّ عَ الرَّايَةَ إِلَى هَاشِمِ قَالَ لَهُ رَجُلٌ مِنْ بَكْرِ بْنِ وَائِلٍ مِنْ أَصْحَابِ هَاشِمٍ أَقْدَمَ مَا لَكَ يَا هَاشِمُ قَدْ انْتَفَحَ سَحْرُكَ عَوْرًا وَجُبْنَا قَالَ مَنْ هَذَا قَالُوا فُلَانٌ قَالَ أَهْلُهَا وَخَبِرَ مِنْهَا إِذَا رَأَيْتَنِي صُرْعْتُ فَخَذَهَا

And when Ali^{asws} had handed the flag to Hashim, a man from Bakr Bin Wail, from the companions of Hashim, said to him, ‘Advance, what is the matter with you, O Hashim? Your sorcery is blown, one-eyed coward’. He said, ‘Who is this one?’ They said, ‘So and so’. He said, ‘Loosen it, and better than it is when you see me lying down, then take it’.

ثُمَّ قَالَ لِأَصْحَابِهِ شُدُّوا شُسُوعَ نَعَالِكُمْ وَ شُدُّوا أَرْزُكُمْ فَإِذَا رَأَيْتُمُونِي قَدْ هَزَزْتُ الرَّايَةَ ثَلَاثًا فَاعْلَمُوا أَنَّ أَحَدًا مِنْكُمْ لَا يَسْبِقُنِي إِلَيْهَا

Then he said to his companion, ‘Tighten the straps of your slippers and tighten your trousers. When you see me shaking the flag thrice, then know that not one of you should precede me to it’.

ثُمَّ نَظَرَ هَاشِمٌ إِلَى عَسْكَرِ مُعَاوِيَةَ فَرَأَى جَمْعًا عَظِيمًا فَقَالَ مَنْ أُولَئِكَ قَالُوا أَصْحَابُ ذِي الْكَلَاعِ ثُمَّ نَظَرَ فَرَأَى جُنْدًا آخَرَ فَقَالَ مَنْ أُولَئِكَ قَالُوا جُنْدُ أَهْلِ الْمَدِينَةِ فَرُئِشَ قَالَ قَوْمِي لَا حَاجَةَ لِي فِي قِتَالِهِمْ قَالَ مَنْ عِنْدَ هَذِهِ الْقُبَّةِ الْبَيْضَاءِ قِيلَ مُعَاوِيَةُ وَ جُنْدُهُ فَحَمَلَ حِينَئِذٍ يُرْقَلُ إِزْقَالًا.

Then Hashim looked at the army of Muawiya and he saw a large horse. He said, ‘Who are they?’ They said, ‘Companions of Zil Kala’a’. Then he looked around and he saw another army. He said, ‘Who are they?’ They said, ‘Army of Quraysh of the people of Al-Medina’. He said, ‘My own people. There is no need for me in fighting them’. He said, ‘Who is in this white dome?’ It was said, ‘Muawiya and his army’. At that, he attacked speedily, quickly’.³⁷

وَعَنْ عَبْدِ الْعَزِيزِ بْنِ سَيَادٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: لَمَّا كَانَ قِتَالُ صِفِّينَ وَ الرَّايَةُ مَعَ هَاشِمِ بْنِ عُثْبَةَ جَعَلَ عَمَّارُ بْنُ يَاسِرٍ يَتَنَاوَلُهُ بِالرُّمَحِ وَ يَقُولُ أَقْدَمَ يَا أَعْوَرَ لَا خَيْرَ فِي أَعْوَرَ لَا يَأْتِي الْقَرْعَ

And from Abdul Aziz Bin Ziyah, from Habeeb Bin Abu Sabit who said,

³⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 h

'When the fighting of Siffeen happened and the flag was with Hashim Bin Utba, Ammar Bin Yasser went on to take with the spear and saying, 'Advance, O Awr! There is no good in Awr if the fear does not come'.

قَالَ فَجَعَلَ يَسْتَحْيِي مِنْ عَمَّارٍ وَكَانَ عَلِيماً بِالْحَرْبِ فَيَتَقَدَّمُ فَيَرْجُو الرَّايَةَ إِذَا سَامَتْ إِلَيْهِ الصُّغُوفُ قَالَ عَمَّارٌ أَقْدِمُ يَا أَعُوْرُ لَا خَيْرَ فِي أَعُوْرَ لَا يَأْتِي الْقَرْعَ

He (the narrator) said, 'He went on to be embarrassed from Ammar^{ra}, and he^{ra} was learned with the war. So, he advanced and centred the flag when the rows faced to it. Ammar^{ra} said, 'Advance, O Awr! There is no good in Awr if the fear does not come to it!'

فَجَعَلَ عَمُّو بْنُ الْعَاصِ يَقُولُ إِنِّي لَأَرَى لِصَاحِبِ الرَّايَةِ السُّودَاءِ عَمَلًا لَيْنَ دَامَ عَلَى هَذَا لَتَقْتَنِي الْعَرَبُ الْيَوْمَ فَأَقْتُلُوا قِتَالًا شَدِيدًا وَجَعَلَ عَمَّارٌ يَقُولُ صَبْرًا عِبَادَ اللَّهِ الْجَنَّةُ فِي ظِلَالِ الْبَيْضِ قَالَ وَكَانَتْ عَلَامَةُ أَهْلِ الْعِرَاقِ بِصِغَرِ الصُّوفِ الْأَبْيَضِ قَدْ جَعَلُوهُ فِي رُءُوسِهِمْ وَ عَلَى أَكْتَافِهِمْ وَ شِعَارُهُمْ يَا اللَّهُ يَا أَحَدُ يَا صَمَدُ يَا رَحِيمُ

Amro Bin Al-Aas went on to say, 'I see such word being for the bearers of the black flags, if this were to persist, the Arabs would be Tried today, so fight a severe fight!' And Ammar^{ra} went on to say, 'Patience, servants of Allah^{azwj}! The Paradise is in the shade of the white (flags)'. And the markers of the people of Al-Iraq on the day of Siffeen were of white wool. They had made it to be in their heads and upon the shoulders and their slogan was, (shouting), 'O Allah^{azwj}! O One! O Last! O Merciful!'

وَكَانَتْ عَلَامَةُ أَهْلِ الشَّامِ حِرْقًا بَيْضًا قَدْ جَعَلُوها عَلَى رُءُوسِهِمْ وَ أَكْتَافِهِمْ وَ كَانَ شِعَارُهُمْ نَحْنُ عِبَادُ اللَّهِ حَقًّا يَا لَنَارَاتِ عُثْمَانَ

And the marker of the people of Syria was a white cloth they had made to be upon their heads, and their shoulders, and it was their slogan was (shouting), 'We are servants of Allah^{azwj} truly, O for the revolution of Usman!'

قَالَ فَاجْتَلَدُوا بِالسُّيُوفِ وَ عُمِدَ الْحَدِيدِ فَمَا تَحَاجَزْنَا حَتَّى حَجَزَ بَيْنَا [بَيْنَنَا] سَوَادُ اللَّيْلِ وَ مَا يَرَى [نَرَى] رَجُلًا مِنَّا وَ لَا مِنْهُمْ مُوَلِيًّا فَلَمَّا أَصْبَحُوا وَ ذَلِكَ الْيَوْمَ الثَّلَاثَاءُ خَرَجَ النَّاسُ إِلَى مَصَافِهِمْ فَقَالَ أَبُو نُوحٍ فُكُنْتُ فِي خَيْلٍ عَلَيَّ عَ فَإِذَا أَنَا بِرَجُلٍ مِنْ أَهْلِ الشَّامِ يَقُولُ مَنْ يَدُلُّنِي عَلَى الْحِمَيْرِيِّ أَبِي نُوحٍ قَالَ قُلْتُ فَقَدْ وَجَدْتُهُ فَمَنْ أَنْتَ

He (the narrator) said, 'They whipped with the swords, and propped up the iron. We did not stay apart until the darkness of the night kept us apart, and no men from us nor from them was seen to be in-charge. When they came to the morning, and that was the third day, the people came out to their rows. Abu Nuh said, 'I was among the cavalry of Ali^{asws}, and there I was with a man from the people of Syria saying, 'Who will point me to Al-Himeyri Abu Nuh?' I said, 'You have found him, so who are you?'

قَالَ أَنَا ذُو الْكَلَاعِ سِرَّ إِلَيَّ فَقَالَ أَبُو نُوحٍ مَعَاذَ اللَّهِ أَنْ أَسِيرَ إِلَيْكَ إِلَّا فِي كَتِيبَةٍ قَالَ ذُو الْكَلَاعِ سِرَّ فَلَكَ دِمَّةُ اللَّهِ وَ دِمَّةُ رَسُولِهِ وَ دِمَّةُ ذِي الْكَلَاعِ حَتَّى تَرْجِعَ إِلَى خَيْلِكَ فَإِنَّمَا أُرِيدُ بِذَلِكَ أَنْ أَسْأَلَكَ عَنْ أَمْرِ فِيكُمْ تَمَارَيْنَا فِيهِ

He said, 'I am Zul Kala'a. Come towards me'. Abu Muaz said, 'I will only go towards you in a battalion'. Zul Kala'a said, 'Come, for you is a Guarantee of Allah^{azwj} and guarantee of His^{azwj} Rasool^{saww} and guarantee of Zul Kala'a, until you return to your cavalry, for rather I want by that to ask you about a matter among you we have quarrelled regarding it'.

فَسَارَا حَتَّى التَّمَيَّا فَقَالَ ذُو الْكَلَّاعِ إِنَّمَا دَعَوْتُكَ أَخَذْتُكَ حَدِيثًا حَدَّثَنَا عَمْرُو بْنُ الْعَاصِ فِي إِمَارَةِ عُمَرَ بْنِ الْخَطَّابِ قَالَ أَبُو نُوحٍ وَ مَا هُوَ قَالَ حَدَّثَنَا عَمْرُو بْنُ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ص قَالَ يَلْتَقِي أَهْلُ الشَّامِ وَ أَهْلُ الْعِرَاقِ وَ فِي إِحْدَى الْكَيْبِيتَيْنِ الْحَقُّ وَ إِمَامُ الْهُدَى وَ مَعَهُ عَمَّارُ بْنُ يَاسِرٍ

They both came closer until they met. Zul Kala'a said, 'But rather I called you to narrate to you a Hadeeth narrated to us by Amro Bin Al-Aas during the rule of Umar Bin Al-Khattab'. Abu Nuh said, 'And what is it?' He said, 'Amro Bin Al-Aas narrated to us that Rasool-Allah^{saww} said: 'The people of Syria and the people of Iraq would meet (in battle) and in one of the two armies would be the truth, and the Imam^{asws} of guidance, and with him^{asws} would be Ammar Bin Yasser^{ra}'.

قَالَ أَبُو نُوحٍ لِعَمْرُو [و] اللَّهُ إِنَّهُ لَفِينَا قَالَ أَ جَادُّ هُوَ عَلَى قِتَالِنَا قَالَ أَبُو نُوحٍ نَعَمْ وَ رَبِّ الْكَعْبَةِ لَهُوَ أَشَدُّ عَلَى قِتَالِكُمْ مِنِّي فَقَالَ ذُو الْكَلَّاعِ هَلْ تَسْتَطِيعُ أَنْ تَأْتِيَ مَعِيَ صَفَّ أَهْلِ الشَّامِ فَأَنَا لَكَ جَارٍ مِنْهُمْ حَتَّى تَلْقَى عَمْرُو بْنَ الْعَاصِ فَتُخْبِرَهُ عَنْ عَمَّارٍ وَ جَدِّهِ فِي قِتَالِنَا لَعَلَّهُ يَكُونُ صُلْحًا بَيْنَ هَذَيْنِ الْجُنْدَيْنِ

Abu Nuh said, 'By Allah^{azwj}! Ammar^{ra} is among us'. He said, 'Is he^{ra} serious about fighting us?' Abu Nuh said, 'Yes, by Lord^{azwj} of the Kabah! He^{ra} is more determined upon fighting you all than I am'. Zul Kala'a said, 'Are you able to come with me to the rows of the people of Syria, and I shall be a protector for you, until you meet Amro Bin Al-Aas and inform him about Ammar^{ra} and his^{ra} seriousness in fighting us, perhaps there would happen to be a reconciliation between these two armies?'

فَقَالَ لَهُ أَبُو نُوحٍ إِنَّكَ رَجُلٌ غَادِرٌ وَ أَنْتَ فِي قَوْمٍ غَدُورٍ وَ إِنْ لَمْ تَكُنْ تُرِيدُ الْعَدْرَ أَخَذْتُكَ وَ إِيَّيَّ أَنْ أَمُوتَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْخُلَ مَعَ مُعَاوِيَةَ وَ أَدْخُلَ فِي دِينِهِ وَ أَمْرِهِ

Abu Nuh said to him, 'You are a treacherous man, and you are among a treacherous people, and if you do not happen to intend the treachery, they would betray you, and surely the death is more beloved to me than for me to enter to be with Muawiya, and enter into his religion and his command'.

فَقَالَ ذُو الْكَلَّاعِ أَنَا جَارٍ لَكَ مِنْ ذَلِكَ أَنْ لَا تُقْتَلَ وَ لَا تُسَلَبَ وَ لَا تُكْرَهَ عَلَى بَيْعَةٍ وَ لَا تُحْبَسَ عَنْ جُنْدِكَ وَ إِنَّمَا هِيَ كَلِمَةٌ تُبَلِّغُهَا عَمْرًا لَعَلَّ اللَّهَ أَنْ يُصْلِحَ بَيْنَ هَذَيْنِ الْجُنْدَيْنِ وَ يَضَعَ عَنْهُمُ الْحَرْبَ وَ السَّلَاحَ

Zul Kala'a said, 'I shall be a protector for you from that that you will not be killed, nor plundered, nor will you be forced upon an allegiance, nor spied about your army; and rather it is a word Amro has delivered, perhaps Allah^{azwj} would Reconcile between these two armies and the war and the weapons between them would be dropped'.

فَسَارَ مَعَهُ حَتَّى أَتَى عَمْرُو بْنَ الْعَاصِ وَ هُوَ عِنْدَ مُعَاوِيَةَ وَ حَوْلَهُ النَّاسُ وَ عَبْدُ اللَّهِ بْنُ عَمْرِو يُحْرِضُ النَّاسَ فَلَمَّا وَقَفَا عَلَى الْقَوْمِ قَالَ ذُو الْكَلَّاعِ لِعَمْرُو يَا أَبَا عَبْدِ اللَّهِ هَلْ لَكَ فِي رَجُلٍ نَاصِحٍ لَيْسَ شَفِيقِي يُخْبِرُكَ عَنْ عَمَّارٍ بْنِ يَاسِرٍ وَ لَا يَكْذِبُكَ قَالَ عَمْرُو مَنْ هَذَا مَعَكَ

He went with him until he came to Amro Bin Al-Aas, and he was in the presence of Muawiya, and around him were people, and Abdullah Bin Amro was inciting the people. When he paused at the people, Zul Kala'a said to Amro, 'O Abu Abdullah! Is it for you to be reasonable, compassionate to a man advising about Ammar Bin Yasser^{ra} and he will not belie you?' Amro said, 'Who is this one with you?'

قَالَ هَذَا ابْنُ عَمِّي وَ هُوَ مِنْ أَهْلِ الْكُوفَةِ فَقَالَ لَهُ عَمْرُو إِنِّي لَأَرَى عَلَيْكَ سِيمَاءَ أَبِي تُرَابٍ قَالَ أَبُو نُوحٍ عَلَيَّ سِيمَاءُ مُحَمَّدٍ ص وَ أَصْحَابِهِ وَ عَلَيْكَ سِيمَاءُ أَبِي جَهْلٍ وَ سِيمَاءُ فِرْعَوْنَ

He said, 'This is a son of my uncle, and he is from the people of Al-Kufa'. Amro said to him, 'I see a marking of Abu Turab^{asws} upon you'. Abu Nuh said, 'Upon me is the marking of Muhammad^{saww} and his^{saww} companions, and upon you is a marking of Abu Jahl^{la} and marking of Pharaoh^{la}'.

فَقَامَ أَبُو الْأَعْوَرِ فَسَلَّ سَيْفَهُ ثُمَّ قَالَ لَا أَرَى هَذَا الْكَذَّابَ يُشَاقِمُنَا بَيْنَ أَظْهُرِنَا وَ عَلَيْهِ سِيمَاءُ أَبِي تُرَابٍ فَقَالَ ذُو الْكَلَّاعِ أَقْسِمُ بِاللَّهِ لَئِنْ بَسَطْتَ يَدَكَ إِلَيْهِ لَأُحْطِمَنَّ أَنْفَكَ بِالسَّيْفِ ابْنُ عَمِّي وَ جَارِي عَقْدْتُ لَهُ ذِمَّتِي وَ جِئْتُ بِهِ إِلَيْكُمْ لِتُخَيِّرَكُمْ عَمَّا تَمَارِئْتُمْ فِيهِ

Abu Al-Awr stood up and unsheathed his sword, then said, 'I don't want to see this liar insulting us in our midst, and upon him is a marking of Abu Turab^{asws}!' Zul Kala'a said, 'I swear by Allah^{azwj}! If you were to extend your hand towards him, I shall beat up your nose with the sword! He is a son of my uncle and my neighbour. I agreed to him my guarantee and have come with him to you all in order to inform you about what you are quarrelling about'.

فَقَالَ لَهُ عَمْرُو أَذْكُرُكَ بِاللَّهِ يَا أَبَا نُوحٍ إِلَّا مَا صَدَقْتَ أ فِينَكُمْ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ لَهُ أَبُو نُوحٍ مَا أَنَا بِمُخْبِرِكَ عَنْهُ حَتَّى تُخْبِرَنِي لِمَ تَسْأَلُ عَنْهُ فَإِنَّ مَعَنَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص غَيْرُهُ وَ كُلُّهُمْ جَادٌّ عَلَى قِتَالِكُمْ

Amro said to him, 'I remind you of Allah^{azwj}, O Abu Nuh, that you will tell the truth! Is Ammar Bin Yasser^{ra} among you all?' Abu Nuh said to him, 'I will not inform you about him^{ra} until you inform me, why you are asking about him^{ra}, for there are others with us from the companions of Rasool-Allah^{saww}, and all of them are serious upon fighting you'.

قَالَ عَمْرُو سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ عَمَّارًا تَقْتُلُهُ الْفِئَةُ الْبَاغِيَّةُ وَ إِنَّهُ لَيْسَ يَنْبَغِي لِعَمَّارٍ أَنْ يُفَارِقَ الْحَقَّ وَ لَنْ تَأْكُلَ النَّارُ مِنْهُ شَيْئًا

Amro said, 'I heard Rasool-Allah^{saww} saying that Ammar^{ra} would be killed by the rebel group, and it is not befitting for Ammar^{ra} that he^{ra} separates from the truth, and the fire will never consume anything from him^{ra}'.

فَقَالَ أَبُو نُوحٍ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ اللَّهُ إِنَّهُ لَفِينَا جَادٌّ عَلَى قِتَالِكُمْ

Abu Nuh said, 'There is no god except Allah^{azwj}, and Allah^{azwj} is the Greatest! By Allah^{azwj}! He^{ra} is among us, serious upon fighting you all'.

فَقَالَ عَمْرُو وَ اللَّهُ إِنَّهُ لَجَادٌّ عَلَى قِتَالِنَا قَالَ نَعَمْ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ حَدَّثَنِي يَوْمَ الْحَمَلِ أَنَّا سَنَظْهَرُ عَلَيْهِمْ وَ لَقَدْ حَدَّثَنِي أَمْسٍ أَنَّ لَوْ صَرَبُونَا حَتَّى يَبْلُغُوا بِنَا سَعَفَاتِ هَجَرَ لَعَلِمْنَا أَنَّا عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى بَاطِلٍ وَ لَكَانَتْ قِتَالَانَا فِي الْجَنَّةِ وَ قِتَالُهُمْ فِي النَّارِ

Amro said, 'By Allah^{azwj}! He^{ra} is serious about fighting us?' He said, 'Yes, by Allah^{azwj} Who, there is no god except Allah^{azwj} except He^{azwj}! He^{ra} had narrated to me on the day of the camel, 'We shall prevail upon them', and he^{ra} had narrated to me yesterday, 'If they were to strike us until they reach with us the branches of the palm trees, we would (still) know that

we are upon the truth and they are upon the falsehood, and our fighter would be in the Paradise and their fighters would be in the Fire’.

فَقَالَ لَهُ عَمْرُو هَلْ تَسْتَطِيعُ أَنْ تَجْمَعَ بَيْنَهُ وَ بَيْنِي قَالَ نَعَمْ فَلَمَّا أَرَادَ أَنْ يُبَلِّغَهُ أَصْحَابَهُ رَكِبَ عَمْرُو بْنُ الْعَاصِ وَ ابْنَاهُ وَ عُثْبَةُ بْنُ أَبِي سُفْيَانَ وَ دُو الْكَلَاعَ وَ أَبُو الْأَعْوَرِ السَّلْمِيُّ وَ حَوْشَبُ وَ الْوَلِيدُ بْنُ أَبِي مُعَيْطٍ فَأَنْطَلَقُوا حَتَّى أَتَوْا خِيُولَهُمْ وَ سَارَ أَبُو نُوحٍ وَ مَعَهُ شُرَحْبِيلُ بْنُ ذِي الْكَلَاعِ حَتَّى انْتَهَى إِلَى أَصْحَابِهِ

Amro said to him, ‘Are you able to gather between him^{ra} and me?’ He said, ‘Yes’. When he wanted to deliver it to his companions, Amro Bin Al-Aas, and his cons, and Utba Bin Abu Sufyan, and Zul Kala’a, and Abu Al-Awr Al-Sulmy, and Howshab, and Al-Waleed Bin Abu Mueet rode. They went until they came to their cavalries, and Abu Nuh went and with him was Shirjeel Bin Zul Kala’a until he ended up to his companions.

فَدَهَبَ أَبُو نُوحٍ إِلَى عَمَّارٍ فَوَجَدَهُ قَاعِدًا مَعَ أَصْحَابِهِ مَعَ ابْنَيْ بُدَيْلٍ وَ هَاشِمٍ وَ الْأَشْثَرِ وَ جَارِيَةَ بْنِ الْمُثَنَّى وَ خَالِدِ بْنِ الْمُعَمَّرِ وَ عَبْدِ اللَّهِ بْنِ حَجَلٍ وَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَقَالَ أَبُو نُوحٍ إِنَّهُ دَعَانِي دُو الْكَلَاعَ وَ هُوَ دُو رَجَمٍ فَذَكَرَ مَا جَرَى بَيْنَهُ وَ بَيْنَهُمْ وَ قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ عَمَّارٌ تَقْتُلُهُ الْفِتْنَةُ الْبَاطِنِيَّةُ

Abu Nuh went to Ammar^{ra} and found him^{ra} seated with his^{ra} companions, with the two sons of Budeyl, and Hashim, and Al-Ashtar, and Jariyah Bin Al-Musana, and Khalid Bin Al-Muammar, and Abdullah Bin Hajal, and Abdullah Bin Al-Abbas. Abu Nuh said, ‘Zul Kala’a had called me, and he is with relationship’. He mentioned what had flowed between him and them and said, ‘Amro Bin Al-Aas informed me that he heard Rasool-Allah^{saww} saying: ‘Ammar^{ra} would be killed by the rebel group’.

فَقَالَ عَمَّارٌ صَدَقَ وَ لَيْضَرُ بِهِ مَا سَمِعَ وَ لَا يَنْفَعُهُ فَقَالَ أَبُو نُوحٍ إِنَّهُ يُرِيدُ أَنْ يَلْقَاكَ فَقَالَ عَمَّارٌ لِأَصْحَابِهِ ارْكَبُوا

Ammar^{ra} said, ‘He spoke the truth and he will neither be harmed by what he heard nor will it benefit him’. Abu Nuh said, ‘He want to meet you^{ra}’. Ammar^{ra} said to his^{ra} companions, ‘Ride!’

قَالَ وَ نَحْنُ اثْنَا عَشَرَ رَجُلًا بِعَمَّارٍ فَسِرْنَا حَتَّى لَقِينَاهُمْ ثُمَّ بَعَثْنَا إِلَيْهِمْ فَارِسًا مِنْ عَبْدِ الْقَيْسِ يُسَمَّى عَوْفَ بْنَ بَشْرٍ فَدَهَبَ حَتَّى كَانَ قَرِيبًا مِنَ الْقَوْمِ ثُمَّ نَادَى أَيْنَ عَمْرُو بْنُ الْعَاصِ قَالُوا هَاهُنَا فَأَخْبَرَهُ بِمَكَانِ عَمَّارٍ وَ خِيَلِهِ فَقَالَ عَمْرُو فُلَيْسَ إِيَّا نَا فَقَالَ عَوْفٌ إِنِّي أَخَافُ عَذْرَاتِكَ

He (the narrator) said, ‘And we were twelve men, along with Ammar^{ra}, and we went until we met them. Then we sent a horseman from Abdul Qays called Awf Bin Bishr to them. He went until he was near from the people, then he called out, ‘Where is Amro Bin Al-Aas!’ They said, ‘Over here!’ He informed him with the place of Amro and his cavalry’.

Amro said, ‘Let him come to us’. Awf said, ‘I fear your betrayal’.

ثُمَّ جَرَى بَيْنَهُمَا كَلِمَاتٌ تَرَكْنَاهَا إِلَى أَنْ قَالَ أَقْبِلْ عَمَّارٌ مَعَ أَصْحَابِهِ فَتَوَاقَفَا فَقَالَ عَمْرُو يَا أَبَا الْيَقْظَانِ أَذْكُرُكَ اللَّهُ إِلَّا كَفَفْتَ سِلَاحَ أَهْلِ هَذَا الْعَسْكَرِ وَ حَقَّقْتَ دِمَائَهُمْ فَعَلَامَ تُقَاتِلُنَا أَوْ لَسْنَا نَعْبُدُ إِلَّا مَا وَجَدَا وَ نُصَلِّي [إِلَى] قِبَلِكُمْ وَ نَدْعُو دَعْوَتَكُمْ وَ نَقْرَأُ كِتَابَكُمْ وَ نُؤْمِنُ بِرَسُولِكُمْ

Then talk flowed between the two which I am leaving these out up to he (the narrator) said, ‘Ammar^{ra} came with his^{ra} companions and paused at each other. Amro said, ‘O Abu Al-

Yaqzan^{ra}! I remind you^{ra} of Allah^{azwj} to restrain your weapons from the people of this army and save their blood. Upon what are you fighting us? Aren't we worshipping one God^{azwj}, and praying to your Qiblah, and calling your call, and reading your Book, and believing your Rasool^{saww}?

قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَهَا مِنْ فَيْكٍ أَنْتَ لِي وَ لِأَصْحَابِي الْقِبْلَةُ وَ الدِّينُ وَ عِبَادَةُ الرَّحْمَنِ وَ النَّبِيُّ وَ الْكِتَابُ مِنْ دُونِكَ وَ دُونِ أَصْحَابِكَ وَ جَعَلَكَ ضَالًّا مُضِلًّا لَا تَعْلَمُ هَادٍ أَنْتَ أَمْ ضَالٌّ وَ جَعَلَكَ أَعْمَى

He^{ra} said, 'The Praise is for Allah^{azwj} Who Brought out from your mouth that the Qiblah is for me^{ra} and my^{ra} companions, and the religion, and worship of the Beneficent, and the Prophet^{saww}, and the Book, from besides you and your companions, and Made you stray (others) and be strayed. You do not know whether you are on guidance or straying, and Made you to be blind.

وَ سَأَخْبِرُكَ عَلَى مَا قَاتَلْتُكَ عَلَيْهِ أَنْتَ وَ أَصْحَابُكَ أَمَرَنِي رَسُولُ اللَّهِ ص أَنَّ أَقَاتِلَ التَّاكِيَّيْنَ فَفَعَلْتُ وَ أَمَرَنِي أَنَّ أَقَاتِلَ الْفَاسِقِينَ فَأَنْتُمْ هُمْ

And I^{ra} shall inform you what we are fighting you and your companions upon. Rasool-Allah^{saww} had ordered me that I^{ra} should fight the allegiance-breakers, and I^{ra} did so (on the day of the camel), and he^{saww} ordered me that I^{ra} should fight the deviants, so you are they.

وَ أَنَا الْمَارِثُونَ فَمَا أَذْرِي أَذْرِيهِمْ أَمْ لَا أَيُّهَا الْاَبْتَرُ أَلَسْتُ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيٍّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُ وَالِ مَنْ وُلَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَنَا مَوْلَى اللَّهِ وَ رَسُولِهِ وَ عَلِيٍّ بَعْدَهُ وَ لَيْسَ لَكَ مَوْلَى

And as for the renegades, I^{asws} do not know whether I^{ra} will be coming across them or not. O you 'Al-Abtar' (without posterity)! Don't you know that Rasool-Allah^{saww} had said for Ali^{asws}: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}! O Allah^{azwj}. Befriend the one who befriends him^{asws}, and be inimical to the one inimical to him^{asws}!' And I^{ra} am friend of Allah^{azwj} and His^{azwj} Rasool^{saww} and Ali^{asws} after him^{saww}, and am not a friend to you'.

فَقَالَ لَهُ عَمْرُو فَمَا تَرَى فِي قَتْلِ عُثْمَانَ قَالَ فَتَحَ لَكُمْ بَابُ كُلِّ سُوءٍ قَالَ عَمْرُو فَعَلِيٌّ قَتَلَهُ قَالَ عَمَّارٌ بَلِ اللَّهُ رَبُّ عَلِيٍّ قَتَلَهُ وَ عَلِيٌّ مَعَهُ

Amro said to him^{ra}, 'So what do you^{ra} see regarding the killing of Usman?' He opened up a door for you all, of all evil'. Amro said, 'Ali^{asws} killed him'. Ammar^{ra} said, 'But Allah^{azwj}, Lord^{azwj} of Ali^{asws}, Killed him, and Ali^{asws} was with Him^{azwj}'.

قَالَ عَمْرُو أَكُنْتُ فِيمَنْ قَتَلَهُ قَالَ أَنَا مَعَ مَنْ قَتَلَهُ وَ أَنَا الْيَوْمَ أَقَاتِلُ مَعَهُ قَالَ فَلِمَ قَتَلْتُمُوهُ قَالَ أَرَادَ أَنْ يُغَيِّرَ دِينَنَا فَقَتَلْنَاهُ

And Amro said, 'Were you^{ra} among the ones who killed him?' He^{ra} said, 'I^{ra} am with the one who killed him, and today I^{ra} am fighting alongside the one who killed him'. He said, 'But, why did you kill him?' He^{asws} said, 'He wanted to change our religion, so we killed him'.

قَالَ عَمْرُو أَلَا تَسْتَمِعُونَ قَدْ اعْتَرَفَ بِقَتْلِ إِمَامِكُمْ قَالَ عَمَّارٌ وَ قَدْ قَاتَلْنَا فِرْعَوْنَ قَبْلَكَ أَلَا تَسْمِعُونَ فَقَامَ أَهْلُ الشَّامِ وَ هُمْ رِجَالٌ فَرَكِبُوا خُيُومَهُمْ وَ رَجَعُوا فَبَلَغَ مُعَاوِيَةَ مَا كَانَ بَيْنَهُمْ فَقَالَ لَهُ هَلَكْتَ الْعَرَبُ إِنْ أَخَذَتْهُمْ حِفَّةُ الْعَبْدِ الْأَسْوَدِ يَغْنِي عَمَّارًا

Amro said, 'Are you all not listening? He has acknowledged with the killing of your leader'. Ammar^{ra} said: 'And Pharaoh^{la} had said it before you, **Are you all not listening?** [26:25]'. The

people of Syria stood up, and there was an army chief for them. They rode their horses and returned, and he delivered to Muawiya what had happened between them. He said to him, 'The Arabs are destroyed if you were to take fearing the black slave' – meaning Ammar^{ra}.

وَخَرَجَ عَمَّارٌ إِلَى الْقِتَالِ وَصَفَّتِ الْحَيُولُ بَعْضُهَا لِبَعْضٍ وَرَحَفَ النَّاسُ وَ عَلَى عَمَّارٍ دَرَجٌ وَ هُوَ يَقُولُ أَيُّهَا النَّاسُ الرِّوَاخُ إِلَى الْجَنَّةِ فَاقْتَتَلَ النَّاسُ قِتَالًا شَدِيدًا لَمْ يَسْمَعْ النَّاسُ بِمِثْلِهِ وَ كَثُرَتِ الْقَتْلَى حَتَّى إِنْ كَانَ الرَّجُلُ لَيَشُدُّ طَنْبَ فُسطاطِهِ بِيَدِ الرَّجُلِ أَوْ بِرِجْلِهِ

And Ammar^{ra} went out to the fighting, and the cavalries formed rows with each other, and the people marched, and there was armour upon Ammar^{ra}, and he^{ra} was saying, 'O you people! The departure is to the Paradise!' The people fought a severe battle, the people had not heard the like of it, and the slain were numerous to the extent that a man was tightening the rope of his tent with the (severed) hand of a man or his leg.

فَقَالَ الْأَشْعَثُ لَقَدْ رَأَيْتُ أُخْبِيَةَ صِفِّينَ وَ أَرْوَقَتَهُمْ وَ مَا مِنْهَا حِجَاءٌ وَ لَا رِوَاخٌ وَ لَا بِنَاءٌ وَ لَا فُسطاطٌ إِلَّا مَرْبُوطًا بِيَدِ رَجُلٍ أَوْ رِجْلِهِ

Al-Ash'as said, 'I had seen the tents of Siffeen and their porches, and there was neither any tent from these nor any porch, nor any construction, nor any pavilion except it was tied by a (severed) hand of a man or his leg.

وَ جَعَلَ أَبُو سَمَّاكٍ الْأَسَدِيُّ يَأْخُذُ إِذَا وَءٌ مِنْ مَاءٍ وَ شَفْرَةً حَدِيدٍ فَيَطُوفُ فِي الْقَتْلَى فَإِذَا رَأَى رَجُلًا جَرِيحًا وَ بِهِ رَمَقٌ أَقْعَدَهُ وَ سَأَلَهُ مَنْ أَمِيرُ الْمُؤْمِنِينَ عَ فَإِنْ قَالَ عَلِيٌّ غَسَلَ عَنْهُ الدَّمَ وَ سَقَاهُ مِنَ الْمَاءِ وَ إِنْ سَكَتَ وَجَّاهُ بِسِكِّينٍ حَتَّى يَمُوتَ قَالَ فَكَانَ يُسَمَّى الْمُخَضَّجُضَ.

And Abu Sammak Al-Asady went and took a container of water and a blade of iron, and he went around the slain, and when he saw an injured man, and with him was the last breath, he would sit him up and ask him, 'Who is Amir Al-Momineen^{asws}?'. If he said, 'Ali^{asws}', he would wash the blood away from him and quench him from the water, and if he was silent, he would pain him with the knife until he would die. He was named as 'Al-Mukhazkhiz' (the jolter)".³⁸

وَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنِ الشَّعْبِيِّ عَنِ الْأَحْنَفِ بْنِ قَبِيْسٍ قَالَ: وَ اللَّهُ إِيَّيَّ إِلَى جَانِبِ عَمَّارٍ فَتَقَدَّمْنَا حَتَّى إِذَا دَنَوْنَا مِنْ هَاشِمِ بْنِ عُثْبَةَ قَالَ لَهُ عَمَّارٌ أَجْمَلُ فِدَاكَ أَبِي وَ أُمِّي وَ نَظَرَ عَمَّارٌ إِلَى رِقَّةٍ فِي الْمِيمَةِ فَقَالَ لَهُ هَاشِمٌ رَحِمَكَ اللَّهُ يَا عَمَّارُ إِنَّكَ رَجُلٌ تَأْخُذُكَ خِيفَةٌ فِي الْحَرْبِ وَ إِيَّيَّ إِنَّمَا أَرْخَفُ بِاللَّوَاءِ رَخْفًا وَ أَرْجُو أَنْ أَنَالَ بِذَلِكَ حَاجَتِي وَ إِيَّيَّ إِنْ خَفَفْتُ لَمْ أَمِنْ الْهَلَكَةَ

And from Amro Bin Shmr, from Jabir, from Al Shaby, from Al Ahnaf Bin Qays who said,

'By Allah^{azwj}! I was to a side of Ammar^{ra} and we advanced until when we were near from Hashim Bin Utba. Ammar^{ra} said to him, 'Attack! May my^{ra} father^{ra} and my^{ra} mother^{ra} be sacrificed for you!' And Ammar^{ra} looked at a weakness in the right flank. Hashim said to him^{ra}, 'May Allah^{azwj} have Mercy on you^{ra}, O Ammar^{ra}! You^{ra} are a man, fear has seized you^{ra} in the war, and rather I shall march with the lags with a march and hope I shall attain my needs with that, and if I were to fear, I would not be safe from the destruction'.

وَ قَدْ قَالَ مُعَاوِيَةُ لِعَمْرِو وَجْهَكَ يَا عَمْرُو إِنَّ اللَّوَاءَ مَعَ هَاشِمٍ كَأَنَّهُ يُرْقَلُ بِهِ إِرْقَالًا وَ إِنْ رَحَفَ بِهِ رَخْفًا إِنَّهُ لَلْأَوَّلُ لِأَهْلِ الشَّامِ

³⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 i

And Muawiya had said to Amro, 'Woe be unto you^{ra}, O Amro! The flags are with Hashim. It is as if he is hurrying with it speedily, and if he were to march with it with a march, it would be a long day for the people of Syria'.

فَلَمْ يَزَلْ بِهِ عَمَّارٌ حَتَّى حَمَلَ فِصْرُهُ بِمُعَاوِيَةَ فَوَجَّهَ إِلَيْهِ جُمْلَةَ أَصْحَابِهِ وَ مَنْ بَرَزَ بِالنَّاسِ مِنْهُمْ فِي نَاجِيَتِهِ وَ كَانَ فِي ذَلِكَ الْجُمُعِ عَبْدُ اللَّهِ بْنُ عَمْرِو وَ مَعَهُ سَيْفَانِ قَدْ تَقَلَّدَ بِوَاحِدٍ وَ هُوَ يَضْرِبُ بِالْآخَرِ وَ أَطَافَتْ بِهِ خِيَلٌ عَلَيْهِ فَقَالَ عَمْرُو يَا اللَّهَ يَا رَحْمَانُ ابْنِي ابْنِي وَ كَانَ يَقُولُ مُعَاوِيَةُ اصْبِرْ اصْبِرْ فَإِنَّهُ لَا بَأْسَ عَلَيْهِ قَالَ عَمْرُو لَوْ كَانَ يَزِيدُ إِذَا لَصَبَرْتُ

Ammar^{ra} did not cease with it until he^{ra} attacked. Muawiya saw him and diverted an attack of his companions and the ones who duelled with the people towards him^{asws} in his area, and in that was a crowd of Abdullah Bin Amro, and with him were two swords. He had collared with one and he was striking with the other, and the cavalry of Ali^{asws} circled with him. Amro said, 'O Allah^{azwj}! O Beneficent! My son! My son!' And Muawiya said, 'Patience! Patience, for there is no problem upon him'. Amro said, 'If it was Yazeed^{la} then would you have been patient?'

وَ لَمْ يَزَلْ حُمَاهُ أَهْلُ الشَّامِ يَذُبُّونَ عَنْهُ حَتَّى نَجَا هَارِباً عَلَى فَرَسِهِ وَ مَنْ مَعَهُ وَ أُصِيبَ هَاشِمٌ فِي الْمَعْرَكَةِ

And the protectors of the people of Syria did not cease to melt away from him, until he saved himself fleeing upon his horse, and (so did) the ones with him, and Hashim was injured in the battle'.

قَالَ وَ قَالَ عَمَّارٌ حِينَ نَظَرَ إِلَى رَايَةِ عَمْرِو بْنِ الْعَاصِ وَ اللَّهَ إِنَّ هَذِهِ الرَّايَةَ قَدْ قَاتَلْتُهَا ثَلَاثَ عَرَكَاتٍ وَ مَا هَذِهِ بِأَرْشَدِهِمْ وَ سَأَلَ الْحَدِيثَ نَحْوَ رِوَايَةِ الْإِخْتِصَاصِ إِلَى قَوْلِهِ فَأَمَّا أَبُو الْعَادِيَةِ فَطَعَنَهُ وَ أَمَّا ابْنُ جُوَيْنٍ فَإِنَّهُ اجْتَرَّ رَأْسَهُ

He (the narrator) said, 'And Ammar^{ra} said when he^{ra} looked at a flag of Amro Bin Al-Aas, 'By Allah^{azwj}! This flag, I^{ra} have fought it in three battles, and this is not their most rightful' – the continued the Hadeeth approximate to the report in (the book) 'Al-Ikhtisaas', up to his words, 'As for Abu Al-Adiya, he stabbed him^{ra}, and as for Ibn Juweyn, he severed his^{ra} head.

فَقَالَ ذُو الْكَلَّاعِ لِعَمْرِو وَجَّهَكَ مَا هَذَا قَالَ عَمْرُو إِنَّهُ سَيَرْجِعُ إِلَيْنَا وَ ذَلِكَ قَبْلَ أَنْ يُصَابَ عَمَّارٌ فَأُصِيبَ عَمَّارٌ مَعَ عَلِيٍّ وَ أُصِيبَ ذُو الْكَلَّاعِ مَعَ مُعَاوِيَةَ فَقَالَ عَمْرُو وَ اللَّهَ يَا مُعَاوِيَةُ مَا أَدْرِي بِقَتْلِ أَبِيهِمَا أَنَا أَشَدُّ فَرَحاً وَ اللَّهَ لَوْ بَقِيَ ذُو الْكَلَّاعِ حَتَّى يُقْتَلَ عَمَّارٌ لَمَالَ بِعَاقِمَةِ قَوْمِهِ وَ لَأَفْسَدَ عَلَيْنَا جُنْدَنَا

Zul Kala'a said to Amro, 'Woe be unto you! What is this?' Amro said, 'It will be returning to us' – and that was before Ammar^{ra} was killed. Ammar^{ra} was killed with Ali^{asws}, and Zul Kala'a was killed with Muawiya. Amro said, 'By Allah^{azwj}, O Muawiya! I do not know with which of the two killings I am happier. By Allah^{azwj}! If Zul Kala'a had remained (alive) until Ammar^{ra} was killed, he would have inclined with the generality of his people and would have spoilt our army against us'.

قَالَ فَكَانَ لَا يَزَالُ رَجُلٌ يَجِيءُ فَيَقُولُ أَنَا قَتَلْتُ عَمَّاراً فَيَقُولُ لَهُ عَمْرُو فَمَا سَمِعْتُمُوهُ يَقُولُ فَيَخْلِطُونَ حَتَّى أَقْبَلَ ابْنُ جُوَيْنٍ فَقَالَ أَنَا قَتَلْتُ عَمَّاراً فَقَالَ لَهُ عَمْرُو فَمَا كَانَ أَحَزَ مِنْطِقِهِ قَالَ سَمِعْتُهُ يَقُولُ

مُحَمَّدًا وَ حِزْبَهُ

الْيَوْمَ أَلْقَى الْأَجْبَةَ

He (the narrator) said, 'It was so that the men did not stop coming and saying, 'I killed Ammar^{ra}', and Amro was saying to him, 'So what did you hear him^{ra} saying?' They kept mingling until Ibn Juweyn came and said, 'I killed Ammar^{ra}'. Amro said to him, 'So, what was the last of his^{ra} talk?' He said, 'I heard him^{ra} saying, 'Today I^{ra} meet the beloved Muhammad^{saww} and his^{saww} party''.

فَقَالَ لَهُ عَمْرُو صَدَقْتَ أَنْتَ صَاحِبُهُ أَمَا وَاللَّهِ مَا ظَنَنْتُ بِذَلِكَ وَ لَكِنْ أَسْخَطْتُ رَبَّكَ.

Amro said to him, 'You speak the truth. You are its owner (of the killing). By Allah^{azwj}! You did not win with that, but you have angered your Lord^{azwj}'.³⁹

وَعَنْ عَمْرُو بْنِ شَمْرٍ عَنْ إِسْمَاعِيلَ السُّدِّيِّ عَنْ عَبْدِ خَيْرٍ الْهُمْدَانِيِّ قَالَ: نَظَرْتُ إِلَى عَمَّارِ بْنِ يَاسِرٍ رُمِيَ رُمِيَةً فَأُغْمِيَ عَلَيْهِ وَ لَمْ يُصَلِّ الظُّهْرَ وَ الْعَصْرَ وَ لَا الْمَغْرِبَ وَ لَا الْعِشَاءَ وَ لَا الْفَجْرَ ثُمَّ أَفَاقَ فَقَضَاهُنَّ جَمِيعاً يَبْدَأُ بِأَوَّلِ شَيْءٍ فَاتَهُ ثُمَّ الَّتِي تَلِيهَا.

And from Amro Bin Shimr, from Ismail Al Sudy, from Abd Khayr Al Hamdany who said,

'I looked at Ammar Bin Yasser^{ra} throw a shot and there was unconsciousness upon him^{ra} and he^{ra} neither prayed the Salats of Al-Zohr, nor Al-Asr, nor Al-Maghrib, nor Al-Isha, nor Al-Fajr. Then he^{ra} woke up and repaid these all beginning with the first thing he^{ra} had missed, then that which followed it".⁴⁰

وَعَنْ عَمْرُو بْنِ شَمْرٍ عَنِ السُّدِّيِّ عَنِ ابْنِ حُرَيْثٍ قَالَ: أَقْبَلَ عَلَّامٌ لِعَمَّارِ بْنِ يَاسِرٍ اسْمُهُ رَاشِدٌ يَحْمِلُ شَرَبَةً مِنْ لَبَنٍ فَقَالَ عَمَّارٌ أَمَا إِنِّي سَمِعْتُ خَلِيلِي رَسُولَ اللَّهِ ص قَالَ إِنَّ آخِرَ زَادِكَ مِنَ الدُّنْيَا شَرَبُهُ لَبَنٍ.

And from Amro Bin Shimr, from Al Sudy, from Ibn Hureys who said,

'A slave of Ammar Bin Yasser^{ra}, his name is Rashid, came carrying a drink of milk. Ammar^{ra} said, 'As for me^{ra}, I^{asws} heard my^{ra} friend Rasool-Allah^{saww} say: 'The last of your provisions from the world would be a drink of milk".⁴¹

وَعَنْ عَمْرُو بْنِ شَمْرٍ عَنِ السُّدِّيِّ عَنْ يَعْقُوبَ بْنِ الْأَوْسَطِ قَالَ: اخْتَجَّ رَجُلَانِ بِصِغْفَيْنِ فِي سَلْبِ عَمَّارِ بْنِ يَاسِرٍ وَ فِي قَتْلِهِ فَأَتَيْتَا عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ الْعَاصِ فَقَالَ لُهُمَا وَجَّحُكُمَا اخْرُجَا عَنِّي فَإِنَّ رَسُولَ اللَّهِ ص قَالَ وَلَعْتُ فُرَيْشَ بَعْمَارٍ مَا هُمْ وَ لِعَمَّارٍ يَدْعُوهُمْ إِلَى الْجَنَّةِ وَ يَدْعُونَهُ إِلَى النَّارِ فَاتِلُهُ وَ سَالِيَهُ فِي النَّارِ

And from Amro Bin Shimr, from Al Sudy, from Yaquob Bin Al Awsat who said,

'Two men argued at Siffeen regarding the plunder of Ammar Bin Yasser^{ra} and killing him^{ra}. They both came to Abdullah Bin Amro Bin Al-Aas. He said to them, 'Woe be unto you both! Get out from me! Surely, Rasool-Allah^{saww} had said: 'Quraysh are in love with Ammar^{ra}! What is the matter with them and Ammar^{ra} would be calling them to the Paradise and they would be calling him^{ra} to the Fire. His^{ra} killer, and his^{ra} plunderer would be in the Fire".

قَالَ فَبَلَّغْنِي أَنَّ مُعَاوِيَةَ قَالَ إِنَّمَا قَتَلَهُ مَنْ أَخْرَجَهُ يَخْدَعُ بِذَلِكَ طَعَامَ أَهْلِ الشَّامِ.

³⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 j

⁴⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 k

⁴¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 l

He (the narrator) said, 'It reached me that Muawiya said, 'But rather he killed him^{ra}, the one who brought him^{ra} out (to the war)', deceiving by that the commoner from the people of Syria".⁴²

وَعَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي الزُّبَيْرِ عَنْ خُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ ابْنَ سُمَيَّةَ لَمْ يُخَيَّرْ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا اخْتَارَ أَشَدَّهُمَا.

And from Amro Bin Shimr, from Jabir, from Abu Al Zubeyr, from Huzeifa who said,

'Rasool-Allah^{saww} said: 'Ibn Sumayya^{ra} was not given a choice between any two matters at all except he chose the severer of the two".⁴³

وَفِي حَدِيثٍ عَنْ عُمَرَ بْنِ سَعْدٍ قَالَ: حَمَلَ عَمَّارٌ بْنُ يَاسِرٍ وَهُوَ يَقُولُ

حَتَّى أَمُوتَ أَوْ أَرَى مَا أَشْتَهِي -
صَغِيرَ النَّبِيِّ ذِي الْأَمَانَاتِ الْوَفِيِّ -

كَلَّا وَ رَبِّ الْبَيْتِ لَا أَنْبِجُ أَجِي -
أَنَا مَعَ الْحَقِّ أَقَاتِلُ مَعَ عَلِيٍّ -

إِلَى آخِرِ الْأَبْيَاتِ

And in a Hadeeth of Amro Bin Sa'ad who said, 'Ammar Bin Yasser^{ra} attacked and he^{ra} was saying (a poem), 'Never, by the Lord^{azwj} of the House! I^{ra} will not depart, my^{ra} brother, until I^{ra} died or see what I^{ra} desire. I^{ra} am with the truth. I^{ra} am fighting alongside Ali^{asws}, son-in-law^{asws} of the Prophet^{saww}, trusted with the entrustments" - up to the end of the couplets.

قَالَ فَضَرَبُوا أَهْلَ الشَّامِ حَتَّى اضْطَرُّوهُمْ إِلَى الْفُرَاتِ قَالَ وَ مَشَى عَبْدُ اللَّهِ بْنُ سُوَيْدٍ سَيْدُ حُرَشٍ إِلَى ذِي الْكَلَاعِ فَقَالَ لَهُ لِمَ جَمَعْتَ بَيْنَ الرَّحْلَيْنِ قَالَ لِحَدِيثٍ سَمِعْتُهُ مِنْ عَمْرِو دَكَرَ أَنَّهُ سَمِعَهُ مِنْ رَسُولِ اللَّهِ ص وَ هُوَ يَقُولُ لِعَمَّارِ بْنِ يَاسِرٍ تَقْتُلُكَ الْفِتْنَةُ الْبَاعِيَةُ

He (the narrator) said, 'They struck the people of Syria until pushed them to the Euphrates'. And Abdullah Bin Suweyd, chief Jurash walked to Zil Kala'a. He said to him, 'Why did you gather between the two men?' He said, 'Due to a Hadeeth I heard from Amro. He mentioned that he heard it from Rasool-Allah^{saww} and he^{saww} was saying to Ammar Bin Yasser^{ra}, 'The rebel group will kill you".

فَخَرَجَ عَبْدُ اللَّهِ بْنُ عُمَرَ الْعُسَيْبِيُّ وَ كَانَ مِنْ عُبَادِ أَهْلِ زَمَانِهِ لَيَالًا فَأَصْبَحَ فِي عَسْكَرِ عَلِيٍّ ع فَحَدَّثَ النَّاسَ بِقَوْلِ عَمْرِو بْنِ عَمَّارٍ فَلَمَّا سَمِعَ مُعَاوِيَةُ هَذَا الْقَوْلَ بَعَثَ إِلَى عَمْرِو فَقَالَ أَفْسَدْتَ عَلَيَّ أَهْلَ الشَّامِ أَكُلْ مَا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص تَقُولُهُ

Abdullah Bin Umar Al-Absy came out in the morning into the army of Ali^{asws}, and he was from the worshippers at night from the people of his time. The people narrated the words of Amro regarding Ammar. When Muawiya heard this word, he sent for Amro. He said, 'You are spoiling the people of Syria upon me. Do you have to say all what you heard from Rasool-Allah^{saww}?'

فَقَالَ عَمْرِو قُلْتُهَا وَ لَسْتُ وَ اللَّهُ أَعْلَمُ الْعَيْبَ وَ لَا أَدْرِي أَنَّ صَفِيْنَ تَكُونُ وَ عَمَّارٌ خَصْمُنَا وَ قَدْ رَوَيْتَ أَنَّ فِيهِ مِثْلَ الَّذِي رَوَيْتَ فِيهِ فَاسْأَلْ أَهْلَ الشَّامِ فَعَضِبَ مُعَاوِيَةُ وَ تَنَمَّرَ لِعَمْرِو وَ مَنَعَهُ خَيْرُهُ فَقَالَ عَمْرِو لَا خَيْرَ لِي فِي جَوَارِ مُعَاوِيَةَ إِنَّ تَحَلَّيْتُ هَذِهِ الْحَرْبُ عَنَّا

⁴² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 m

⁴³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 n

Amro said, 'I said it, and by Allah^{azwj}, I am not a knower of the unseen, nor did I know that (battle of) Siffeen would take place and Ammar^{ra} would be disputing (fighting) us, and you have reported regarding him^{asws} similar to that which I reported regarding him. As the people of Syria'. Muawiya was bullying towards Amro and prevented him his good. Amro said, 'There is no good for me in the vicinity of Muawiya if this war were to go against us'.

وَكَانَ عَمْرُو حَمِيٍّ الْأَنْفِ فَقَالَ فِي ذَلِكَ

تُعَاتِبُنِي أَنْ قُلْتُ شَيْئاً سَمِعْتُهُ -
وَمَا كَانَ لِي عِلْمٌ بِصِفِّينَ أَتَهَا -
فَلَوْ كَانَ لِي بِالْغَيْبِ عِلْمٌ كَتَمْتُهَا -
وَقَدْ قُلْتُ لَوْ أَنْصَفْتَنِي مِثْلَهُ قَبْلِي -
تَكُونُ وَ عَمَارٌ يَحْتُ عَلَى قَتْلِي -
وَكَابَدْتُ أَقْوَاماً مَرَجَلُهُمْ تَغْلِي -

إِلَى آخِرِ الْأَنْبِيَاءِ

And Amro was a protector of the nose (pride). He said regarding that (a poem), 'You faulted me of saying something I heard, and I have said, if only you would have been fair to me like it before me, and there was no knowledge for me with Siffeen, that it would be happening, and Ammar^{ra} would be urging upon my killing. If only there was knowledge of the unseen for me, I would have concealed it, and people are suffering, boiling their cauldrons' - Up to the end of the couplets.

ثُمَّ أَجَابَهُ مُعَاوِيَةُ بِأَنْبِيَاءٍ تَشْتَمِلُ عَلَى الْإِعْتِدَارِ فَأَتَاهُ عَمْرُو وَاعْتَبَهُ وَصَارَ أَمْرُهُمَا وَاحِدًا

Then he answered him with couplets inclusive upon the excuses. Amro came to him and rebuked him, and both their matters became one.

ثُمَّ إِنَّ عَلِيًّا عَدَا هَاشِمَ بْنِ عُتْبَةَ وَمَعَهُ لَوَاؤُهُ وَكَانَ أَعْوَزَ وَقَالَ حَتَّى مَتَى تَأْكُلُ الْخُبْزَ وَتَشْرِبُ الْمَاءَ فَقَالَ هَاشِمٌ لَأُجَهِّزَنَّ أَنْ لَا أَرْجِعَ إِلَيْكَ أَبَدًا قَالَ عَلِيٌّ ع إِنَّ يَزَائِكَ ذَا الْكَلَاعِ وَعِنْدَهُ الْمَوْتُ الْأَحْمَرُ

Then Ali^{asws} called Hashim Bin Utba, and with him was his flag, and he was (clan of) Awr, and said: 'Until when will we be eating the bread and drinking the water (provisions of war)?' Hashim said, 'I shall never prepare to return to you^{asws}, ever!' Ali^{asws} said, 'Parallel to you is Zul Kala'a, and the red death is with him'.

فَتَقَدَّمَ هَاشِمٌ وَتَعَرَّضَ لَهُ صَاحِبُ لَوَاءِ ذِي الْكَلَاعِ فَاخْتَلَفَا طَعْنَتَيْنِ طَعْنَتْهُ هَاشِمٌ فَقَتَلَهُ وَكَثُرَتِ الْقَتْلَى فَحَمَلَ ذُو الْكَلَاعِ فَاجْتَلَدَ النَّاسُ فُقْتِلَا جَمِيعًا وَ أَخَذَ ابْنُ هَاشِمٍ اللَّوَاءَ فَأَسْرَأَ فَأُتِيَ بِمُعَاوِيَةَ

Hashim advanced and bearers of the flags of Zul Kala'a presented to him. They exchanged stabs. Hashim stabbed him and killed him, and the killing was a lot. Zul Kala'a attacked, and the people whipped (the swords), and they were both killed. Ibn Hashim took the flag and went quickly and came to Muawiya.

فَلَمَّا دَخَلَ عَلَيْهِ وَ عِنْدَهُ عَمْرُو بْنُ الْعَاصِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا الْمُخْتَالُ بْنُ الْمِرْقَالِ قَدُونَكَ الصَّبَّ اللَّاحِظَ فَإِنَّ الْعَصَا مِنَ الْعُصَايَةِ وَإِنَّمَا تَلِدُ الْحَيَّةَ حَيَّةً وَ جَزَاءُ السَّيِّئَةِ سَيِّئَةٌ

When he entered to see him, and Amro Bin Al-Aas was in his presence, he said, 'O commander of the faithful! This is Al-Mukhtal Bin Al-Mirqal, the slithering one. The stick is from the stick, and rather the snake gives birth to a snake, and the recompense of evil is evil'.

فَقَالَ لَهُ ابْنُ هَاشِمٍ مَا أَنَا بِأَوَّلِ رَجُلٍ خَذَلَهُ قَوْمُهُ وَ أَذْرَكَهُ يَوْمُهُ قَالَ مُعَاوِيَةُ تِلْكَ ضَعَائِلُ صِغِيرٍ وَ مَا جِئَ عَلَيْكَ أَبُوكَ فَقَالَ عَمْرُو يَا أَمِيرَ الْمُؤْمِنِينَ أَمْكِنِّي مِنْهُ فَأَشْحَبَ أَوْدَاجَهُ عَلَى أَتْبَاجِهِ

Ibn Hashim said to him, 'I am not the first man to have abandoned his people and realised it in his day'. Muawiya said, 'These are grudges of Siffeen, and your father did not shield upon you'. Amro said, 'O commander of the faithful! Enable me from him. I shall injure his wings upon his stomach'.

فَقَالَ لَهُ ابْنُ هَاشِمٍ أَ فَلَا كَانَ هَذَا يَا ابْنَ الْعَاصِ حِينَ أَذْعُوكَ إِلَى الْبِرَازِ وَ قَدْ ابْتَلَّتْ أَقْدَامُ الرِّجَالِ مِنْ نَفْعِ الْجِرْيَالِ إِذْ تَضَابَعَتْ بِكَ الْمَسَالِكُ وَ أَشْرَفَتْ فِيهَا عَلَى الْمَهَالِكِ وَ إِنَّمُ اللَّهُ لَوْ لَا مَكَائِكَ مِنْهُ لَنَشَبَتْ لَكَ مِنِّي خَافِيَةٌ أَرْمِيكَ مِنْ جِلَاحِهَا بِأَحَدٍ مِنْ وَقْعِ الْأَثْنَانِ فَإِنَّكَ لَا تَزَالُ تُكْثِرُ فِي دَهْشِكَ وَ تَحْبِطُ فِي مَرِيضِكَ تَحْبِطُ الْعَشَوَاءُ فِي اللَّيْلَةِ الْخُنْدَسِ الظُّلُمَاءُ

Ibn Hashim said to him, 'Was it not this one, O Ibn Al-Aas, when he had called you to the duel, and the feet of the men had drenched from the soaking gravel, when the paths were narrowed with you, and your place was being overlooked upon? And I swear by Allah^{azwj}! Had it not been for your place from him, there would have come to you from me in the hidden, shooting at you from its midst with Ohad falling from the mountain, for you are not ceasing to abound in the surprises, lost in your travels, as the dim-sighted ones are lost in the dark night'.

قَالَ فَأَعْجَبَ مُعَاوِيَةَ مَا سَمِعَ مِنْ كَلَامِ ابْنِ هَاشِمٍ فَأَمَرَ بِهِ إِلَى السَّجْنِ وَ كَفَّ عَنْ قَتْلِهِ.

He (the narrator) said, 'Muawiya was astounded at what he heard from the speech of Ibn Hashim, and he ordered with him to the prison, and stopped from killing him'.⁴⁴

وَ عَنْ عَمْرُو بْنِ شِمْرٍ عَنْ السُّدِّيِّ عَنْ عَبْدِ خَيْرٍ قَالَ: لَمَّا صُرِعَ هَاشِمٌ مَرَّ عَلَيْهِ رَجُلٌ وَ هُوَ صَرِيعٌ بَيْنَ الْقَتْلَى فَقَالَ لَهُ أَقْرَأْ أَمِيرَ الْمُؤْمِنِينَ السَّلَامَ وَ رَحْمَةَ اللَّهِ وَ قُلْ لَهُ أَنَشُدُكَ اللَّهَ إِلَّا أَصْبَحْتَ وَ قَدْ رَبَطْتُ مَقَاوِدَ خَيْلِكَ بِأَرْجُلِ الْقَتْلَى فَإِنَّ الدَّبْرَةَ تُصْبِحُ عَدَاً لِمَنْ غَلَبَ عَلَى الْقَتْلَى

And from Amro Bin Shimr, from Al Sudy, from Abd Khayr who said,

'When Hashim was knocked down, a man passed by him and he was lying down between the slain. He said, 'Convey to Amir Al-Momineen^{asws} (the greetings) and Mercy of Allah^{azwj} say to him^{asws}, 'I adjure you with Allah^{azwj}! I only woke up in the morning and I had tied the reins of your horses with the legs of the slain. So, if there is defeat, tomorrow would be to the one who overcomes upon the slain'.

فَأَخْبَرَ الرَّجُلُ عَلِيًّا بِذَلِكَ فَسَارَ عَلِيٌّ ع فِي بَعْضِ اللَّيْلِ حَتَّى جَعَلَ الْقَتْلَى خَلْفَ ظَهْرِهِ وَ كَانَتْ الدَّبْرَةُ لَهُ عَلَيْهِمْ.

⁴⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 o

The man informed Ali^{asws} with that. Ali^{asws} travelled in part of the night until he^{asws} made the slain to be behind his^{asws} back, and the defeat for him was against them”⁴⁵.

وَعَنْ عَمْرِو بْنِ سَعْدٍ عَنْ رَجُلٍ عَنْ أَبِي سَلَمَةَ أَنَّ هَاشِمَ بْنَ عُثْبَةَ دَعَا فِي النَّاسِ عِنْدَ الْمَسَاءِ أَلَا مَنْ كَانَ يُرِيدُ اللَّهَ وَالدَّارَ الْآخِرَةَ فَلْيُقْبِلْ إِلَيَّ فَأَقْبِلْ إِلَيْهِ نَاسٌ فَشَدَّ فِي عَصَابَةٍ مِنْ أَصْحَابِهِ عَلَى أَهْلِ الشَّامِ مِرَارًا فَلَيْسَ مِنْ وَجْهِ يَحْمِلُ عَلَيْهِ إِلَّا صَبَرُوا لَهُ وَ قُوتِلَ فِيهِ قِتَالًا شَدِيدًا

And from Amro Bin Sa'ad, from a man, from Abu Salama,

'Hashim Bin Utba called out among the people at evening, 'Indeed! One who intends Allah^{azwj} and house of the Hereafter, let him come to me!' Some people came to him. He was repeatedly severe upon the people of Syria among a group of his companions. There wasn't any direction he attacked upon except they combated to him, and they fought in it a severe fight.

فَقَالَ لِأَصْحَابِهِ لَا يَهُولَنَّكُمْ مَا تَرَوْنَ مِنْ صَبْرِهِمْ فَوَ اللَّهُ مَا تَرَوْنَ مِنْهُمْ إِلَّا حِمِيَّةَ الْعَرَبِ وَ صَبْرَهَا تَحْتَ رَايَاتِهَا وَ عِنْدَ مَرَكَزِهَا وَ إِنَّهُمْ لَعَلَى الصَّلَالِ وَ إِنَّكُمْ لَعَلَى الْحَقِّ

He said to his companions, 'Do not let it terrify you what you are seeing from their combats. By Allah^{azwj}! You are not seeing from them except zeal of the Arabs and their combat beneath their flags, and during their battles, and they are upon the straying and you are upon the truth.

يَا قَوْمِ اصْبِرُوا وَ صَابِرُوا وَ اجْتَمِعُوا وَ اصْبِرُوا وَ امْشُوا بِنَا إِلَى عَدُوِّنَا عَلَى تَوَدِّعِ زُوَيْدًا وَ ادْكُرُوا اللَّهَ وَ لَا يُسَلِّمَْنَّ رَجُلٌ أَخَاهُ وَ لَا تُكْثِرُوا الْإِلْفَاتِ وَ اصْبِرُوا صَمَدَهُمْ وَ جَالِدُوهُمْ مُحْتَسِبِينَ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ

O people! **Be patient, and excel in patience, [3:200]**, and be united and be patient, and walk with us to our enemies upon a slow encroachment, and mention Allah^{azwj}, and no one should surrender his brother, nor turn around frequently, and hold on with their steadfastness, and whip them in anticipation, **until Allah Judges between us, and He is the best of the Judges [7:87]**'.

فَقَالَ أَبُو سَلَمَةَ فَمَضَى فِي عَصَابَةٍ مِنَ الْقُرَاءِ فَقَاتَلَ قِتَالًا شَدِيدًا هُوَ وَ أَصْحَابُهُ حَتَّى رَأَى بَعْضُ مَا يُسْرُونَ بِهِ إِذْ خَرَجَ عَلَيْهِمْ فَتَى شَابٌّ وَ شَدَّ يَضْرِبُ بِسَيْفِهِ وَ يَلْعَنُ وَ يَسْتَيْمُ وَ يُكْثِرُ الْكَلَامَ

Abu Salama said, 'He went among a group or readers and fought a severe battle, he and his companions, until he was part of what they could be cheered with, when a youth came out to them striking severely with his sword, and cursing and reviling, and frequenting the speech.

فَقَالَ لَهُ هَاشِمُ إِنَّ هَذَا الْكَلَامَ بَعْدَهُ الْحِصَامُ وَ إِنَّ هَذَا الْقِتَالَ بَعْدَهُ الْحِسَابُ فَاتَّقِ اللَّهَ فَإِنَّكَ رَاجِعٌ إِلَى رَبِّكَ فَسَأَلْتُكَ عَنْ هَذَا الْمَوْقِفِ وَ مَا أَرَدْتَ بِهِ

Hashim said to him 'This speech, after it is the disputing, and this fighting, after it is the reckoning, therefore fear Allah^{azwj}, for you will be returning to your Lord^{azwj} and He^{azwj} will Question you about this pausing, and what you intended with it'.

⁴⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 p

قَالَ فَإِنِّي أَقَاتِلُكُمْ لِأَنَّ صَاحِبَكُمْ لَا يُصَلِّي كَمَا ذُكِرَ لِي وَ أَنْتُمْ لَا تُصَلُّونَ وَ أَقَاتِلُكُمْ لِأَنَّ صَاحِبَكُمْ قَتَلَ خَلِيفَتَنَا وَ أَنْتُمْ وَارِثُوهُ عَلَى قَتْلِهِ

He said, 'I am fighting you because your Master^{asws} does not pray Salat, just as had been mentioned to me, and you all are not praying Salat, and I am fighting you because your Master^{asws} kill our caliph, and you are supporting him^{asws} upon his killing'.

فَقَالَ لَهُ هَاشِمٌ وَ مَا أَنْتَ وَ ابْنُ عَفَّانَ إِذَا قَتَلَهُ أَصْحَابُ مُحَمَّدٍ وَ قُرَاءُ النَّاسِ حِينَ أَحَدَتْ أَحَدَانَا وَ خَالَفَ حُكْمَ الْكِتَابِ وَ أَصْحَابُ مُحَمَّدٍ هُمْ أَصْحَابُ الدِّينِ وَ أَوَّلَى بِالنَّظَرِ فِي أُمُورِ الْمُسْلِمِينَ وَ مَا أَظُنُّ أَنَّ أَمْرَ هَذِهِ الْأُمَّةِ وَ لَا أَمْرَ هَذَا الدِّينِ عَنَّاكَ طَرَفَةً عَيْنٍ قَطُّ

Hashim said to him, 'And what are you and Ibn Affan? But rather the companions of Muhammad^{saww} killed him, and readers of the people (people of knowledge), when he innovated innovations, and opposed the Judgment of the Book, and the companions of Muhammad^{saww}, they are the companions of the religion, and foremost with the consideration regarding the affairs of the Muslims, and I don't think the affairs of this community nor any affair of this religion is about you, even for the blink of an eye, at all'.

قَالَ الْفَقِي أَجَلٌ وَ اللَّهُ لَا أَكْذِبُ فَإِنَّ الْكَذِبَ يَصُرُّ وَ لَا يَنْفَعُ وَ يَشِينُ وَ لَا يَرِيضُ فَقَالَ لَهُ هَاشِمٌ إِنَّ هَذَا الْأَمْرَ لَا عِلْمَ لَكَ بِهِ فَخَلَّهِ وَ أَهْلُ الْعِلْمِ بِهِ قَالَ أَظُنُّكَ وَ اللَّهُ قَدْ نَصَحْتَنِي

The youth said, 'Yes, by Allah^{azwj}, I do not lie, for the lie harms and does not benefit, and it shames and does not adorn'. Hashim said to him 'This matter, there is no knowledge for you with it, and leave it and the people of knowledge (to deal) with it'. He said, 'By Allah^{azwj}! I think you have advised me'.

فَقَالَ لَهُ هَاشِمٌ وَ أَمَا قَوْلُكَ فَإِنَّ صَاحِبَنَا لَا يُصَلِّي فَهُوَ أَوَّلُ مَنْ صَلَّى لِلَّهِ مَعَ رَسُولِهِ ص وَ أَفْقَهُهُ فِي دِينِ اللَّهِ وَ أَوْلَاهُ بِرَسُولِ اللَّهِ وَ أَمَا مَنْ تَرَى مَعَهُ فَكُلُّهُمْ قَارِئُ الْكِتَابِ لَا يَنَامُ اللَّيْلَ تَهْجُدًا فَلَا يَعْزُزُكَ عَنْ دِينِكَ الْأَشْقِيَاءُ الْمَعْرُورُونَ

Hashim said to him, 'And as for your words that our Master^{asws} does not pray Salat, so he^{asws} is the first one to have prayed to Allah^{azwj} with His^{azwj} Rasool^{saww}, and most understanding in the religion of Allah^{azwj}, and foremost with Rasool-Allah^{saww}. And as for the ones you see with him^{asws}, all of them are readers of the Book, not sleeping at night, keeping vigil. So, do not be deceived about your religion by the wretched deceivers'.

قَالَ الْفَقِي يَا عَبْدَ اللَّهِ إِنِّي لَأَظُنُّكَ أَمْرًا صَالِحًا أَخْبِرْنِي هَلْ تَجِدُ لِي مِنْ تَوْبَةٍ قَالَ نَعَمْ تُبْ إِلَى اللَّهِ يَتُوبَ عَلَيْكَ

The youth said, 'O servant of Allah^{azwj}! I think you are a righteous person. Inform me, do you find any repentance to be for me?' He said, 'Yes. Repent to Allah^{azwj}, He^{azwj} will Turn to you (with Mercy)'.

قَالَ فَذَهَبَ الْفَقِي رَاجِعًا فَقَالَ رَجُلٌ مِنْ أَهْلِ الشَّامِ خَدَعَكَ الْإِرَاقِيُّ قَالَ لَا وَ لَكِنِّي نَصَحْتَنِي وَ قَاتَلَ هَاشِمٌ هُوَ وَ أَصْحَابُهُ قِتَالًا شَدِيدًا حَتَّى قَتَلَ تِسْعَةً نَفَرٍ أَوْ عَشْرَةً وَ حَمَلَ عَلَيْهِ الْحَارِثُ بْنُ الْمُثَنَّبِرِ فَطَعَنَهُ فَسَقَطَ وَ بَعَثَ إِلَيْهِ عَلِيُّ ع أَنَّ قَدَّمَ لِرَسُولِ اللَّهِ فَقَالَ لِلرَّسُولِ انْظُرْ إِلَى بَطْنِي فَإِذَا هُوَ قَدْ انْشَقَّ

He (the narrator) said, 'The youth went away returning. A man from the people of Syria said, 'The Iraqi has deceived you!' He said, 'No, but he advised me'. And Hashim fought, he and his companions, a severe battle, until he killed nine persons or ten, and Al-Haris Bin Al-

Munzir attacked upon him and stabbed him, so he fell down. And Ali^{asws} sent a message to him: 'Advance your flag'. He said to the messenger, 'Look at my belly', and there it was, having been ruptured.

فَأَخَذَ الرَّايَةَ رَجُلٌ مِنْ بَكْرِ بْنِ وَائِلٍ وَ رَفَعَ هَاشِمٌ رَأْسَهُ فَإِذَا هُوَ بِعُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْحَطَّابِ قَتِيلًا إِلَى جَانِبِهِ فَحَنَّا حَتَّى دَنَا مِنْهُ فَعَضَّ عَلَى نَدْيِهِ حَتَّى تَبَيَّنَتْ فِيهِ أَثْنَابُهُ ثُمَّ مَاتَ هَاشِمٌ وَ هُوَ عَلَى صَدْرِ عُبَيْدِ اللَّهِ وَ ضَرَبَ الْبُكْرِيُّ فَوَقَعَ فَأَبْصَرَ عُبَيْدُ اللَّهِ فَعَضَّ عَلَى نَدْيِهِ الْآخَرَ وَ مَاتَ أَيْضًا فَوُجِدَا جَمِيعًا مَاتًا عَلَى صَدْرِ عُبَيْدِ اللَّهِ

A man from Bakr Bin Wail took the flag and Hashim raised his head, and there he was with Ubeydullah Bin Umar Bin Al-Khattab, killed to his side. He went until he was close from him and he bit upon his chest until his bite marks appeared in it. Then Hashim died and he was upon the chest of Ubeydullah. And the Bukry was struck and he fell. He sighted Ubeydullah, so he bit upon his other part of the chest and died as well. They were both found dead upon the chest of Ubeydullah.

وَلَمَّا قُتِلَ هَاشِمٌ جَرَعَ النَّاسُ عَلَيْهِ جَرَعًا شَدِيدًا وَ أُصِيبَ مَعَهُ عِصَابَةٌ مِنْ أَسْلَمَ مِنَ الْقُرَاءِ فَمَرَّ عَلَيْهِمْ عَلِيٌّ ع وَ هُمْ قَتَلَى حَوْلَهُ فَقَالَ

جَزَى اللَّهُ خَيْرًا عُصْبَةً أَسْلَمِيَّةً- صَبَّاحَ الْوُجُوهِ صُرُغُوا حَوْلَ هَاشِمٍ-
يَزِيدُ وَ عَبْدُ اللَّهِ بِشْرٌ وَ مَعْبُدٌ- وَ سُفْيَانُ وَ ابْنَا هَاشِمٍ ذِي الْمَكَارِمِ-
وَ عُزْرَةُ لَا يَبْعُدُ ثَنَاهُ وَ ذِكْرُهُ- إِذَا اخْتَرَطَ الْبَيْضُ الْحِفَافُ الصَّوَارِمُ

And when Hashim was killed, the people panicked upon it with severe alarm, and there was slain with him a group from Aslam, from the readers. Ali^{asws} passed by them and they had been slain around him^{asws}. He^{asws} said (a poem): 'May Allah^{azwj} Recompense goodly the Aslamiya group, bright of faces, lying down around Hashim – Yazeed, and Abdullah Bishr, and Ma'bad, and Sufyan, and two sons of Hashim with manners, and Urwah, his praise and mention is not remote, when they chose to wear the white swords'.

ثُمَّ قَامَ عَبْدُ اللَّهِ بْنُ هَاشِمٍ وَ أَخَذَ الرَّايَةَ ثُمَّ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَأَمَرَهُمْ عَلِيٌّ ع بِالْعُدُوِّ إِلَى الْقَوْمِ فَعَادَاهُمْ إِلَى الْقِتَالِ فَانْهَزَمَ أَهْلُ الشَّامِ وَ قَدْ غَلَبَ أَهْلُ الْعِرَاقِ عَلَى قَتَلَى أَهْلِ حِمصٍ وَ غَلَبَ أَهْلُ الشَّامِ عَلَى قَتَلَى أَهْلِ الْعَالِيَةِ وَ انْهَزَمَ عُثْبَةُ بْنُ أَبِي سُفْيَانَ حَتَّى أَتَى الشَّامَ

Then Abdullah Bin Hashim stood up and took the flag'. Then he continued the Hadeeth up to his words, 'Ali^{asws} ordered them with the advancing to the people. He^{asws} advanced them to the fighting and defeated the people of Syria, and the people of Al-Iraq had overcome upon the slain of the people of Hims, and the people of Syrian overcame upon the slain of the people of Al-Aliya, and Utba Bin Abu Sufyan was defeated until he came to Syrian.

ثُمَّ إِنَّ عَلِيًّا ع أَمَرَ مُنَادِيَهُ فَنَادَى فِي النَّاسِ أَنْ اخْرُجُوا إِلَى مَصَافِكُمْ فَخَرَجَ النَّاسُ إِلَى مَصَافِهِمْ وَ اقْتَتَلَ النَّاسُ إِلَى قَرِيبٍ مِنْ ثُلُثِ اللَّيْلِ.

Then Ali^{asws} ordered a caller to call out among the people, 'Go out to your rows!' The people went out to their rows, and the people fought up to near a third of the night".⁴⁶

⁴⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 q

باب 14 ما ظهر من إعجازه ع في بلاد صفين و سائر ما وقع فيها من النواذر

CHAPTER 14 – WHAT APPEARED FROM HIS^{asws} MIRACLES IN THE CITY OF SIFFEEN, AND REST OF WHAT OCCURRED THEREIN FROM THE MISCELLANEOUS

381 - لي، الأمايلي للصدوق ماجيلويه عن علي عن أبيه عن أبي الصلت الهروي عن محمد بن يوسف الفريابي عن سفيان عن الأوزاعي عن يحيى بن أبي كثير عن حبيب بن الجهم قال: لما دخل بنا علي بن أبي طالب ع إلى بلاد صفين نزل بقرية يقال لها صندوداء ثم أمرنا فعبزنا عنها ثم عرس بنا في أرض بلقع فقام إليه مالك بن الحارث الأشتر فقال يا أمير المؤمنين أئنزل الناس على غير ماء

(The book) 'Al Amaali' of the sheykh Al Sadouq – Majaylawiya, from Ali, from his father, from Abu Al Salt Al Harwy, from Muhammad Bin Yusuf al Faryani, from Sufyan, from Al Awzaie, from Yahya Bin Abu Kaseer, from Habeeb Bin Al Jahm who said,

'When Ali^{asws} Bin Abu Talib^{asws} entered with us into the city of Siffeen, he^{asws} descended at a town called Sandawda. Then he^{asws} instructed us and we crossed over from it. Then he^{asws} energised us in the wasteland. Malik Bin Al-Haris Al-Ashtar stood up to him^{asws}. He said, 'O Amir Al-Momineen^{asws}! Are you encamping the people upon (a land) with no water?'

فَقَالَ يَا مَالِكُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ سَسَقِينَا فِي هَذَا الْمَكَانِ مَاءً أَعَذَبَ مِنَ الشَّهْدِ وَاللَّيْنِ مِنَ الزُّبْدِ الزُّلَالِ وَ أَبْرَدَ مِنَ النَّجِّ وَ أَصْفَى مِنَ الْيَأْفُوتِ فَتَعَجَّبْنَا وَ لَا عَجَبَ مِنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع

(Amir Al-Momineen^{asws} said) O Malik! Allah^{azwj} will be Quenching us with water in this place, sweeter than the honey, and softer than the egg-white butter, and colder than the ice, and clearer than the rubies'. We were astounded and did not wonder from the words of Amir Al-Momineen^{asws}.

ثُمَّ أَقْبَلَ يَجُرُّ رِدَاءَهُ وَ يَبْدُو سَيْفُهُ حَتَّى وَقَفَ عَلَى أَرْضٍ بَلْقَعٍ فَقَالَ يَا مَالِكُ اخْتَفِرْ أَنْتَ وَ أَصْحَابُكَ فَقَالَ مَالِكٌ فَاحْتَفَرْنَا فَإِذَا نَحْنُ بِصَخْرَةٍ سَوْدَاءَ عَظِيمَةٍ فِيهَا حَلَقَةٌ تَبْرِقُ كَالْحَجَرِ

Then he^{asws} went on to wear his^{asws} robe and his^{asws} sword was in his^{asws} hand, until he^{asws} paused at a wasteland. He^{asws} said: 'O Malik! You and your companions dig'. Malik said, 'We dug, and there we were with a large black rock wherein was a ring flashing like the silver.

فَقَالَ لَنَا رُؤُوسُهَا فَرَمْنَاهَا بِأَجْمَعِنَا وَ نَحْنُ مَائَةُ رَجُلٍ فَلَمْ نَسْتَطِعْ أَنْ نُزِيلَهَا عَنْ مَوْضِعِهَا فَدَنَا أَمِيرُ الْمُؤْمِنِينَ ع رَافِعاً يَدَهُ إِلَى السَّمَاءِ يَدْعُو وَ هُوَ يَقُولُ طَابَ طَابَ مَرِيَا بِمَا لَمْ طَبِئُوا بِوَتِهِ شَتْمِيَا كُوبَا جَا حَا نُوْنَا تُوْدِيْنَا بِرُحُوْنَا آمِينَ رَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ ثُمَّ اجْتَدَبَهَا فَرَمَاهَا عَنِ الْعَيْنِ أَرْبَعِينَ ذِرَاعاً

He^{asws} said to us, 'Remove it!' We (tried to) remove it by all of us, and we were a hundred men, but we were not able to move it from its place. Amir Al-Momineen^{asws} approached and raised his^{asws} hands towards the sky, supplicating, and he^{asws} was saying: (in an unknown language - (طاب طاب مريا بما لم طبيوثا بوته شتميا كوبا جاحا نوئا تودينا برحونا آمين رب العالمين رب موسى و هارون ثم اجتدبها فرماها عن العين أربعين ذراعاً) Ameen! Ameen, Lord^{azwj} of the worlds, Lord^{azwj} of Musa^{as} and Haroun^{as}. Then he^{asws} pulled it and threw it from the spring, (a distance of) forty cubits.

قَالَ مَالِكُ بْنُ الْحَارِثِ الْأَشْثَرُ فَظَهَرَ لَنَا مَاءٌ أَعْدَبُ مِنَ الشَّهْدِ وَأَبْرَدُ مِنَ اللَّحْجِ وَأَصْفَى مِنَ الْيَاقُوتِ فَشَرَبْنَا وَسُقِينَا ثُمَّ رَدَّ الصَّخْرَةَ وَآمَرَنَا أَنْ نُخْتُو عَلَيْهَا التُّرَابَ ثُمَّ انْجَلَّ وَسِرْنَا فَمَا سِرْنَا إِلَّا غَيْرَ بَعِيدٍ قَالَ مَنْ مِنْكُمْ يَعْرِفُ مَوْضِعَ الْعَيْنِ فَقُلْنَا كُلُّنَا يَا أَمِيرَ الْمُؤْمِنِينَ

Malik Bin Al-Haris Al-Ashtar said, 'Water appeared for us, sweeter than the honey, colder than the ice, and clearer than the rubies. We drank and filled up the water containers. Then he^{asws} returned the rock and instructed us to pour the soil upon it. Then he^{asws} departed and we travelled. We have not travelled far when he^{asws} said: 'Who from you all knows the place of the spring?' We said, 'All of us do, O Amir Al-Momineen^{asws}'.

فَرَجَعْنَا فَطَلَبْنَا الْعَيْنَ فَخَفِيَ مَكَانُهَا عَلَيْنَا أَشَدَّ خَفَاءٍ فَطَلَبْنَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَ قَدْ رَهَقَهُ الْعَطَشُ فَأَوْمَأَنَا بِأُطْرَافِنَا فَإِذَا نَحْنُ بِصَوْمَعَةِ رَاهِبٍ قَدَنُونَا مِنْهَا فَإِذَا نَحْنُ بِرَاهِبٍ قَدْ سَقَطَتْ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ فَقُلْنَا يَا رَاهِبَ أَعِنْدَكَ مَاءٌ تَسْقِي مِنْهُ صَاحِبَنَا قَالَ عِنْدِي مَاءٌ قَدْ اسْتَعْدَبْتُهُ مُنْذُ يَوْمَيْنِ

We returned and searched the spring, but its place was hidden to us with intense hiding. We thought that Amir Al-Momineen^{asws}, the thirst had weakened him^{asws}. So, we looked at our surroundings and there we were with a monk by a monastery. We went near it, and there we were with a monk whose eyebrows had drooped upon his eyes out of old age. We said, 'O Monk! Is there any water with you we can quench our Master^{asws} from it? It has tormented him^{asws} for two days'.

فَأَنْزَلَ إِلَيْنَا مَاءً مُرًّا خَسِنًا فَقُلْنَا هَذَا قَدْ اسْتَعْدَبْتُهُ مُنْذُ يَوْمَيْنِ فَكَيْفَ وَ لَوْ شَرِبْتَ مِنَ الْمَاءِ الَّذِي سَقَانَا مِنْهُ صَاحِبُنَا وَ حَدَّثَنَا بِالْأَمْرِ فَقَالَ صَاحِبُكُمْ هَذَا نَبِيٌّ قُلْنَا لَا وَ لَكِنَّهُ وَصِيٌّ نَبِيٍّ

He sent down bitter water to us. We said, 'This has been fresh two days ago, so how (can we drink it), if you could give us a drink of water which we had quenched our Master^{asws} from it', and we narrated to him with the matter. He said, 'This Master^{asws} of yours, is he^{asws} a Prophet^{as}? We said, 'No, but a successor^{asws} of a Prophet^{saww}'.

فَنَزَلَ إِلَيْنَا بَعْدَ وَخْشَتِهِ مِنَّا وَ قَالَ انْطَلِقُوا بِي إِلَى صَاحِبِكُمْ فَانْطَلَقْنَا بِهِ فَلَمَّا بَصُرَ بِهِ أَمِيرُ الْمُؤْمِنِينَ عَ قَالَ سَمِعُونُ قَالَ الرَّاهِبُ نَعَمْ سَمِعُونُ هَذَا اسْمُ سَمَنِي بِهِ أُمِّي مَا أَطَّلَعَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهَ تَبَارَكَ وَ تَعَالَى ثُمَّ أَنْتَ فَكَيْفَ عَرَفْتَهُ فَأَتَيْتُ حَتَّى أَتَمَّهُ لَكَ

He descended to us after his loneliness and said, 'Go with me to your Master^{asws}'. So, we went with him. When Amir Al-Momineen^{asws} sighted him, he^{asws} said, 'Shamoun?' The monk said, 'Yes, Shamoun. This is a name my mother had named me with, not notifying anyone upon it except Allah^{azwj} Blessed and Exalted, then you^{asws} (know). How did you^{asws} know it? Complete it until I complete it for you^{asws}'.

قَالَ وَ مَا تَشَاءُ يَا سَمْعُونُ قَالَ هَذَا الْعَيْنُ وَ اسْمُهُ قَالَ هَذَا الْعَيْنُ رَاخُومًا وَ هُوَ مِنَ الْجَنَّةِ شَرِبَ مِنْهُ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ وَصِيًّا وَ أَنَا آخِرُ الْوَصِيِّينَ شَرِبْتُ مِنْهُ قَالَ الرَّاهِبُ هَكَذَا وَجَدْتُ فِي جَمِيعِ كُتُبِ الْإِنْجِيلِ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ وَصِيٌّ مُحَمَّدٍ ص

He^{asws} said: 'And what do you desire, O Shamoun?' He said, 'This spring, and its name'. He^{asws} said: 'This is the spring (called) 'Rahouma', and it is from the Paradise. Three hundred and thirteen successors^{as}, and I^{asws} am the last of the successors^{asws} to drink from it'. The monk said, 'That is how I have found in the entirety of the Books of the Evangel, and I testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, and you^{asws} are the successor^{asws} of the Muhammad^{saww}'.

ثُمَّ رَحَلَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الرَّاهِبُ يَقْدُمُهُ حَتَّى نَزَلَ بِصِفِّينَ وَ نَزَلَ مَعَهُ بِعَابِدَيْنِ وَ التَّقَى الصَّفَّانِ فَكَانَ أَوَّلَ مَنْ أَصَابَتْهُ الشَّهَادَةُ الرَّاهِبُ

Then Amir Al-Momineen^{asws} departed and the monk was ahead of him^{asws} until he^{asws} descended at Siffeen and he descended with him^{asws} along with two worshippers, and the two swords (armies) met (in battle). The first one to attain the martyrdom was the monk.

فَنَزَلَ أَمِيرُ الْمُؤْمِنِينَ ع وَ عَيْنَاهُ تَهْمَلَانِ وَ هُوَ يَقُولُ الْمَرْءُ مَعَ مَنْ أَحَبَّ الرَّاهِبُ مَعَنَا يَوْمَ الْقِيَامَةِ رَفِيقِي فِي الْجَنَّةِ.

Amir Al-Momineen^{asws} descended and his^{asws} eyes were filled (with tears), and he^{asws} was saying: 'The person would be with the one he loves. The Monk would be with us on the Day of Qiyamah, being my^{asws} friend in the Paradise'.⁴⁷

382- يج، الخرائج و الجرائح رَوَى عَنْ زَادَانَ وَ جَمَاعَةٍ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع قَالُوا كُنَّا مَعَهُ بِصِفِّينَ فَلَمَّا أَنَّ صَافٍ مُعَاوِيَةَ أَنَاهُ رَجُلٌ مِنْ مِثْمَنِيهِ فَقَالَ يَا أَمِيرُ الْمُؤْمِنِينَ فِي مِثْمَنِكَ خَلَلَ فَقَالَ ارْجِعْ إِلَى مَقَامِكَ فَرَجَعَ

(The book) 'Al Kharaij Wa Al Jaraih' –

It is reported from Zazan, and a group from companions of Amir Al-Momineen^{asws}, they said, 'We were with him^{asws} at Siffeen. When Muawiya formed rows, a man from his^{asws} right flank came to him^{asws} and said, 'O Amir Al-Momineen^{asws}! There is disturbance in your^{asws} right flank'. He^{asws} said: 'Return to your position'. He returned.

ثُمَّ أَقْبَلَ ثَانِيَةً فَقَالَ يَا أَمِيرُ الْمُؤْمِنِينَ فِي مِثْمَنِكَ خَلَلَ فَقَالَ ارْجِعْ إِلَى مَقَامِكَ فَرَجَعَ ثُمَّ أَنَاهُ ثَالِثَةً كَأَنَّ الْأَرْضَ لَا تَحْمِلُهُ فَقَالَ يَا أَمِيرُ الْمُؤْمِنِينَ فِي مِثْمَنِكَ خَلَلَ فَقَالَ ع قِفْ فَوَقَفَ

Then he came back again and said, 'O Amir Al-Momineen^{asws}! There is disturbance in your^{asws} right flank'. He^{asws} said: 'Return to your position'. He returned. Then he came to him thirdly as if the ground could not carry him. He said, 'O Amir Al-Momineen^{asws}! There is disturbance in your^{asws} right flank!' He^{asws} said: 'Pause!' He paused.

فَقَالَ ع عَلَيَّ بِمَالِكِ الْأَشْطَرِ فَأَتَاهُ مَالِكٌ فَقَالَ ع يَا مَالِكُ قَالَ لَيْتَكَ يَا أَمِيرُ الْمُؤْمِنِينَ قَالَ تَرَى مِيسِرَةَ مُعَاوِيَةَ قَالَ نَعَمْ قَالَ تَرَى صَاحِبَ الْقُرْسِ الْمُعَلِّمِ قَالَ نَعَمْ قَالَ الَّذِي عَلَيْهِ الْقَبَاءُ الْأَحْمَرُ قَالَ نَعَمْ قَالَ انْطَلِقْ فَأَتَنِي بِرَأْسِهِ

He^{asws} said: 'To me^{asws} with Malik Al-Ashtar!' Malik came to him^{asws}. He^{asws} said: 'O Malik!' He^{asws} said: 'At your^{asws} service, O Amir Al-Momineen^{asws}!' He^{asws} said: 'Do you see the left flank of Muawiya?' He said, 'Yes'. He^{asws} said: 'Do you see the commander of the cavalry, the teacher?' He said, 'Yes'. He^{asws} said, 'The one upon whom is the red cloak?' He said: 'Yes'. He^{asws} said: 'Go and come to me^{asws} with his head!'

فَخَرَجَ مَالِكٌ فَدَنَا مِنْهُ وَ ضَرَبَهُ فَسَقَطَ رَأْسُهُ ثُمَّ تَنَاوَلَهُ فَأَقْبَلَ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَأَلْقَاهُ بَيْنَ يَدَيْهِ فَأَقْبَلَ عَلَيَّ ع عَلَى الرَّجُلِ فَقَالَ نَشَدْتُكَ اللَّهُ هَلْ كُنْتُ إِذْ نَظَرْتُ إِلَى هَذَا فَرَأَيْتُهُ وَ خَلِيَّتُهُ وَ هُوَ مَلَأَ قَلْبِكَ فَرَأَيْتَ الْخَلَلَ فِي أَصْحَابِكَ قَالَ اللَّهُمَّ نَعَمْ

Malik went out and went near him and struck him. His head fell off. Then he grabbed it and came with it to Amir Al-Momineen^{asws} and threw it in front of him^{asws}. Ali^{asws} turned towards

⁴⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 381

the man and said: 'We adjure you with Allah^{azwj}! Is it so that when you were looking at this, and saw him and his appearance and it filled your heart, so you saw the disturbance among your companions?' He said, 'O Allah^{azwj}, yes!'

فَأَقْبَلَ عَلَيَّ عَلَيْنَا وَ نَحْنُ حَوْلَهُ فَقَالَ أَخْبَرَنِي بِهَذَا وَ اللَّهُ رَسُولُ اللَّهِ أَ فَتَرَوْنَهُ بَقِيَ بَعْدَ هَذَا شَيْءٌ ثُمَّ قَالَ لِلرَّجُلِ ارْجِعْ إِلَى مُقَامِكَ.

Ali^{asws} faced towards us, and we were around him^{asws}. He^{asws} said: 'By Allah^{azwj}! Rasool-Allah^{saww} had informed me^{asws} with this. Do you see anything (else) remaining after this?' Then he^{asws} said to the man: 'Return to your position'.⁴⁸

383 - يَج، الخرائج و الجرائح رَوَى عَنْ أَبِي سَعِيدٍ عَقِيصًا قَالَ: خَرَجْنَا مَعَ عَلِيٍّ ع نُرِيدُ صِفِّينَ فَمَرَرْنَا بِكَرْبَلَاءَ فَقَالَ هَذَا مَوْضِعُ الْحُسَيْنِ ع وَ أَصْحَابِهِ ثُمَّ سَرْنَا حَتَّى انْتَهَيْنَا إِلَى رَاهِبٍ فِي صَوْمَعَتِهِ وَ تَقَطَّعَ النَّاسُ مِنَ الْعَطَشِ وَ شَكُوا إِلَى عَلِيٍّ ع ذَلِكَ وَ أَنَّهُ قَدْ أَخَذَ بِهِمْ طَرِيقاً لَا مَاءَ فِيهِ مِنَ الْبَرِّ وَ تَرَكَ طَرِيقَ الْفُرَاتِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Saeed Aqeesa who said,

'We went out with Ali^{asws} intending Siffeen, and we passed by Karbala. He^{asws} said: 'This is a place of Al-Husayn^{asws} and his^{asws} companions'. Then we travelled until we ended up to a Monk in his Monastery, and the people were being cut from the thirst, and they complained to Ali^{asws} of that, and it was so that he^{asws} had taken with them such a road from the wilderness, there was not water in it, and neglected the Euphrates.

فَدَنَا مِنَ الرَّاهِبِ فَهَتَفَ بِهِ وَ أَشْرَفَ إِلَيْهِ قَالَ أَ قُرْبَ صَوْمَعَتِكَ مَاءٌ قَالَ لَا فَتَنَى رَأْسَ بَعْلَتِي فَنَزَلَ فِي مَوْضِعٍ فِيهِ زَمْلاٌ وَ أَمَرَ النَّاسَ أَنْ يَحْفَرُوا الزَّمْلَ فَحَفَرُوا فَأَصَابُوا تَحْتَهُ صَخْرَةً بَيْضَاءَ فَاجْتَمَعَ ثَلَاثُمِائَةِ رَجُلٍ فَلَمْ يُحَرِّكُوهَا

We went closer to the Monk. He^{asws} notified him with it and he came overlooking to him^{asws}. He^{asws} said: 'Is there any water near your Monastery?' He said, 'No'. He^{asws} turned the face of his^{asws} mule and descended in a place wherein was sand, and he^{asws} instructed the people that they dig in the sand. They dug and hit a white rock under it. Three hundred got together, but they could not move it.

فَقَالَ ع تَنَحَّوْا فَإِنِّي صَاحِبُهَا ثُمَّ أَذْخَلَ يَدَهُ الْيُمَى تَحْتَ الصَّخْرَةِ فَقَلَعَهَا مِنْ مَوْضِعِهَا حَتَّى رَأَاهَا النَّاسُ عَلَى كَفِّهِ فَوَضَعَهَا نَاجِيَةً فَإِذَا تَحْتَهَا عَيْنٌ مَاءٍ أَرْقٌ مِنَ الزُّلَالِ وَ أَغْدَبَ مِنَ الْفُرَاتِ فَشَرِبَ النَّاسُ وَ اسْتَقَوْا وَ تَرَوُّدُوا ثُمَّ رَدَّ الصَّخْرَةَ إِلَى مَوْضِعِهَا وَ جَعَلَ الزَّمْلَ كَمَا كَانَ

He^{asws} said: 'Move aside, for I^{asws} am for it!' Then he^{asws} inserted his^{asws} right hand under the rock and uprooted it from its place to the extent that the people saw it upon his^{asws} palm, and he^{asws} placed it in a corner. There, beneath it, was a spring of water thinner than the egg-white, and sweeter than the Euphrates. The people drank and were quenched, and they took provisions. Then he^{asws} returned the rock to its place and made the sand to be just as it had been.

وَ جَاءَ الرَّاهِبُ فَأَسْلَمَ وَ قَالَ إِنَّ أَبِي أَخْبَرَنِي عَنْ جَدِّهِ وَ كَانَ مِنْ حَوَارِيِّ عِيسَى أَنَّ تَحْتَ هَذَا الزَّمْلِ عَيْنٌ مَاءٍ وَ أَنَّهُ لَا يَسْتَنْبِطُهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ

⁴⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 382

And the Monk came. He greeted and said, 'My father had informed me from his grandfather, and he was from the disciples of Isa^{as}, that under this sand there is a spring of water, and no one can extract it except a Prophet^{as} or a successor^{as} of a Prophet^{as}.

وَقَالَ لِعَلِيِّ ع أَتَأْتُنِي لِي أَنْ أَصْحَبَكَ فِي وَجْهِكَ هَذَا قَالَ ع الرَّؤْمِي وَ دَعَا لَهُ فَفَعَلَ فَلَمَّا كَانَ لَيْلَهُ الْهَرِيرِ قُتِلَ الرَّاهِبُ فَدَفَنَهُ بِيَدِهِ وَ قَالَ ع لَكَأَنِّي أَنْظُرُ إِلَيْهِ وَ إِلَى مَنْزِلِهِ فِي الْجَنَّةِ وَ دَرَجَتِهِ الَّتِي أَكْرَمَهُ اللَّهُ بِهَا.

And he said to Ali^{asws}, 'Will you give permission to me^{asws} to accompany you^{asws} in your^{asws} direction?' He^{asws} said: 'Stick to me^{asws}', and supplicated for him. When it was 'Laylat Al-Hareer', the Monk was killed. He^{asws} buried him with his^{asws} own hands and said: 'It is as if I^{asws} am looking at him and to his house in the Paradise, and his rank which Allah^{azwj} has Honoured him with it'.⁴⁹

384- يج، الخرائج و الجرائع يُؤَيَّ أَنَّهُ لَمَّا طَالَ الْمَقَامُ بِصِفِّينَ شَكُوا إِلَيْهِ نَقَادَ الزَّادِ وَ الْعَلْفِ بِحَيْثُ لَمْ يَجِدْ أَحَدًا مِنْ أَصْحَابِهِ شَيْئًا يُؤْكَلُ فَقَالَ ع طِيبُوا نَفْسًا فَإِنَّ غَدًا يَصِلُ إِلَيْكُمْ مَا يَكْفِيكُمْ

(The book) 'Al Kharaij Wa Al Jaraih' –

It is reported that when the stay at Sifteen was prolonged, they complained to him of the depletion of provisions and the fodder, whereby not one of his^{asws} companions could find anything to eat. He^{asws} said: 'Make yourselves feel good, for tomorrow there shall arrive to you what would be sufficing you all'.

فَلَمَّا أَصْبَحُوا وَ تَفَاضَوْهُ صَبَدَ ع عَلَى تَلٍّ كَانَ هُنَاكَ وَ دَعَا بِدُعَاءٍ سَأَلَ اللَّهُ أَنْ يُطْعِمَهُمْ وَ يَغْلِفَ دَوَابَّهُمْ ثُمَّ نَزَلَ وَ رَجَعَ إِلَى مَكَانِهِ

When they woke up in the morning and demanded, he^{asws} ascended upon a hill which was over there and supplicated with a supplication, asking Allah^{azwj} to Feed them and Feed their animals. Then he^{asws} descended and returned to his^{asws} place.

فَمَا اسْتَقَرَّ إِلَّا وَ قَدْ أَقْبَلَتِ الْعِيرُ بَعْدَ الْعِيرِ عَلَيْهَا اللَّحْمَانُ وَ التَّمْرُ وَ الدَّقِيقُ وَ الْمَيْزُ بِحَيْثُ امْتَلَأَتْ بِهَا الْبَرَاري وَ فَتَرَ أَصْحَابُ الْجِمَالِ جَمِيعَ الْأَحْمَالِ مِنَ الْأَطْعِمَةِ وَ جَمِيعَ مَا مَعَهُمْ مِنْ عِلْفِ الدَّوَابِّ وَ غَيْرِهَا مِنَ الثِّيَابِ وَ جَلَالِ الدَّوَابِّ وَ جَمِيعَ مَا يَحْتَاجُونَ إِلَيْهِ حَتَّى الْخَيْطَ وَ الْمِخِيطَ

He^{asws} had not settled except and a caravan after a caravan came, upon these were the meats, and the dates, and the flour, and the foodstuff whereby the loaders were filled with it; and the owners of the camels were free from the entirety of the loads of the foodstuff, and the entirety of what was with them, from the feed of the animals and other stuff from the clothes, and the saddlery of the animals, and the entirety of what they could be needy to, even the sewing and the sewn.

ثُمَّ انْصَرَفُوا وَ لَمْ يَدْرِ أَحَدٌ مِنْ أَيِّ الْبَقَاعِ وَرَدُوا مِنَ الْإِنْسِ أَمْ مِنَ الْجِنَّ وَ تَعَجَّبَ النَّاسُ مِنْ ذَلِكَ.

⁴⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 383

Then they left and no one knew from which spot they had arrived, whether they were from the humans or from the Jinn, and the people were astonished from that”.⁵⁰

385- يج، الخرائج و الجرائح روى علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع قال: خرج أمير المؤمنين ع يريد صفين فلما عبر الفرات وقرب من الجبل وحضر وقت صلاة العصر أفعن بعيداً ثم توضأ فأذن

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} went out intending Siffeen. When he^{asws} crossed the Euphrates and was near the mountain, and the time Al-Asr Salat presented. He looked carefully to a distance, then performed Wudu’u and recited Azaan.

فلما فرغ من الأذان انقلب الجبل عن هامية بفضاء و لحيه و وجهه أبيض فقال السلام عليك يا أمير المؤمنين و رحمته الله و بركاته مرحباً بوصي خاتم النبيين و قائد العر المحجلين و سيد الوصيين

When he^{asws} was free from Azaan, the mountain split from a man of white head and beard, and white face. He said, ‘The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings! Welcome to the successor^{asws} of last of the Prophets^{as}, and guide of the resplendent, and chief of the successors^{as}’.

فقال علي ع و عليك السلام يا أخي شمعون بن حنون الصفا وصي روح القدس عيسى ابن مريم كيف حالك قال بخير يرحمك الله أنا منتظر نزل روح القدس فاصبر يا أخي على ما أنت عليه من الأذى فاصبر يا أخي حتى تلقى الحبيب غداً

Ali^{asws} said: ‘And upon you be the greetings, O my^{asws} brother^{as} Shamoun Bin Hamoun Al-Saffa^{asws}, successor^{as} of the Holy Spirit Isa^{as} Bin Maryam^{as}! How are you^{as}?’ He^{as} said: ‘Good, may Allah^{azwj} have Mercy on you^{asws}. I^{as} am awaiting the descent of the Holy Spirit, so be patient on whatever harm you^{asws} are upon, O my^{as} brother^{asws}, until you^{asws} meet the beloved (Rasool-Allah^{saww}) tomorrow.

فلم أعلم أحداً أحسن بلاء في الله منكم و لا أعظم ثواباً و لا أرفع مكاناً و قد رأيت ما لقي أصحابك بالأمس من بني إسرائيل فإنهم نُشِروا بالمناشير و صلبوا على الخشب

I do not know of anyone with better afflictions for the Sake of Allah^{azwj} than you all, neither of greater Rewards, nor of loftier positions, and I had seen what your^{asws} companions had faced yesterday from the children of Israel. They had been sawn with the saws and crucified upon the planks.

فلو تعلم تلك الوجوه المارقة المفارقة لك ما أعد الله لها من عذاب النار و السخط و النكال لأقصرت

If those faces had known, the renegades separating from you^{asws}, what Allah^{azwj} has Prepared for them, from the punishment of the Fire, and the Wrath, and the exemplary punishments, would not have been deficient.

و لو تعلم هذه الوجوه المتخينة بك ما لها من الثواب في طاعتك لتمنت أن تُفرض بالمقاريض و عليك السلام يا أمير المؤمنين و رحمته الله و بركاته

⁵⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 384

And if these faces, the ones wishing with you^{asws}, had known what has been prepared for them, from the rewards of being in your^{asws} obedience, would have wished to be sawn by the scissors. And upon you^{asws} be the greetings, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings’.

قَالَ وَ التَّامَّ عَلَيْهِ الْجَبَلُ وَ خَرَجَ عَلَيَّ عَ إِلَى الْقِتَالِ فَسَأَلَهُ عَمَّارُ بْنُ يَاسِرٍ وَ مَالِكُ الْأَشْثَرُ وَ هَاشِمُ بْنُ عُثْبَةَ بْنِ أَبِي وَقَّاصٍ وَ أَبُو أَيُّوبُ الْأَنْصَارِيُّ وَ قَيْسُ بْنُ سَعْدٍ الْأَنْصَارِيُّ وَ عَمْرُو بْنُ الْحَمِقِ الْحَزَاعِيُّ وَ عَبَادَةُ بْنُ الصَّامِتِ عَنِ الرَّجُلِ فَأَخْبَرَهُمْ أَنَّهُ سَمِعُوا عَنْ هَاشِمِ بْنِ عُثْبَةَ وَ كَانُوا قَدْ سَمِعُوا كَلَامَهُمَا فَأَزْدَاوَا بِصِيرَةٍ فِي الْمُحَاحَدَةِ مَعَهُ

He (the narrator) said, ‘And the mountain joined upon him, and Ali^{asws} went out to the fighting. Ammar Bin Yasser^{ra}, and Malik Al-Ashtar, and Hashim Bin Utba Bin Abu Waqas, and Abu Ayoub Al-Ansary, and Qays Bin Sa’ad Al-Ansary, and Amro Bin Al-Hamiq Al-Khuzai, and Ubadah Al-Samit, asked him^{asws} about the man. He^{asws} informed them that it was Shamoun Bin Hamoun Al-Saffa^{as}. And they had been listening to their talk and were increased the insight regarding the fighting alongside him^{asws}.

وَ قَالَ عَبَادَةُ بْنُ الصَّامِتِ وَ أَبُو أَيُّوبُ الْأَنْصَارِيُّ وَ أَبَانُ بْنُ نَفْدِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَوَ اللَّهُ لَنَنْصُرَنَّكَ كَمَا نَصَرْنَا أَخَاكَ رَسُولَ اللَّهِ وَ اللَّهُ مَا تَأَخَّرَ عَنْكَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا شَقِيًّا قَدْ عَا لَهُمَا بِالْحَزِيرِ.

And Ubadah Bin Al-Samit, and Abu Ayoub said, ‘May our mothers and our fathers be sacrificed for you^{asws}, O Amir Al-Momineen^{asws}! By Allah^{azwj}, we shall help you^{asws} just as we had helped your^{asws} brother^{saww} Rasool-Allah^{saww}. No one from the Emigrants and the Helpers will stay back from you^{asws} except a wretch’. He^{asws} supplicated for them both with the goodness”⁵¹.

386- جاء، المجالس للمفيد عليّ بن بلال عن عليّ بن عبد الله الأصفهانى عن الثَّقَفِيِّ عن إسماعيل [بن] يسار عن عبد الله بن ملح عن عبد الوهاب بن إبراهيم عن أبي صادق عن مزاحم بن عبد الوارث عن محمد بن زكريّا عن شعيب بن واقد عن محمد بن سهل عن أبيه عن قيس مؤلى عليّ بن أبي طالب ع مثله.

(The book) ‘Al Majaalis’ of Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah Al Asfahany, from Al Saqafy, from Ismail Bin Yasaar, from Abdullah Bin Milh, from Abdul Wahhab Bin Ibrahim, from Abu Sadiq, Muzahim Bin Abdul Waris, from Muhammad Bin Zakariya, from Shuayb Bin Waqid, from Muhammad Bin Sahl, from his father,

‘From Qays a slave of Ali^{asws} Bin Abu Talib^{asws} – similar to it’⁵².

387 - شي، تفسير العياشي عن عبد الرحمن بن جندب قال: لَمَّا أَقْبَلَ النَّاسُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ صِفِّينَ أَقْبَلْنَا مَعَهُ فَأَخَذَ طَرِيقاً غَيْرَ طَرِيقِنَا الَّذِي أَقْبَلْنَا فِيهِ حَتَّى إِذَا جُزْنَا النُّخَيْلَةَ وَ رَأَيْنَا أَبْيَاتَ الْكُوفَةِ إِذَا شَيْخٌ جَالِسٌ فِي ظِلِّ بَيْتٍ عَلَى وَجْهِهِ أَثَرُ الْمَرَضِ

Tafseer Al Ayyashi – From Abdul Rahman Bin Jundab who said,

‘When the people came back from Siffeen with Amir Al-Momineen^{asws}, we came back with him^{asws}. He^{asws} took a road other than our (normal) road which we would have come back in,

⁵¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 385

⁵² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 386

until when we had crossed over Al-Nukheylya and saw the houses of Al-Kufa, there was an old man seated in the shade of a house. Upon his face were traces of the disease.

فَأَقْبَلَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ وَ نَحْنُ مَعَهُ حَتَّى سَلَّمَ عَلَيْهِ وَ سَلَّمْنَا مَعَهُ فَرَدَّ رَدًّا حَسَنًا فَظَنْنَا أَنَّهُ قَدْ عَرَفَهُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَا لِي أَرَى وَجْهَكَ مُنْكَسِرًا مُصَفَّرًا فِيمَ ذَلِكَ أَمْ مِنْ مَرَضٍ فَقَالَ نَعَمْ فَقَالَ لَعَلَّكَ كَرِهْتَهُ

Amir Al-Momineen^{asws} went towards him, and we were with him^{asws}, he^{asws} greeted unto him, and he returned a goodly response. We thought than he had recognised him^{asws}. Amir Al-Momineen^{asws} said to him: ‘What is the matter I^{asws} see ruptures, paleness in your face, from what is that, is it from a disease?’ He said, ‘Yes’. He^{asws} said: ‘Perhaps you dislike it’.

فَقَالَ مَا أَحْبَبْتُ أَنَّهُ يَغْتَرِبَنِي وَ لَكِنْ أَحْتَسِبُ الْخَيْرَ فِيمَا أَصَابَنِي قَالَ فَأَبَشِّرْ بِرَحْمَةِ اللَّهِ وَ عُفْرَانٍ ذَنْبِكَ فَمَنْ أَنْتَ يَا عَبْدَ اللَّهِ قَالَ أَنَا صَالِحُ بْنُ سُلَيْمٍ قَالَ بُمَنْ قَالَ أَمَّا الْأَصْلُ فَمِنْ سَلَامَانَ بْنِ طَيٍّ وَ أَمَّا الْجَوَارُ وَ الدَّعْوَةُ فَمِنْ بَنِي سُلَيْمٍ بِنِ مَنْصُورٍ

He said, ‘I do not like it to be shown in me, but I am anticipating the good regarding what has afflicted me’. He^{asws} said: ‘Receive glad tidings with the Mercy of Allah^{azwj} and Forgiveness of your sins. Who are you, O servant of Allah^{azwj}’. He said, ‘I am Salih Bin Suleym’. He^{asws} said: ‘From who?’ He said, ‘As for the original, from Salaman Bin Tayy, and as for the neighbourhood and the claim, from the clan of Suleym Bin Mansour’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَحْسَنَ اسْمَكَ وَ اسْمَ أَبِيكَ وَ اسْمَ أَجْدَادِكَ وَ اسْمَ مَنْ اعْتَزَلَتْ إِلَيْهِ فَهَلْ شَهِدْتَ مَعَنَا غَزَاتِنَا هَذِهِ فَقَالَ لَا وَ لَقَدْ أَرَدْتُهَا وَ لَكِنْ مَا تَرَى فِيَّ مِنْ جَسَدٍ الْحُمَى خَذَلَنِي عَنْهَا

Amir Al-Momineen^{asws} said: ‘How good is your name, and name of your father, and name of your grandfather, and names of the ones you are attributed to. Did you attend with us this battle of ours?’ He said, ‘No, and I had intended it, but what you^{asws} can see from the illness, my fever made me forsake it’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لَيْسَ عَلَى الضُّعْفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ إِلَى آخِرِ الْآيَةِ مِنْ سُورَةِ الْبَرَاءَةِ

Amir Al-Momineen^{asws} said: ***There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, [9:91]*** – up to the end of the Verse from Surah Bara'at.

ثُمَّ قَالَ فَخَبِّرْنِي مَا قَوْلُ النَّاسِ فِيمَا بَيْنَنَا وَ بَيْنَ أَهْلِ الشَّامِ قَالَ مِنْهُمْ الْمَسْرُورُ وَ الْمُحْبُورُ فِيمَا كَانَ بَيْنَكَ وَ بَيْنَهُمْ وَ هُمْ أَعَشُ النَّاسِ لَكَ فَقَالَ لَهُ صَدَقْتَ

Then he^{asws} said: ‘Inform me^{asws}, what is the word of the people regarding what is between us and the people of Syria?’ He said, ‘From them is the cheerful and the joyful regarding what has happened between you^{asws} and them, and they are the most deceiving of the people to you^{asws}’. He^{asws} said: ‘You speak the truth’.

قَالَ وَ مِنْهُمْ الْكَاسِفُ الْأَسِفُ لِمَا كَانَ مِنْ ذَلِكَ وَ أَوْلَيْكَ نُصْحَاءُ النَّاسِ لَكَ فَقَالَ لَهُ صَدَقْتَ جَعَلَ اللَّهُ مَا كَانَ مِنْ شُكْوَاكَ خَطَأً لِسَيِّئَاتِكَ فَإِنَّ الْمَرَضَ لَا أَجْرَ فِيهِ وَ لَكِنْ لَا يَدْعُ عَلَى الْعَبْدِ ذَنْبًا إِلَّا خَطْئَهُ وَ إِنَّمَا الْآخِرُ فِي الْقَوْلِ بِاللِّسَانِ وَ الْعَمَلِ بِالْيَدِ وَ الرَّجُلِ وَ إِنَّ اللَّهَ لَيُذْخِلُ بِصِدْقِ النَّيَّةِ وَ السَّرِيرَةِ الصَّالِحَةِ عَالَمًا جَمًّا مِنْ عِبَادِهِ الْجَنَّةَ.

He said, 'From them is the sorrowful, the sorry, due to what happened from that, and they are the most advising of the people to you^{asws}. He^{asws} said to him: 'You speak the truth, may Allah^{azwj} Make whatever has been of your complaint, a removal of your evil deeds, for the illness, there is no recompense regarding it, but it does not any sin of the servant except it removes it, and rather, the recompense in is the word by the tongue, and the deed by the hand and the legs, and that Allah^{azwj} will Enter in to the Paradise a large multitude from His^{azwj} servants, due to the sincere intentions and the righteous inner thoughts'.⁵³

388 - يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى عمار بن ياسر رضي الله عنه قال: لما سار أمير المؤمنين علي بن أبي طالب ع إلى صفين وقف بالفرات وقال لأصحابه أين المخاض فقالوا أنت أعلم يا أمير المؤمنين فقال ليغض أصحابه امض إلى هذا التل و ناد يا جلد [جلندي] أين المخاض

(The book) 'Al Fazaail' of Ibn Shazaan (and) Kitab Al Rawza, by the chain,

Raising it to Ammar Bin Yasser^{ra} having said, 'When Amir Al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws} travelled to Siffeen, he^{asws} stopped by the Euphrates and said to his^{asws} companions: 'Where is the river?' They said, 'You^{asws} are more knowing, O Amir Al-Momineen^{asws}. He^{asws} said to one of his^{asws} companions: 'Go to this hill and call out, 'O Juland! Where is the river?'

قال فصار حتى وصلت تل [وصل إلى التل] و نادى يا جلد [جلندي] فأجابه من تحت الأرض خلق كثير قال فبهت و لم يعلم ما يصنع فأتى إلى الإمام و قال يا مؤلاي جاؤني خلق كثير

He (the narrator) said, 'He went until he arrived to the hill and called out, 'O Juland! Where is the river?' A lot of creatures answered him from under the ground. He said, 'I was stunned and did not know what to do. So, I came to the Imam^{asws} and said, 'O my Master^{asws}! A lot of creatures answered me'.

فقال يا قنبر امض و قل يا جلد [جلندي] بن كركير أين المخاض قال فكلّمه واحد و قال ويلكم من عرف اسمي و اسم أبي و أنا في هذا المكان و قد بقي يحف رأسي عظم نحر زميم و لي ثلاث آلاف سنة ما يعلم المخاض هو و الله أعلم بي

He^{asws} said: 'O Qanbar! Go and said, 'O Juland Bin Kirkir! Where is the river?' (Only) one spoke to him and said, 'Woe be unto you! Who knows my name and name of my father, and I am in this place, and the cranium of by head has become decayed bones, and there are three thousand years for me and I do not know of the river. By Allah^{azwj}! He^{asws} is more learned than me.

يا ويلكم ما أعشى قلوبكم و أضعف نفوسكم ويلكم امضوا إليه و اتبعوه فأين خاض خوضوا معه فإنه أشرف الخلق بعد رسول الله ص.

O, woe be unto you all! How blind are your hearts, and how weak are your souls! Woe be unto you all! Go to him^{asws} and follow him^{asws}, for wherever he^{asws} fights, fight alongside him^{asws}, for he^{asws} is the nobles of the creatures after Rasool-Allah^{saww}.⁵⁴

⁵³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 387

⁵⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 388

389 - يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى ابن عباس قال: أَقْبَلْنَا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْ صِفِّينَ فَعَطِشَ الْجَيْشُ وَ لَمْ يَكُنْ بِتِلْكَ الْأَرْضِ مَاءٌ فَشَكَّوْا ذَلِكَ إِلَى وَارِثِ عِلْمِ النَّبَوَّةِ

(The book) 'Al Fazaail' of Ibn Shazan (and) Kitab Al Rawza, by the chains raising to Ibn Abbas who said,

'We were coming back from Siffeen with Ali^{asws} Bin Abu Talib^{asws} and the army was thirsty and there did not happen to be any water in that land. They complained of that to the inheritor of the knowledge of the Prophet-hood.

فَجَعَلَ يَدُورُ فِي تِلْكَ الْأَرْضِ إِلَى أَنْ اسْتَبْطَنَ الْبَرَّ فَرَأَى صَخْرَةً عَظِيمَةً فَوَقَفَ عَلَيْهَا وَ قَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الصَّخْرَةُ فَقَالَتِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمِ النَّبَوَّةِ فَقَالَ لَهَا أَتَيْنَ الْمَاءَ قَالَ تَحْتِي يَا وَصِيَّ مُحَمَّدٍ ص

He^{asws} went on to go around in that land until he^{asws} saw the wilderness and he^{asws} saw a large rock. He^{asws} stopped at it and said: 'The greetings be unto you, O you rock!' It said, 'The greetings be unto you^{asws}, O inheritor of knowledge of the Prophet-hood'. He^{asws} said to it: 'Where is the water?' It said, 'Beneath me, O successor^{asws} of Muhammad^{saww}.

قَالَ فَأَخْبَرَ النَّاسَ بِمَا قَالَتِ الصَّخْرَةُ لَهُ قَالَ فَانْكَبُوا إِلَيْهَا بِمَاءٍ نَقَرَ فَعَجَزُوا أَنْ يُحَرِّكُوهَا فَعِنْدَ ذَلِكَ قَالَ عَ إِلَيْكُمْ عَنْهَا ثُمَّ إِنَّهُ عَ وَقَفَ عَلَيْهَا وَ حَرَكَ شَفْتَيْهِ وَ دَفَعَهَا بِيَدَيْهِ فَانْقَلَبَتْ كُلَّمَحَ الْبَصَرِ وَ إِذَا تَحْتَهَا عَيْنٌ مَاءٍ أَحْلَى مِنَ الْعَسَلِ وَ أَبْرَدُ مِنَ التَّلْجِ

He (the narrator) said, 'He^{asws} informed the people of what the rock had said to him^{asws}. One hundred persons engaged to (move) it, but they were frustrated in moving it. During that, he^{asws} said: 'To you all, away from it!' Then he^{asws} paused at it and moved his^{asws} lips and pushed it away by his^{asws} hands and uprooted in the blink of an eye, and there under it was water sweeter than honey, and colder than ice.

فَسَقَوْا الْمُسْلِمِينَ وَ سَقَوْا خُيُوفَهُمْ وَ أَكْثَرُوا مِنَ الْمَاءِ ثُمَّ إِنَّهُ عَ أَقْبَلَ إِلَى الصَّخْرَةِ وَ قَالَ لَهَا عُودِي إِلَى مَوْضِعِكَ

The Muslims were quenched and they quenched their horses, and frequented from the water. Then he^{asws} came back to the rock and said to it, 'Return to your place!'

قَالَ ابْنُ عَبَّاسٍ فَجَعَلَتْ تَدُورُ عَلَى وَجْهِ الْأَرْضِ كَالْكُرَةِ فِي الْمَيْدَانِ حَتَّى أَطْبَقَتْ عَلَى الْعَيْنِ ثُمَّ رَجَعُوا وَ رَخَلُوا عَنْهَا.

Ibn Abbas said, 'It went on to roll upon the surface of the earth like the ball in the field until it layered upon the spring. Then they returned and departed from it'⁵⁵.

390 - يج، الخرائج و الجرائح عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: لَمَّا فَرَغَ عَلِيُّ ع مِنْ صِفِّينَ وَقَفَ عَلَى شَاطِئِ الْفُرَاتِ وَ قَالَ أَيُّهَا الْوَادِي مَنْ أَنَا فَاضْطَرَبَ وَ تَشَقَّقَتْ أَمْوَاجُهُ وَ قَدْ نَظَرَ النَّاسُ فَسَمِعُوا مِنَ الْفُرَاتِ صَوْتًا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ.

(The book) 'Al Kharaij Wa Al Jaraih' – From Abu Hashim Al Ja'fari, from his father,

'From Al-Sadiq^{asws} having said: 'When Ali^{asws} was free from Siffeen, he^{asws} paused at the banks of the Euphrates and said: 'O you, valley! Who am I^{asws}?! Its waves were turbulent

⁵⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 389

and split up, and the people were looking, and they heard a voice from the Euphrates: 'I testify that there is no god except Allah^{azwj}, and I testify that Muhammad^{saww} is Rasool-Allah^{saww}, and that Ali^{asws}, Amir Al-Momineen^{asws} is Divine Authority of Allah^{azwj} upon His^{azwj} creatures".⁵⁶

391 - يج، الخرائج و الجرائع عن عَبْدِ اللَّهِ بْنِ السَّكْسَكِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع لَمَّا قَدِمَ مِنْ صِفِّينَ وَقَفَ عَلَى شَاطِئِ الْفُرَاتِ ثُمَّ انْتَرَعَ سَهْمًا مِنْ كِنَانَتِهِ ثُمَّ أَخْرَجَ مِنْهَا قَضِييًّا أَصْفَرَّ فَضَرَبَ بِهِ الْفُرَاتَ وَ قَالَ انْفَجَرِي فَأَنْفَجَرَتْ اثْنَا عَشْرَةَ عَيْنًا كُلُّ عَيْنٍ كَالطَّوْدِ وَ النَّاسُ يَنْظُرُونَ إِلَيْهِ

(The book) 'Al Kharaij Wa Al Jaraih' – From Abdullah Bin Al Saksaky,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws}: 'When Ali^{asws} arrived from Siffeen, he^{asws} paused at the banks of the Euphrates, then he^{asws} removed an arrow from his^{asws} quiver, then brought out a yellow stick from it and struck the Euphrates with it and said: 'Gush forth!' **there gushed out from it twelve springs; [2:60]**, each spring being like the mountain, and the people were looking towards it.

ثُمَّ تَكَلَّمَ بِكَلَامٍ لَمْ يَفْهَمُوهُ فَأَقْبَلَتِ الْحَيْتَانُ رَافِعَةً رُؤُوسَهَا بِالتَّهْلِيلِ وَ التَّكْبِيرِ وَ قَالَتِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فِي أَرْضِهِ وَ يَا عَيْنَ اللَّهِ فِي عِبَادِهِ خَذَلْكَ قَوْمُكَ بِصِفِّينَ كَمَا خَذَلَ هَارُونَ بْنُ عِمْرَانَ قَوْمَهُ

Then he^{asws} spoke with a speech they could not understand it, and the two whales came raising their heads with the exclamations of the Oneness and the Greatness, and said, 'The greetings be unto you^{asws}, O Divine Authority of Allah^{azwj} upon His^{azwj} creatures in His^{azwj} earth! And O, spring of Allah^{azwj} among His^{azwj} servants! You^{asws} people forsook (left) you at Siffeen just as Haroun Bin Imran^{as} had been forsaken!'

فَقَالَ لَهُمْ أَسَمِعْتُمْ قَالُوا نَعَمْ قَالَ فَهَذِهِ آيَةٌ لِي عَلَيْكُمْ وَ قَدْ أَشْهَدْتُكُمْ عَلَيْهِ.

He^{asws} said to them: 'Did you hear?' They said, 'Yes'. He^{asws} said: 'So this is a sign for me^{asws} upon you all, and I^{asws} am keeping you as witnesses upon it".⁵⁷

392 - يج، الخرائج و الجرائع عن عَبْدِ الْوَاحِدِ بْنِ زَيْدٍ قَالَ: كُنْتُ حَاجًّا إِلَى بَيْتِ اللَّهِ فَبَيْنَا أَنَا فِي الطَّوَافِ إِذْ رَأَيْتُ جَارِيَتَيْنِ عِنْدَ الرُّكْنِ الْيَمَانِيِّ تَقُولُ إِحْدَاهُمَا لِلْأُخْرَى لَا وَ حَقُّ الْمُنتَجَبِ لِلْوَصِيَّةِ وَ الْقَاسِمِ بِالسَّوِيَّةِ وَ الْعَادِلِ فِي الْقَضِيَّةِ بَعْلُ فَاطِمَةَ الرَّكِيَّةِ الرَّضِيَّةِ الْمَرْضِيَّةِ مَا كَانَ كَذَا

(The book) 'Al Kharaij Wa Al Jaraih' – From Abdul Wahid Bin Zayd who said,

'I was performing Hajj to the House of Allah^{azwj}. While I was in the Tawaaf when I saw two girls at the Yemeni corner. One of them said to the other, 'No, by the right of the one Selected for the bequest, and the distributor with the equality, and the just in the judgement, husband^{asws} of Fatima^{asws} the pure, the pleasing, the pleased! It did not happen like that'.

فَقُلْتُ مَنْ هَذَا الْمُنْعَوْتُ فَقَالَتْ هَذَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَّمَ الْأَعْلَامَ وَ بَابُ الْأَحْكَامِ قَسِيمُ الْحَنَّةِ وَ النَّارِ رَبُّنَايَ الْأُمَّةِ

⁵⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 390

⁵⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 391

I said, 'Who is this one being attributed?' She said, 'This is Amir Al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws}, flag of the flags, and the door of judgments, distributor of the Paradise and the Fire, Divine of the community'.

فُلْتُ مِنْ أَيْنَ تَعْرِيفُهُ قَالَتْ كَيْفَ لَا أَعْرِفُهُ وَ قَدْ قُتِلَ أَبِي بَيْنَ يَدَيْهِ بِصَفَيْنَ وَ لَقَدْ دَخَلَ عَلَى أُمِّي لَمَّا رَجَعَ فَقَالَ يَا أُمَّ الْإِيْتَامِ كَيْفَ أَصْبَحْتَ قَالَتْ بِخَيْرٍ
ثُمَّ أَخْرَجْتَنِي وَ أُخْتِي هَذِهِ إِلَيْهِ وَ كَانَ قَدْ رَكِبْتَنِي مِنَ الْجُدَرِيِّ مَا دَهَبَ بِهِ بَصَرِي

I said, 'From where did you know him^{asws}?' She said, 'How can I not know him^{asws} and my father was killed in front of him^{asws} at Siffeen, and he^{asws} came to see my mother when he^{asws} returned. He^{asws} said: 'O mother of the orphans! How have you become?' She said, 'With good'. Then she brought me out and this sister of mine to him^{asws}, smallpox had overcome me what had gone away with my sight'.

فَلَمَّا نَظَرَ عِ إِلَى تَأَوُّهُ وَ قَالَ

مَا إِنْ تَأَوَّهْتَ مِنْ شَيْءٍ زُرْتُ بِهِ-
كَمَا تَأَوَّهْتَ لِلْأَطْفَالِ فِي الصَّغَرِ-
قَدْ مَاتَ وَالِدُهُمْ مَنْ كَانَ يَكْفُلُهُمْ-
فِي النَّائِبَاتِ وَ فِي الْأَسْفَارِ وَ الْحَضَرِ-

Then he^{asws} looked at me groaning, and said (a poem): 'For as long as I^{asws} groan from anything, I^{asws} am comforted by it, just as I^{asws} had groaned for the children during the young age. Their father has died, who used to take their responsibility during the delegation, and during the journeys and the staying'.

ثُمَّ أَمَرَ يَدَهُ الْمُبَارَكَةَ عَلَى وَجْهِهِ فَأَنْفَتَحَتْ عَيْنِي لَوْفِي وَ سَاعَتِي فَوَ اللَّهُ إِلَيَّ لَأَنْظُرُ إِلَى الْجَمَلِ الشَّارِدِ فِي اللَّيْلَةِ الْمُظْلِمَةِ بِرُكْبَتِهِ ع.

Then he^{asws} passed his^{asws} Blessed hand upon my face and my eyes opened up instantly at that time. By Allah^{azwj}! I can look at the stray camel during the dark night due to his^{asws} blessings".⁵⁸

⁵⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 392

باب 15 ما جرى بين معاوية و عمرو بن العاص في التحامل على علي ع

CHAPTER 15 – WHAT FLOWED BETWEEN MUAWIYA AND AMRO BIN AL-AAS REGARDING THE PREJUDICES AGAINST ALI^{asws}

393 - لي، الأمايلي للصدوق القطّان عن ابن زكريّا عن ابن حبيب عن عليّ بن زياد عن الهيثم بن عديّ عن الأعجميّ عن يونس بن أبي إسحاق قال حَدَّثَنَا أَبُو الصَّفَرِ عَنْ عَدِيِّ بْنِ أَرْطَاءَةَ قَالَ: قَالَ مُعَاوِيَةُ يَوْمًا لِعَمْرِو بْنِ الْعَاصِ يَا أَبَا عَبْدِ اللَّهِ أَتَيْنَا أَذْهَى قَالَ عَمْرُو أَنَا لِلْبِدْيَةِ وَأَنْتَ لِلرَّوِيَةِ قَالَ مُعَاوِيَةُ قَضَيْتَ لِي عَلَى نَفْسِكَ وَأَنَا أَذْهَى مِنْكَ فِي الْبِدْيَةِ

(The book) 'Al Amaali' of Al Sadouq – 'Al Qattan, from Ibn Zakariya, from Ibn Habeed, from Ali Bin Ziyad, from Al haysam Bin Adayy, from Al Amsh, from Yunus Bin Abu Is'haq who said, 'It is narrated to us by Abu Al Saqar, from Adayy Bin Artah who said,

'One day Muawiya said to Amro Bin Al-Aas, 'O Abu Abdullah! Which one of us is more cunning?' Amro said, 'I am for the conjecture and you are for the (fabricating) the reports'. Muawiya said, 'You have judged for me against yourself, and I am more cunning than you are regarding conjecture'.

قَالَ عَمْرُو فَأَيُّنَ كَانَ ذَهَائُكَ يَوْمَ رَعَعْتُ الْمَصَاحِفَ قَالَ بِهَا عَلَيَّ يَا أَبَا عَبْدِ اللَّهِ أَ فَلَا أَسْأَلُكَ عَنْ شَيْءٍ تَصُدِّقُنِي فِيهِ قَالَ وَاللَّهِ إِنَّ الْكَذِبَ لَنَجِيحٌ فَاسْأَلْ عَمَّا بَدَا لَكَ أَصْدَقُكَ

Amro said, 'So, where was your cunningness on the days the Qurans were raised (on the spears at battle of Siffeen)?' You have overcome me with it, O Abu Abdullah. Shall I ask you something, you can ratify me regarding it?' He said, 'By Allah^{azwj}! The lying is ugly, so ask about whatever comes to you, I shall ratify you'.

فَقَالَ هَلْ عَشَشْتَنِي مُنْذُ نَصَحْتَنِي قَالَ لَا قَالَ بَلَى وَاللَّهِ لَقَدْ عَشَشْتَنِي أَمَا إِنِّي لَا أَقُولُ فِي كُلِّ الْمَوَاطِنِ وَ لَكُنِّي فِي مَوْطِنٍ وَاحِدٍ قَالَ وَ أَيُّ مَوْطِنٍ قَالَ يَوْمَ دَعَانِي عَلِيُّ بْنُ أَبِي طَالِبٍ لِلْمُبَارَاةِ فَاسْتَشَرْتُكَ فَقُلْتُ مَا تَرَى يَا أَبَا عَبْدِ اللَّهِ فَقُلْتُ كُفُّوا كَرِيمَ فَأَشْرَتْ عَلَيَّ بِمُبَارَاةٍ وَأَنْتَ تَعْلَمُ مَنْ هُوَ فَعَلِمْتُ أَنَّكَ عَشَشْتَنِي

He said, 'Have you ever cheated me since you have been advising me?' He said, 'No'. He said, 'Yes, by Allah^{azwj}! You have deceived me. But, I am not saying in every place, but in one place'. He said, 'And which place?' He said, 'The day Ali^{asws} Bin Abu Talib^{asws} called me to the duel, so I consulted you and said, 'What is your view, O Abu Abdullah?' You said, 'An honourable match'. You advised upon me with duelling him^{asws}, and you know who he^{asws} is. So, I knew that you are deceiving me'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ دَعَاكَ رَجُلٌ إِلَى مُبَارَاةٍ عَظِيمِ الشَّرَفِ جَلِيلِ الْخَطَرِ وَ كُنْتُ مِنْ مُبَارَاةٍ عَلَى إِحْدَى الْحُسَيْنَيْنِ [الْحُسَيْنَيْنِ] إِمَّا أَنْ تَقْتُلَهُ فَتَكُونَ قَدْ قَتَلْتَ قِتَالَ الْأَقْرَانِ وَ تَزْدَادُ بِهِ شَرَفًا إِلَى شَرَفِكَ وَ تَخْلُو بِمُلْكِكَ وَ إِمَّا أَنْ تَعَجَلَ إِلَى مُرَافَقَةِ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيكَ رَفِيقًا

He said, 'O commander of the faithful! A man had called you to a duel, being of mighty nobility, the majestic, the danger, and from his^{asws} duel you would have been upon one of the two good deeds. Either you would have killed him^{asws} and would have become a killer of

the killer of the generations, and you have increased in nobility by it to your (current) nobility, and left your kingdom; or you would have hastened to the friendship of **the Martyrs and the Righteous; and a goodly company are they! [4:69]**.

قَالَ مُعَاوِيَةُ هَذِهِ شَرٌّ مِنَ الْأُولَى وَاللَّهِ إِنِّي لَا أَعْلَمُ أَيُّيَا لَوْ قَتَلْتُهُ دَخَلْتُ النَّارَ وَلَوْ قَتَلَنِي دَخَلْتُ النَّارَ قَالَ لَهُ عَمْرُو فَمَا حَمَلَكَ عَلَىٰ قِتَالِهِ قَالَ الْمُلْكُ عَقِيمٌ وَلَوْ لَمْ يَسْمَعْهَا مِنِّي أَحَدٌ بَعْدَكَ.

Muawiya said, 'This is eviler than the first. By Allah^{azwj}! I know that if I kill him^{asws}, I will enter the Fire, and if he^{asws} had killed me, I would (also) enter the Fire'. Amro said to him, 'So, what carried you upon fighting him^{asws}?'. He said, 'The futile kingdom, and no one will hear it from me after you'.⁵⁹

394 - ماء، الأمايلي للشيخ الطوسي المفيد عن مُحَمَّدِ بْنِ عَمْرَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الْوَلِيدِ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عَمْرُو بْنُ الْعَاصِ عَلَىٰ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَلَمَّا دَخَلَ عَلَيْهِ اسْتَضْحَكَ مُعَاوِيَةُ فَقَالَ لَهُ عَمْرُو مَا أَضْحَكَكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدَامَ اللَّهُ سُورَكَ قَالَ ذَكَرْتُ ابْنَ أَبِي طَالِبٍ وَ قَدْ عَشَيْكَ بِسَيْفِهِ فَأَنْقَيْتَهُ وَ وَلَّيْتُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Muhammad Bin Is'haq, from Al Waleed Bin Muhammad Bin Is'haq, from his father who said,

'Amro Bin Al-Aas sought permission to see Muawiya Bin Abu Sufyan. When he entered to see him, Muawiya laughed. Amro said to him, 'What makes you laugh, O commander of the faithful? May Allah^{azwj} Make you cheerful constantly'. He said, 'I remember the son^{asws} of Abu Talib^{asws} and he^{asws} have overcome you with his^{asws} sword, so you feared him^{asws} and turned around'.

فَقَالَ أَ تَشْمِئُ بِي يَا مُعَاوِيَةُ فَأَعْجَبُ مِنْ هَذَا يَوْمَ دَعَاكَ إِلَى الْبِرَارِ فَالْتَمَعَ لَوْنُكَ وَ أَطَّتْ أَضْلَاغُكَ وَ انْتَفَخَ سَخْرُكَ وَاللَّهِ لَوْ بَارَزْتَهُ لَأَوْجَعَ قَدَاكَ وَ أَتَمَّ عِيَالَكَ وَ بَرَّكَ سُلْطَانَكَ

He said, 'Are you insulting me, O Muawiya? Stranger than this is the day he^{asws} called you to the duel, and your colour darkened, and your ribs were stretched, and your spell (talk) was blown. By Allah^{azwj}! If you had duelled him^{asws}, your body would have pained, and your dependants orphaned, and your authority defeated'.

وَ أَنْشَأَ عَمْرُو يُقُولُ

لَقِي فَارِسًا لَا تَغْتَلِيهِ الْفَوَارِسُ -	مُعَاوِيَةَ لَا تُشْمِئُ بِفَارِسٍ بُهْمَةٍ -
أَبَا حَسَنِ تَهْوِي عَلَيْكَ الْوَسَاوِسُ -	مُعَاوِيَةَ لَوْ أَبْصَرْتَ فِي الْحَرْبِ مُقْبِلًا -
لَتَقْسِكَ إِنْ لَمْ تُعْنِ الرِّكْضَ خَالِسٌ -	وَ أَتَقْنَتُ أَنْ الْمَوْتَ حَقٌّ وَ أَنَّهُ -
وَ نَفْسُكَ قَدْ ضَاغَتْ عَلَيْهَا الْأُمَالِسُ	دَعَاكَ فَصُمْتَ دُونَهُ الْأَذُنُ إِذْ دَعَا -
وَ عَصَصَنِي نَابٌ مِنَ الْحَرْبِ نَاهِسٌ	أَ تَشْمِئُ بِي أَنْ نَأْلِي خَدَّ رُحِيهِ -
بِعُتْرِكَ تُسْقَى عَلَيْهِ الرِّوَامِسُ -	فَأَيُّ أَفْرِيٍّ لَأَقَاهُ لَمْ يَلْقَ شِلْوَهُ
أَبُو أَشْبَلٍ تُهْدَى إِلَيْهِ الْقَرَائِسُ -	أَبَى اللَّهُ إِلَّا أَنَّهُ لَيْثٌ غَابِ -

⁵⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 15 H 393

وَأَلَّا فَلَكَ التُّرَاهُتُ الْبَسَائِسُ-

فَإِنْ كُنْتُ فِي شَكٍّ فَأُزْهِجْ عَجَاجَةً-

And Amro prosed saying, 'Muawiya did not smell the eager horseman, he met a horseman unmatched by the horsemen. Muawiya, if you had seen in front, Abu Hassan^{asws}, blowing the whisperings upon you, and you would have been certain that the death is a reality and it is for yourself if you do not run quickly. He^{asws} called you and you Fasted without an Azaan when he^{asws} called, and yourself had narrowed upon it the day before.

Are you insulting me that the end of his^{asws} spear hit me, and the teeth of the war had bitten me with a bruise? So whichever man meets him^{asws}, did not find him^{asws} to be with paralysis, with a fight even the feasts would obscure. Allah^{azwj} Refused, except he^{asws} be a hidden lion, father^{asws} of cubs the horsemen are guided to. If you are in doubt, so I am filled with bitterness, or else you would be killed by the other stuff.

فَقَالَ مُعَاوِيَةُ مَهْلًا يَا أَبَا عَبْدِ اللَّهِ وَ لَا أَكُلُ هَذَا قَالَ أَنْتَ اسْتَدْعَيْتَهُ.

Muawiya said, 'Shh no, O Abu Abdullah, and not all this'. He said, 'You started it'⁶⁰.

395 - كشف، كشف الغمة: لَمَّا عَزَمَ مُعَاوِيَةُ عَلَى قِتَالِ عَلِيٍّ عَ شَاوَرَ فِيهِ ثِقَاتِهِ وَ أَهْلَ وَدِّهِ فَقَالُوا هَذَا أَمْرٌ عَظِيمٌ لَا يَسِمُ إِلَّا بِعَمْرِو بْنِ الْعَاصِ فَإِنَّهُ قَرِيعُ زَمَانِهِ فِي الدَّهَاءِ وَ الْمَكْرِ وَ قُلُوبُ أَهْلِ الشَّامِ مَائِلَةٌ إِلَيْهِ وَ هُوَ يُخَدِّعُ وَ لَا يُخَدَّعُ

(The book) 'Kashf Al Ghumma' –

'When Muawiya determined upon fighting Ali^{asws}, he consulted his trusted ones regarding it and the people of his cordiality. They said, 'This is a mighty matter. It cannot be complete except with Amro Bin Al-Aas, for he is a hero of his time regarding the cunningness and the plotting, and the hearts of the people of Syria are inclined towards him, and he will deceive and cannot be deceived'.

فَقَالَ صَدَقْتُمْ وَ لَكِنَّهُ يُحِبُّ عَلِيًّا فَأَخَافُ أَنْ يَمْتَنِعَ فَقَالُوا رَغْبُهُ بِالْمَالِ وَ أَعْطِهِ مِصْرَ

He said, 'You speak the truth, but he loves Ali^{asws}, so I fear that he might refuse'. They said, 'Make him to be desirous with the wealth and give him Egypt'.

فَكَتَبَ إِلَيْهِ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ خَلِيفَةَ عُثْمَانَ بْنِ عَفَّانَ إِمَامَ الْمُسْلِمِينَ وَ خَلِيفَةَ رَسُولِ رَبِّ الْعَالَمِينَ ذِي التَّوَرَيْنِ خَازِنَ الْمُصْطَلَقِ عَلَى ابْنَتَيْهِ وَ صَاحِبَ جَيْشِ الْعُسْرَةِ وَ بَقَرِ رُومَةِ الْمُعْدُومِ النَّاصِرِ الْكَثِيرِ الْحَازِلِ الْمُحْصُورِ فِي مَنْزِلِهِ الْمَقْتُولِ عَطَشًا وَ ظُلْمًا فِي مِحْرَابِهِ الْمُعَذَّبِ بِأَسْيَافِ الْفَسَقَةِ إِلَى عَمْرِو بْنِ الْعَاصِ صَاحِبِ رَسُولِ اللَّهِ ص وَ يَقْتِهِ وَ أَمِيرِ عَسْكَرِهِ بِدَاتِ السَّلَاسِلِ الْمُعْظَمِ رَأْيُهُ الْمُفْتَحِمُ تَدْبِيرُهُ

He wrote to him, 'From Muawiya Bin Abu Sufyan, caliph of Usman Bin Affan, leader of the Muslims and caliph of Rasool^{saww} of Lord^{azwj} of the worlds, with two lights, son-in-law of Al-Mustafa^{saww} upon his^{saww} two daughters, and commander of the army of hardship, and well of Rowmah, deprived of a lot of helpers, the abandoned, the besieged in his own house, the one killed thirsty in his prayer niche, the one punished by the swords of mischief, to Amro

⁶⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 15 H 394

Bin Al-Aas, companion of Rasool-Allah^{saww}, and his^{saww} trusted one, and commander of his^{saww} army at Zat Al-Salasil, of the revered of his opinion, of esteemed management.

أَمَّا بَعْدُ فَلَنْ يَخْفَى عَلَيْكَ اخْتِرَاقُ قُلُوبِ الْمُؤْمِنِينَ وَ فَجَعَتُهُمْ بِقَتْلِ عُثْمَانَ وَ مَا ارْتَكَبَهُ جَائِزُهُ بَغْيًا وَ حَسَدًا وَ امْتِنَاعُهُ عَنْ نُصْرَتِهِ وَ حِدْلَانُهُ إِثَاءَهُ حَتَّى قُتِلَ فِي مَجْرَاهِ فَيَا لَهَا مُصِيبَةً عَمَّتِ النَّاسَ وَ فَرَضَتْ عَلَيْهِمْ طَلَبَ دَمِهِ مِنْ قَتْلَتِهِ وَ أَنَا أَدْعُوكَ إِلَى الْحِطِّ الْأَجْزَلِ مِنَ الثَّوَابِ وَ النَّصِيبِ الْأَوْفَرِ مِنْ حُسْنِ الْمَأَبِ بِقِتَالِ مَنْ آوَى قَتْلَهُ عُثْمَانَ

As for after, the burning hearts of the Momineen are not hidden from you, and their pain at the killing of Usman, and what his protectors had perpetrated in rebellion and envy, and prevented him from his helpers, and abandoned him until he was killed in his prayer niche. So, the calamity has a mystery to the people and obligates upon them to seek his blood from his killers, and I am inviting you to the plentiful share from the rewards and the full achievement from the good (of the) Hereafter, by fighting the one who is sheltering the killers of Usman'.

فَكُتِبَ إِلَيْهِ عَمْرُو بْنُ الْعَاصِ مِنْ عَمْرِو بْنِ الْعَاصِ صَاحِبِ رَسُولِ اللَّهِ ص إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَقَدْ وَصَلَ كِتَابُكَ فَقَرَأْتُهُ وَ فَهِمْتُهُ

Amro Bin Al-Aas wrote to him, 'From Amro Bin Al-Aas, companion of Rasool-Allah^{saww} to Muawiya Bin Abu Sufyan. As for after, your letter has arrived and I read it and have understood it.

فَأَمَّا مَا دَعَوْتَنِي إِلَيْهِ مِنْ قِتَالِ عَلِيٍّ فَقَدْ دَعَوْتَنِي وَ اللَّهُ إِلَى خَلْعِ رِبْقَةِ الْإِسْلَامِ مِنْ غُنْطِي وَ التَّهَوُّرِ فِي الصَّلَاةِ مَعَكَ وَ إِعَانَتِي إِيَّاكَ عَلَى الْبَاطِلِ وَ اخْتِرَاطِ السَّيْفِ فِي وَجْهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ أَخُو رَسُولِ اللَّهِ ص وَ وَصِيُّهُ وَ وَارِثُهُ وَ فَاضِي دِينِهِ وَ مُنْجِزُ وَعْدِهِ وَ زَوْجُ ابْنَتِهِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ أَبُو السَّبْطَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْحَنَّةِ

As for what you are calling me to, fighting against Ali^{asws}, so by Allah^{azwj}, you are calling me to remove a noose of Al-Islam from my neck and wandering in the straying along with you, and my assisting you upon the falsehood, and turning the sword in the face of Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is the brother^{asws} of Rasool-Allah^{saww}, and his^{saww} successor^{asws}, and his^{saww} inheritor, and payer of his^{saww} debts, and fulfiller of his^{saww} promises, and husband of his^{saww} daughter^{asws}, chieftess of women of the worlds, and father^{asws} of the two grandsons^{asws}, two chiefs of youths of the people of the Paradise.

وَ أَمَّا قَوْلُكَ إِنَّكَ خَلِيفَةُ عُثْمَانَ صَدَقْتَ وَ لَكِنْ تَبَيَّنَ الْيَوْمَ عَزْلُكَ مِنْ خِلَافَتِهِ وَ قَدْ بُويعَ لِعَمْرٍو فَزَالَتْ خِلَافَتُكَ

And as for your words that you are a caliph of Usman, you speak the truth, but today it is clear, your removal from his caliphate, and someone else has been pledged allegiance to, so your caliphate has declined.

وَ أَمَّا مَا عَظَّمْتَنِي بِهِ وَ نَسَبْتَنِي إِلَيْهِ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ص وَ أَنِّي صَاحِبُ جَيْشِهِ فَلَا أَغْتَرُّ بِالتَّزَكِّيَةِ وَ لَا أَمِيلُ بِهَا عَنِ الْمَلَّةِ

And as for what you have magnified me with, and attributed me to, from companionship of Rasool-Allah^{saww}, and I was a commander of his^{saww} army, so I will not be deceived by the acclamations, nor will I incline away from the religion due to it.

وَأَمَّا مَا نَسَبْتَ أَبَا الْحَسَنِ أَخَا رَسُولِ اللَّهِ ص وَ وَصِيَّهُ إِلَى الْبَغْيِ وَ الْحَسَدِ لِعُثْمَانَ وَ سَمَّيْتَ الصَّحَابَةَ فَسَنَةً وَ زَعَمْتَ أَنَّهُ أَشْلَاهُمْ عَلَى قَتْلِهِ فَهَذَا كَذِبٌ وَ غَوَايَةٌ

And as for what you are attributing Abu Al-Hassan^{asws}, and brother^{asws} of Rasool-Allah^{saww}, and his^{saww} successor^{asws}, to the rebellion and the envy towards Usman, and called the companions as mischief-makers, and you are claiming that he^{asws} had ignited them upon killing him, so this is a lie and an error.

وَيُحَكِّ يَا مُعَاوِيَةُ أَمَا عَلِمْتَ أَنَّ أَبَا الْحَسَنِ بَدَّلَ نَفْسَهُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص وَ بَاتَ عَلَى فِرَاشِهِ وَ هُوَ صَاحِبُ السَّبْقِ إِلَى الْإِسْلَامِ وَ الْهِجْرَةِ وَ قَالَ فِيهِ رَسُولُ اللَّهِ ص هُوَ مِنِّي وَ أَنَا مِنْهُ وَ هُوَ مِنِّي بِمِثْلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

Woe be unto you, O Muawiya! Don't you know that Abu Al-Hassan^{asws} exerted himself^{asws} in front of Rasool-Allah^{saww}, and spent the night upon his^{saww} bed, and he^{asws} is owner of the precedence to Al-Islam, and the emigration, and Rasool-Allah^{saww} had said regarding him^{asws}: 'He^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and he^{asws} is from me^{saww} at the status of Haroun^{as} from Musa^{as} except there will not be any Prophet^{as} after me^{saww}.'

وَ قَالَ فِيهِ يَوْمَ الْغَدِيرِ مَنْ كُنْتُ مَوْلَاةً فَعَلَيْكَ مَوْلَاةُ اللَّهِ وَ أَلِ مَنْ وَ أَلَاةُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

And he^{saww} said regarding him^{asws} during the day of Al-Ghadeer, 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! befriend the one who befriends him^{asws}, and be inimical to the one inimical to him^{asws}, and Help the one who helps him^{asws}, and Forsake the one who forsakes him^{asws}.'

وَ قَالَ فِيهِ يَوْمَ خَيْبَرَ لَاُعْطِيَنَّ الرَّايَةَ عَدَا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

And said regarding him^{asws} on the day of Khyber: 'I^{saww} shall give the flag tomorrow to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{saww} Rasool^{saww} love him^{asws}.'

وَ قَالَ فِيهِ يَوْمَ الطَّيْرِ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ فَلَمَّا دَخَلَ قَالَ وَ إِلَيَّ وَ إِلَيَّ

And said regarding him^{asws} on the day of the bird: 'O Allah^{azwj}! Bring to me^{saww} the most beloved of Your^{azwj} Creatures to You^{azwj}'. When he^{asws} entered, he^{saww} said: 'And (most beloved) to me^{saww}! And (most beloved) to me^{saww}!'

وَ قَالَ فِيهِ يَوْمَ النَّضِيرِ عَلَيَّ إِمَامُ الْبَرَّةِ وَ قَاتِلُ الْفَجْرَةِ مَنْصُورٌ مَنْ نَصَرَهُ مَخْذُولٌ مَنْ خَذَلَهُ

And said regarding him^{asws} on the day of Al-Nazeer: 'Ali^{asws} is Imam^{asws} of the righteous, and killer of the transgressors. Helped is the one who helps him^{asws}, and Forsaken is the one who forsakes him^{asws}.'

وَ قَالَ فِيهِ عَلَيَّ وَلِيُّكُمْ بَعْدِي وَ أَكَّدَ الْقَوْلَ عَلَيَّ وَ عَلَيْكَ وَ عَلَى جَمِيعِ الْمُسْلِمِينَ وَ قَالَ إِنِّي خُلِفْتُ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي

And said regarding him^{asws}: 'Ali^{asws} is your ruler after me^{saww}', and he^{saww} emphasised the word upon me, and upon you, and upon the entirety of the Muslims and said: 'I^{saww} am

leaving behind among you all the two weighty things – Book of Allah^{azwj} and my^{saww} family^{asws}.

وَقَالَ أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

And he^{saww} said: 'I^{saww} am the city of knowledge and Ali^{asws} is its door'.

وَقَدْ عَلِمْتِ يَا مُعَاوِيَةُ مَا أَنْزَلَ اللَّهُ مِنَ الْآيَاتِ الْمُتَشَابِهَةِ فِي فَضَائِلِهِ الَّتِي لَا يَشْرُكُ فِيهَا أَحَدٌ كَقَوْلِهِ تَعَالَى يُوفُونَ بِالْأَنْدَرِ وَكَقَوْلِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَكَقَوْلِهِ أَمْمَنْ كَانَ عَلَى بَيْتِهِ مِنْ زَيْدٍ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَ كَقَوْلِهِ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ وَ كَقَوْلِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

And you have known, O Muawiya, what Allah^{azwj} has Revealed from the Verses being recited in his^{asws} merits which no one is participated in it, like Words of the Exalted: **They are fulfilling the vows [76:7]**; and like His^{azwj} Words: **But rather, your Guardian is Allah, and His Rasool, [5:55]**; and like His^{azwj} Words: **So the one who was upon a clear Proof from his Lord [11:17]**; and like His^{azwj} Words: **men who ratified what they made a pact with Allah upon. [33:23]**; and like His^{azwj} Words: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]**.

وَقَالَ رَسُولُ اللَّهِ ص أَمَا تَرْضَى أَنْ يَكُونَ سَلْمُكَ سَلْمِي وَ خَزَنَتُكَ خَزَنِي وَ تَكُونَ أَحِبِّي وَ وَلِيِّي فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَبَا الْحَسَنِ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ أَحَبَّكَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ مَنْ أَبْغَضَكَ أَدْخَلَهُ اللَّهُ النَّارَ

And Rasool-Allah^{saww} said: 'Are you^{asws} not pleased that your^{asws} peace happens to be my^{asws} peace and your^{asws} war as my^{saww} war, and you^{asws} happen to be my^{saww} brother, and my^{saww} friend in the world and the Hereafter. O Abul Hassan^{asws}! One who loves you^{asws} so he has loved me^{saww}, and one who hates you^{asws}, so he has hated me^{saww}, and one who loves you^{asws}, Allah^{azwj} would Enter him into the Paradise, and one who hates you^{asws}, Allah^{azwj} would Enter him into the Fire'.

وَ كِتَابُكَ يَا مُعَاوِيَةُ الَّذِي هَذَا جَوَابُهُ لَيْسَ بِمَا يَنْخَدِعُ بِهِ مَنْ لَهُ عَقْلٌ وَ دِينٌ وَ السَّلَامُ

And your letter, O Muawiya, to which this is its answer, isn't from what he can be deceived with, one who has intellect for him, and religion, and the greetings'.

فَكُتِبَ إِلَيْهِ مُعَاوِيَةُ يُعْرِضُ عَلَيْهِ الْأَمْوَالُ وَ الْوَلَايَاتُ وَ كُتِبَ فِي آخِرِ كِتَابِهِ

فَأَرْسَلْتُ شَيْئاً مِنْ خِطَابٍ وَ مَا تَدْرِي-

مِنْ الْعِزِّ وَ الْإِكْرَامِ وَ الْجَاهِ وَ النَّصْرِ-

وَ أَشْفَعُهُ بِالْبَذْلِ مَعِي وَ بِالْبِرِّ-

جَهَلْتُ وَ لَمْ تَعْلَمْ مَخْلَكَ عِنْدَنَا-

فَتَقِيَ بِالَّذِي عِنْدِي لَكَ الْيَوْمَ أَنْفَاء-

فَأَكْتُبُ عَهْداً تَرْضِيهِ مُؤَكِّدًا-

Muawiya wrote to him, presenting unto him the wealth and the governance, and he wrote at the end of his letter (a poem), 'You are ignorant and do not know of your place in our presence, and so you sent something from the address and you do not know. Trust with that which is with me for you today, right now, from the honour, and the prestige, and the

shelter, and the help. So, I am writing out an agreement you will surely accept, and I shall heal with the spending from me and with the righteousness'.

فَكَتَبَ إِلَيْهِ عَمْرُو بِأَيِّتَاتٍ لَيْسَ بِالشَّعْرِ الْجَدِّ يَطْلُبُ فِيهَا مِصْرَ وَ أَوْلَهَا

أَيُّ الْقَلْبِ مِنِّي أَنْ أُخَادَعَ بِالْمَكْرِ - يَقْتُلُ ابْنُ عَفَّانٍ أَخْرُ إِلَى الْكُفْرِ -

Amro wrote to him, 'It is with the couplets, not with the poem that the good is sought, in it is Egypt, and first of it, 'The heart from me refuses to be deceived by the plotting, with the killing of Ibn Affan is a recompense to the Kufir'.

فَكَتَبَ لَهُ مُعَاوِيَةُ بِذَلِكَ وَ أَنْفَذَهُ إِلَيْهِ فَفَكَّرَ عَمْرُو وَ لَمْ يَدْرِ مَا يَصْنَعُ وَ ذَهَبَ عَنْهُ النَّوْمُ فَقَالَ

تَطَاوَلَ لَيْلِي بِالْمُهِمِّمِ الطَّوَارِقِ - وَ صَافَحْتُ مِنْ دَهْرِي وَجْهَ الْبَوَائِقِ -
أَخَذَعُهُ وَ الْخَدْعُ مِنِّي سَجِيَّةٌ - أَمْ أُعْطِيهِ مِنْ نَفْسِي نَصِيحَةً وَامِقِ -
أَمْ أَقْعُدُ فِي بَيْتِي وَ فِي ذَاكَ رَاحَةً - لِسَيْحِ بِخَافِ الْمَوْتِ فِي كُلِّ شَارِقِ -

Muawiya wrote to him with that, and enforced it to him. Amro pondered and did not know what to do, and the sleep went away from him. He said, (a poem), 'My nights are prolonged with the worries of the darkness, and I shook hands from my time, the faces of survival. Did I deceive him? And the deception from me is a joke, or did I give him honest advice from myself? Or should I sit in my house, and in that would be rest, for an old man who fears the death in every east (direction)'.

فَلَمَّا أَصْبَحَ دَعَا مَوْلَاهُ وَزْدَانَ وَ كَانَ عَاقِلًا فَشَاوَرَهُ فِي ذَلِكَ فَقَالَ وَزْدَانُ إِنَّ مَعَ عَلِيٍّ آخِرَةٌ وَ لَا دُنْيَا مَعَهُ وَ هِيَ الَّتِي تَبْقَى لَكَ وَ تَبْقَى فِيهَا وَ إِنَّ مَعَ مُعَاوِيَةَ دُنْيَا وَ لَا آخِرَةَ مَعَهُ وَ هِيَ الَّتِي لَا تَبْقَى عَلَى أَحَدٍ فَاخْتَرْتُ مَا شِئْتُ

When it was morning, he called his slave Wardaan, and he was an intellectual, and consulted him regarding that. Wardaan said, 'With Ali^{asws} is the Hereafter and there is no world with him^{asws}, and it is which would remain for you, and you will be remaining in it, and with Muawiya is the world and there is no Hereafter with him, and it is which will not remain upon anyone. So, choose whatever you so desire to'.

فَتَبَسَّمَ عَمْرُو وَ قَالَ

يَا قَاتِلَ اللَّهِ وَزْدَانًا وَ فِطْنَتَهُ - لَقَدْ أَصَابَ الَّذِي فِي الْقَلْبِ وَزْدَانُ -
لَمَّا تَعَرَّضْتَ الدُّنْيَا عَرَضْتُ لَهَا - بِحِرْصِ نَفْسِي وَ فِي الْأَطْبَاعِ إِذْهَانُ -
نَفْسُ تَعْفُ وَ الْآخِرَى الْحِرْصُ يَغْلِبُهَا - وَ الْمَرْءُ يَأْكُلُ نَشْنَاءَ وَ هُوَ عَزْثَانُ -
أَمَّا عَلِيٌّ فَدَيْنٌ لَيْسَ يَشْرُكُهُ - دُنْيَا وَ ذَاكَ لَهُ دُنْيَا وَ سُلْطَانُ -
فَاخْتَرْتُ مِنْ طَمَعِي دُنْيَا عَلَى بَصَرِي - وَ مَا مَعِيَ بِالَّذِي أَخْتَارُ يُزْهِنَانُ -
إِنِّي لَأَعْرِفُ مَا فِيهَا وَ أَبْصِرُهُ - وَ فِيَّ أَيْضًا لِمَا أَهْوَاهُ أَلْوَانُ -
لَكِنَّ نَفْسِي تُحِبُّ الْعَيْشَ فِي شَرَفٍ - وَ لَيْسَ يَرْضَى بِدُلِّ الْعَيْشِ إِنْسَانُ -

Amro smiled and said (a poem), 'O fighter of Allah^{azwj} Wardaan and his acumen. He has got it right, that which is in the heart of Wardaan. The world is presented, I am exposed to it, with greed of myself and in following the minds. A self is excused and another covets to reach it, and the person eats the stinky and it is two seeds. As for Ali^{asws}, it is a religion not participating the world in it, and that is a world for it and an authority. So, I choose the world from my greed over my insight, and it is not with me I can choose a proof with it, I do understand what is in it and can see it, and within me as well, are a variety of personal desires, but my soul loves to live in nobility, and a human being will not be pleased to live in humiliation'.

ثُمَّ إِنَّ عَمْرًا رَحَلَ إِلَى مُعَاوِيَةَ فَمَنَعَهُ ابْنُهُ عَبْدُ اللَّهِ وَ وَرَدَانُ فَلَمْ يَمْتَنِعْ فَلَمَّا بَلَغَ مَفْرَقَ الطَّرِيقَيْنِ الشَّامِ وَالْعِرَاقِ قَالَ لَهُ وَرَدَانُ طَرِيقُ الْعِرَاقِ طَرِيقُ الْآخِرَةِ وَ طَرِيقُ الشَّامِ طَرِيقُ الدُّنْيَا فَأَيُّهُمَا تَسْلُكُ قَالَ طَرِيقُ الشَّامِ.

Then he instructed with departure to Muawiya, but his son Abdullah and Wardaan (tried to) prevent him, but he was not prevented. When he reached the separation of the two roads, of Syria and Al-Iraq, Wardaan said to him, 'The road to Al-Iraq is a road to the Hereafter, and the road to Syria is a road to the world, so which of the two will you travel?' He said, 'The road to Syria'.⁶¹

396- نَحَج، نَحَجِ الْبَلَاغَةِ وَ لَمْ يُبَايِعْ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ عَلَى الْبَيْعَةِ ثَمَنًا فَلَا ظَفَرَتْ يَدُ الْمُبَايِعِ وَ خَرِيتْ أَمَانَةُ الْمُبْتَاعِ فَخَذُوا لِلْحَرْبِ أَهْبَتَهَا وَ أَعْدَدُوا لَهَا غَدَّتَهَا فَقَدْ شَبَّ لَطَافُهَا وَ عَلَا سَنَاهَا وَ اسْتَشْعِرُوا الصَّبْرَ فَإِنَّهُ أَدْعَى إِلَى النَّصْرِ.

(The book) 'Nahj Al-Balagah' – And he (Amro Bin Al-Aas) did not pledge allegiance (to Muawiya) until he was paid its price upon the allegiance. So, the hand of the one pledged to (Muawiya) did not win, and ashamed was the pledger of his security. So, take to the war its weapons, and prepare its equipment for it, for its flames has risen, and high are its sparks, and be aware of the patience for it is a caller to the victory".⁶²

⁶¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 15 H 395

⁶² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 15 H 396

باب 16 باب كتبه ع إلى معاوية و احتجاجاته عليه و مراسلاته إليه و إلى أصحابه

CHAPTER 16 – HIS^{asws} LETTERS TO MUAWIYA AND HIS^{asws} ARGUMENTATION UPON HIM, AND HIS^{asws} MESSAGES TO HIM AND TO HIS COMPANIONS

397- نهج، نهج البلاغة ج، الإحتجاج احتجاجه ع على معاوية في جواب كتاب كتبه إليه و في غيره من المواضع و هو من أحسن المحتاج و أصوبه

(The book) 'Nahj Al-Balagh' (and) 'Al-Ihtijaj' –

'His^{asws} argumentation upon Muawiya in an answer to a letter he^{asws} wrote to him, and in other place, and it is from the most beautiful arguments and most correct: -

أما بعد فقد بلغني كتابك تذكر اصطفاة الله تعالى محمداً ص لدينه و تأييده إياه بمن أيدته من أصحابه فلقد خبأ لنا الدهر منك عجباً إذ طوفت تحيرنا بلاء الله عندنا و نعمته علينا في نبينا

'As for after, your letter has reached me^{asws} mentioning the Choosing by Allah^{azwj} the Exalted of Muhammad^{saww} for His^{azwj} religion, and His^{azwj} Educating him^{saww} with the ones from his^{saww} companions who supported him^{saww}. It had been hidden to us for a time, strangeness from you, when you have begun informing us with the afflictions of Allah^{azwj} with us, and His^{azwj} Favours upon us regarding our Prophet^{saww}.

فكنت في ذلك كناقل التمر إلى هجر أو داعي مسدده إلى النضال و زعمت أن أفضل الناس في الإسلام فلان و فلان فذكرت أمراً إن تم اعتزلت كله و إن نقص لم يلحقك ثلمه

So, during that you were like the transporter of the dates to Hajar, or one calling his master to the duel; and you are claiming that the most superior of the people in Al-Islam are so and so (Abu Bakr) and so and so (Umar), and you mentioned a matter, if completed, all of it would detach you, and if it is deficient, its part would not come across you.

و ما أنت و الفاضل و المفضول و السائس و المسوس و ما للطلقاء و أبناء الطلقاء و التميز بين المهاجرين الأولين و ترتيب درجاتهم و تعريف طبقاتهم

And what are you and the meritorious and the de-merited ones, and the ruler and the ruled, and what is for the freed ones (at the conquest of Makkah) and sons of the freed ones, and the distinction between the first emigrants and the method of their ranks, and defined their classes.

هيهات لقد حن قدح ليس منها فطيق يحكم فيها من عليه الحكم لها أ لا ترنع أيها الإنسان على طلوعك و تعرف فصور ذرعك و تتأخر حيث أخرج القدر

Far be it! The arrow has whine which wasn't from it. Then he began judging regarding it, one who had a judgment upon him. Why don't you squat, O human being, upon your ribs, and

understand the shortness of your forearm, and hold back where the Pre-determination has delayed you.

فَمَا عَلَيْكَ غَلْبَةُ الْمَغْلُوبِ وَلَا لَكَ ظَفَرُ الظَّافِرِ وَإِنَّكَ لَدَهَابٌ فِي النَّيِّ رَوَّاعٌ عَنِ الْقَصْدِ لَا تَرَى غَيْرَ نُحْبِرْ لَكَ وَ لَكِنْ بِنِعْمَةِ اللَّهِ أُحْدِثُ أَنَّ قَوْمًا اسْتَشْهَدُوا فِي سَبِيلِ اللَّهِ مِنَ الْمُهَاجِرِينَ وَ لِكُلِّ فَضْلٍ حَتَّى إِذَا اسْتَشْهَدَ شَهِيدُنَا قِيلَ سَيِّدُ الشُّهَدَاءِ وَ خَصَّهُ رَسُولُ اللَّهِ ص بِسَبْعِينَ تَكْبِيرَةً عِنْدَ صَلَاتِهِ عَلَيْهِ

It is neither against you, overcoming of the overcome, nor is it for you the victory of the victorious, and you going around in the wilderness, dodging from the purpose. Do you not see? I^{asws} am not informing you, but I^{asws} am narrating due to the Favour of Allah^{azwj}. A group from the Emigrants were martyred in the Way of Allah^{azwj}, and for each was a merit, to the extent that when our martyr (Hamza^{as}) was martyred, it is said, 'Chief of the martyrs', and Rasool-Allah^{saww} had particularised him^{as} with seventy exclamations of Takbeer during his^{saww} Salat upon him^{as}.

أَوْ لَا تَرَى أَنَّ قَوْمًا قُطِعَتْ أَيْدِيهِمْ فِي سَبِيلِ اللَّهِ وَ لِكُلِّ فَضْلٍ حَتَّى إِذَا فُعِلَ بِوَاحِدِنَا كَمَا فُعِلَ بِوَاحِدِهِمْ قِيلَ الطَّيَّارُ فِي الْجَنَّةِ وَ دُو الْجَنَّاخِينَ وَ لَوْ لَا مَا نَهَى اللَّهُ عَنْهُ مِنْ تَرْكِيبَةِ الْمَرْءِ نَفْسَهُ لَذَكَرَ ذَاكِرٌ فَضَائِلَ جَمَّةٍ تَعْرِفُهَا قُلُوبُ الْمُؤْمِنِينَ وَ لَا تُمْحَى آذَانُ السَّامِعِينَ

Or do you not see that a group, their hands were cut in the Way of Allah^{azwj}, and for each there is a merit, to the extent that when it is done with one of us just as was done with one of them, it is said, 'The flier in the Paradise and is with the two wings'. And had Allah^{azwj} not Forbidden from it, from purification by the person of his soul, a mentioner could mention immense merits, hearts of the Momineen would have recognised it, the ears of the listeners would not forget it.

فَدَعُ عَنْكَ مَنْ مَالَتْ بِهِ الرَّمِيَّةُ فَإِنَّا صَنَاعُ رَبِّنَا وَ النَّاسُ بَعْدَ صَنَائِعِ لَنَا لَمْ يَمْنَعْنَا قَدِيمُ عِزِّنَا وَ عَادِي طَوْلِنَا عَلَى قَوْمِكَ أَنْ خَلَطْنَاكُمْ بِأَنْفُسِنَا فَتَكْخَنَا وَ أَنْتَكْخَنَا فِعْلُ الْأَكْفَاءِ وَ لَسْتُمْ هُنَاكَ

So, leave from you, one whose shot is missed by him, for we^{asws} are formations of our Lord^{azwj} and the people were formed afterwards for us^{asws}. The ancientness of our^{asws} honour and our^{asws} usual forbearance upon your people did not prevent us^{asws} from mingling you with ourselves^{asws}. So, we married you and you married us, deeds of the matches, and although you were not over there (matches).

وَ أَنَّى يَكُونُ ذَلِكَ كَذَلِكَ وَ مِنَّا النَّبِيُّ وَ مِنْكُمُ الْمُكَذِّبُ وَ مِنَّا أَسَدُ اللَّهِ وَ مِنْكُمُ أَسَدُ الْأَخْلَافِ وَ مِنَّا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ مِنْكُمُ صَبِيَّةُ النَّارِ وَ مِنَّا خَيْرُ نِسَاءِ الْعَالَمِينَ وَ مِنْكُمُ حَمَالَةُ الْخَطْبِ فِي كَثِيرٍ مِمَّا لَنَا وَ عَلَيْكُمْ

And how could that be like that, and from us^{asws} is the Prophet^{saww} and from you is the liar, and from us^{asws} is the lion of Allah^{azwj} and from you is the lion of the opposition, and from us are two chiefs of the youths of people of the Paradise (Al-Hassan^{asws} and Al-Hussain^{asws}), and from you is girls of the Fire and from us^{asws} is best woman of the worlds, and from you is the bearer of the firewood, among numerous of what is for us^{asws} and against you all.

فَإِسْلَامُنَا مَا قَدْ سَمِعَ وَ جَاهِلِيَّتُكُمْ مَا لَا تُدْفَعُ وَ كِتَابُ اللَّهِ يَجْمَعُ لَنَا مَا شَدَّ عَنَّا وَ هُوَ قَوْلُهُ تَعَالَى وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ وَ قَوْلُهُ تَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلدِّينِ أَتَّبِعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَبِئِى الْمُؤْمِنِينَ

Our^{asws} Islam is what has been heard (well-known), and (so is) your ignorance what cannot be defended, and the Book of Allah^{azwj} has Gathered for us what is exceptional about us^{asws}, and it is the Word of the Exalted: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah. [8:75];** and Words of the Exalted: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68].**

فَنَحْنُ مَرَّةً أُولَىٰ بِالْقَرَابَةِ وَ تَارَةً أُولَىٰ بِالطَّاعَةِ وَ لَمَّا احْتَجَّ الْمُهَاجِرُونَ عَلَى الْأَنْصَارِ يَوْمَ السَّقِيفَةِ بِرَسُولِ اللَّهِ ص فَلَجُوا عَلَيْهِمْ فَإِنْ يَكُنِ الْفَلَجُ بِهِ فَالْحَقُّ لَنَا دُونَكُمْ وَ إِنْ يَكُنْ بَعْدُ فَلْأَنْصَارُ عَلَى دَعْوَاهُمْ

Thus we^{asws}, at times, are foremost due to the kinship, and at (the same) time are foremost due to the obedience. And when the Emigrants argued against the Helpers on the day of Saaqeefa with (kinship of) Rasool-Allah^{saww} they won over them. So, if the winning happens to be due to it, then the right is for us^{asws} besides you all, and if it happens to be due to something else, then the Helpers are (correct) upon their claim.

وَ زَعَمْتَ أَنَّ لِكُلِّ الْخُلَفَاءِ حَسَدٌ وَ عَلَى كُلِّهِمْ بَغْيٌ فَإِنْ يَكُنْ ذَلِكَ كَذَلِكَ فَلَيْسَ الْجَنَائِثُ عَلَيْكَ فَيَكُونُ الْعُذْرُ إِلَيْكَ

وَ تِلْكَ شَكَاةٌ ظَاهِرَةٌ عَنْكَ عَائِهَا

And you claimed that I^{asws} have been envious to every caliph and rebelled against all of them, so if that happens to be like that, then there isn't any crime upon you, and the excuse happens to be to you, *and that complaint, its shame is apparent from you.*

وَ قُلْتُ إِنْ كُنْتُ أَقَادُ كَمَا يُقَادُ الْجَمَلُ الْمَخْشُوشُ حَتَّى أَتَابِعَ وَ لَعَنُ اللَّهُ لَقَدْ أَرَدْتُ أَنْ تَذُمَّ فَمَدَحْتَ وَ أَنْ تَفْضَحَ فَاتْتَضَخْتَ وَ مَا عَلَى الْمُسْلِمِ مِنْ غَضَاظَةٍ فِي أَنْ يَكُونَ مَظْلُومًا مَا لَمْ يَكُنْ شَاكًا فِي دِينِهِ وَ لَا مُرْتَابًا بِتَقِينِهِ

And you said that I^{asws} was dragged just as the fearful camel until I^{asws} pledged allegiance (to Abu Bakr), and by my^{asws} life, you had intended to condemn but (instead) you have praised, and (rather than) to humiliate - but (in fact) you have humiliated (yourself); and there is no fault upon the Muslim if he happens to be oppressed for as long as he does not become doubtful in his religion, nor suspicious in his certainty.

وَ هَذِهِ حُجَّتِي إِلَى غَيْرِكَ فَصْنُهَا وَ لَكِنِّي أَطْلَقْتُ لَكَ مِنْهَا بِقَدْرِ مَا سَخَّ مِنْ ذِكْرِهَا

This is my^{asws} argument is aimed to others, but I^{asws} linked it to you from it by a measurement of what is appropriated from its mention (regarding you).

ثُمَّ ذَكَرْتَ مَا كَانَ مِنْ أَمْرِي وَ أَمْرٍ عُثْمَانَ فَلَكَ أَنْ تُجَابَ عَنْ هَذِهِ لِرَجْمِكَ مِنْهُ فَأَيُّنَا كَانَ أَعْدَى لَهُ وَ أَهْدَى إِلَى مَقَاتِلِهِ أَمْ مَنْ بَدَّلَ لَهُ نُصْرَتَهُ فَاسْتَفْعَدَهُ وَ اسْتَكْفَهُ أَمْ مَنْ اسْتَنْصَرَهُ فَتَرَاحَى عَنْهُ وَ بَتَّ الْمُؤْنُونَ إِلَيْهِ حَتَّى أَتَى قَدْرُهُ عَلَيْهِ

Then you mentioned what had happened from my^{asws} matter and the matter of Usman. So, it is for you that you be answered about this due to your kinship from him. Which one of us was more inimical to him and guided to his killers? Is it the one who exerted his help to him, sat (calmed) him down and restrained him, or the one who whose help he sought and he

turned away from him and sent the death to him until his Pre-determination came upon him?

كَلاَّ وَاللَّهِ لَقَدْ عَلِمَ اللَّهُ الْمُعَوفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا وَمَا كُنْتُ لَأَعْتَذِرَ مِنْ أَتْيِ كُنْتُ أَنْقِمَ عَلَيْهِ أَخْدَانًا فَإِنْ كَانَ الذَّنْبُ إِلَيْهِ إِزْشَادِي وَهِدَايَتِي لَهُ قَرُبَ مَلُومٍ لَا ذَنْبَ لَهُ

وَقَدْ يَسْتَفِيدُ الظُّلَّةُ الْمُتَنَصِّحُ-

Never! And Allah^{azwj} has Taught: **Allah has Known the hinderers from you and the speakers to their brethren, 'Come to us!' And none come to the battle except a few [33:18].** And I^{asws} wasn't going to present excuses that I^{asws} was indignant upon him of the innovations. So, if that was the sin, my^{asws} rightfulness and my^{asws} guidance is to him, then sometimes a blamed one has no sin for him, *and the thinking has benefitted the one thought of.*

وَمَا أَرَدْتُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

And I^{asws} do not want except **the reforming of whatever I can, and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88].**

وَذَكَرْتُ أَنَّهُ لَيْسَ لِي وَلَا صَاحِبٍ عِنْدَكَ إِلَّا السَّيْفُ فَلَقَدْ أَصْحَكْتُ بَعْدَ اسْتِغْبَارٍ مَتَى أَلْفَيْتَ بَنِي عَبْدِ الْمُطَّلِبِ عَنِ الْأَعْدَاءِ نَاكِيلِينَ وَبِالسُّيُوفِ مُحْزَوِينَ

فَالْبُتُّ قَلِيلًا يَلْحَقُ الْمُجِئَا حَمَلًا-

And you mentioned that there is nothing for me^{asws} and for my companions, in your presence, except the sword, so it would make one laugh after the crying. When did the clan of Abdul Muttalib^{asws} turn away from the enemies and been fearful of the swords? *So, wait a little, the attack of the war will catch up'.*

فَسَيَطْلُبُكَ مَنْ تَطْلُبُ وَيَقْرُبُ مِنْكَ مَا تَسْتَبْعِدُ وَأَنَا مُرْقِلٌ نَحْوَكَ فِي جَحْفَلٍ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالتَّابِعِينَ بِإِحْسَانٍ شَدِيدٍ زِحَامُهُمْ سَاطِعٍ فَتَأْمُهُمْ مُتَسَرِّبِينَ سَرَايِلَ الْمَوْتِ أَحَبُّ إِلَيْهِمْ لِقَاءُ رَبِّهِمْ

He will seek you out, the one whom you are seeking, and he would draw closer to you what you are distancing from, and I^{asws} am speeding towards you among a group of 'الْمُهَاجِرِينَ وَالْأَنْصَارِ' the Emigrants and the Helpers, and the followers with the good deeds, severe is their march, shining in their austerities, clothed with the trousers of death. The most beloved of their meetings is meeting their Lord^{azwj}.

قَدْ صَحِبْتُهُمْ دُرَّةً بَدْرِيَّةً وَسُيُوفَ هَاشِمِيَّةٍ قَدْ عَرَفْتُ مَوَاقِعَ نِصَالِهَا فِي أَخِيكَ وَخَالِكَ وَجَدِّكَ وَأَهْلِكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ.

They are being accompanied by the offspring of participants of Badr, and Hashimite swords. You have known the falling of their sharpness in your brother, and your maternal uncle, and your grandfather, and your family, **and it is not far off from the unjust [11:83]**".⁶³

⁶³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 397

398 - ما، الأماي للشيخ الطوسي المفيّد عن مُحَمَّدِ بْنِ عِمْرَانَ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ هِشَامٍ عَنْ أَبِي حَنْظَلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ عَنْ جَبْرِ بْنِ نَوْفٍ قَالَ: لَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الشَّامِ اجْتَمَعَ إِلَيْهِ وَجُوهُ أَصْحَابِهِ فَقَالُوا لَوْ كَتَبْتَ يَا أَمِيرُ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ وَ أَصْحَابِهِ قَبْلَ مَسِيرِنَا إِلَيْهِمْ كِتَاباً تَدْعُوهُمْ إِلَى الْحَقِّ وَ تَأْمُرُهُمْ بِمَا هُمْ فِيهِ مِنَ الْخَطِّ كَانَتْ الْحِجَّةُ تَزْدَادُ عَلَيْهِمْ قُوَّةً

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Muhammad Bin Musa, from Hisham, from Abu Mikhnaf, from Abdullah Bin Aasim, from Jabar Bin Nowf who said,

'When Amir Al-Momineen^{asws} intended to go to Syrian, faces of his^{asws} companions gathered to him and they said, 'O Amir Al-Momineen^{asws}! If only you^{asws} would write a letter to Muawiya and his companions before our travelling to them, calling them to the truth and instructing them with what share is for them regarding it, it would be the argument increasing the strength against them'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِعُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ كَاتِبِهِ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَمِّي أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَ مَنْ قَبْلَهُ مِنَ النَّاسِ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

Amir Al-Momineen^{asws} said to his^{asws} scribe Abdullah Bin Rafie: 'Write! In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen to Muawiya Bin Abu Sufyan and the ones from the people in front of him. The greetings be unto you all! I^{asws} am praising Allah^{azwj} to you, Who, there is no god except He^{azwj}.

أَمَّا بَعْدُ فَإِنَّ لِلَّهِ عِبَاداً آمَنُوا بِالَّتَنْزِيلِ وَ عَرَفُوا التَّأْوِيلَ وَ فَتَعُوا فِي الدِّينِ وَ بَيَّنَّ اللَّهُ فَضْلَهُمْ فِي الْقُرْآنِ الْحَكِيمِ وَ أَنْتَ يَا مُعَاوِيَةُ وَ أَبُوكَ وَ أَهْلُكَ فِي ذَلِكَ الزَّمَانِ أَعْدَاءُ الرَّسُولِ مُكَذِّبُونَ بِالْكِتَابِ مُجْتَمِعُونَ عَلَى حَرْبِ الْمُسْلِمِينَ

As for after, there are servants of Allah^{azwj} who are believing in the Revelation and understand the interpretation, and they are pondering in the religion, and Allah^{azwj} has Manifested their merits in the Wise Quran; and you, O Muawiya, and your father and your family, during that time, were enemies of the Rasool^{saww}, beliers of the Book uniting upon the war against the Muslims.

مَنْ لَقِيَتْهُمْ مِنْهُمْ حَبَسْتُمُوهُ أَوْ عَذَّبْتُمُوهُ أَوْ قَتَلْتُمُوهُ حَتَّى إِذَا أَرَادَ اللَّهُ تَعَالَى إِغْرَارَ دِينِهِ وَ إِظْهَارَ رَسُولِهِ دَخَلَتْ الْعَرَبُ فِي دِينِهِ أَفْوَاجاً وَ أَسْلَمَتْ هَذِهِ الْأُمَّةُ طَوْعاً وَ كَرْهاً فَكُنْتُمْ مِمَّنْ دَخَلَ فِي هَذَا الدِّينِ إِمَّا رَغْبَةً وَ إِمَّا رَهْبَةً فَلَيْسَ يَنْبَغِي لَكُمْ أَنْ تُنَارِعُوا أَهْلَ السَّبْتِ وَ مَنْ قَارَ بِالْفَضْلِ فَإِنَّهُ مَنْ نَارَعَهُ مِنْكُمْ فَيُخَوِّبُ وَ ظَلَمَ

Once you met them, you either imprisoned him, or tormented him, or killed him, until when Allah^{azwj} the Exalted Wanted the Strengthening of His^{azwj} Religion and Manifest His^{azwj} Rasool^{saww}, then Arabs entered into His^{azwj} Religion in droves; and this community became Muslims willingly and unwillingly. You all were from the ones who entered into this religion, either desirously or fear, therefore it is not befitting for you that you contend the people of precedence, and the ones successful with the merits, for the one from you who contends, it would be with sin and injustice.

فَلَا يَنْبَغِي لِمَنْ كَانَ لَهُ قَلْبٌ أَنْ يَجْهَلَ قُدْرَهُ وَ لَا يَعْدُو طَوْرَهُ وَ لَا يَشْفِي نَفْسَهُ بِالنَّمَاسِ مَا لَيْسَ لَهُ إِنَّ أَوَّلَى النَّاسِ بِهَذَا الْأَمْرِ قَدِيماً وَ حَدِيثاً أَقْرَبُهُمْ بِرَسُولِ اللَّهِ ص وَ أَعْلَمُهُمْ بِالْكِتَابِ وَ أَقْدَمُهُمْ فِي الدِّينِ وَ أَفْضَلُهُمْ جِهَاداً وَ أَوْثَمُهُمْ إِيمَاناً وَ أَشَدَّهُمْ إِطْلَاعاً بِمَا يَجْهَلُهُ الرَّعِيَّةُ عَنْ أَمْرِهَا

It is not appropriate for the one has a heart for him that he be ignorant of its worth, nor leave its status, nor heals himself by seeking what isn't for him. The foremost with this command, old and new, are their closest with Rasool-Allah^{saww}, and their most learned with the Book, and their most advanced in the religion, and the best in the Jihad, and their first one with Eman, and their most intense of notification with what the citizens are ignorant of about their affairs.

فَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ وَلَا تَلْسِنُوا الْحَقَّ بِالْبَاطِلِ لِتُدْحِضُوا بِهِ الْحَقَّ وَاعْلَمُوا أَنَّ حَيَارَ عِبَادِ اللَّهِ الَّذِينَ يَعْمَلُونَ بِمَا يَعْلَمُونَ وَ أَنَّ شَرَّهُمُ الْجَهْلَاءُ الَّذِينَ يُنَازِعُونَ بِالْجَهْلِ أَهْلَ الْعِلْمِ

Fear Allah^{azwj}, the One^{azwj} you will be returning to, **And do not be mixing the Truth with the falsehood [2:42]** in order to disprove the truth by it. And know that the best servants of Allah^{azwj} are those who are knowing of what they are knowing, and that the evilest of them are the ignoramuses, the ones who are disputing with the ignorance against the people of knowledge.

أَلَا وَ إِنِّي أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص وَ حَقِّنْ دِمَاءَ هَذِهِ الْأُمَّةِ فَإِنْ قَبِلْتُمْ أَصَبْتُمْ رُشْدَكُمْ وَ هَدِيتُمْ حَقِّكُمْ وَ إِنْ أَبَيْتُمْ إِلَّا الْفُرْقَةَ وَ شَقَّ عَصَا هَذِهِ الْأُمَّةِ لَمْ تَزِدَادُوا مِنَ اللَّهِ إِلَّا بُعْدًا وَ لَمْ يَزِدْ عَلَيْكُمْ إِلَّا سَخَطًا وَ السَّلَامُ

Indeed! And I^{asws} am calling you all to the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww} and to save the blood of this community. If you were to accept, you would be correctly guided, and would be guided to your portion, except the sectarianism and splitting the staff of this community, you will not be increasing from Allah^{azwj} except remoteness, and He^{azwj} would not Increase upon you except Wrath. And the greetings”.

قَالَ فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ أَمَّا بَعْدُ فَإِنَّهُ

لَيْسَ بَيْنِي وَ بَيْنَ عَمْرٍو عِتَابٌ-

غَيْرَ طَعْنِ الْكُلَى وَ خَزَّ الرَّقَابِ-

He (the narrator) said, ‘Muawiya wrote to him^{asws}, ‘As for after, there isn't any blame between me and Amro apart from stabbing the kidneys and slashing the necks’.

فَلَمَّا وَقَفَ أَمِيرُ الْمُؤْمِنِينَ عَ عَلَى جَوَابِهِ بِذَلِكَ قَالَ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

When Amir Al-Momineen^{asws} paused upon his answering with that, he^{asws} said: **‘Surely, you cannot guide the one you love, but Allah [28:56] He Guides the one He so Desires to, to the Straight Path’ [2:142]**.⁶⁴

399 - ماء، الأمايلي للشيخ الطوسي المفعيد عن الكاتب عن الأجلح عن حبيب بن أبي ثابت عن ثعلبة بن يزيد الحماني قال: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ أَنْزَلَ إِلَيْنَا كِتَابَهُ وَ لَمْ يَدْعَنَا فِي شُبْهَةٍ وَ لَا عُذْرٍ لِمَنْ رَكِبَ ذَنْبًا يَجْهَالُهُ وَ التَّوْبَةُ مَبْسُوطَةٌ وَ لَا تَزِيدُ وَازِرَةً وَزَرَ أُخْرَى

(The book) ‘Al Amaali’ of the sheykh al Tusi – Al Mufeed, from the scribe, from Al Ajlah, from Habeeb Bin Abu Sabit, from Sa’albah Bin Yazeed Al Himmany who said,

⁶⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 398

'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} wrote to Muawiya Bin Abu Sufyan: 'As for after, surely Allah^{azwj} Revealed His^{azwj} book to us^{asws} and did not Call us to doubtful matter, nor is there any excuse for the one who indulges in a sin to be ignorant of it, and the repentance is extended, **nor will it bear the burden of another; [6:164].**

وَأَنْتَ بِمَنْ شَرَعَ الْخِلَافَ مُتَمَادِيًّا فِي عَمَرَةِ الْأَمَلِ مُخْتَلِفِ السَّرِّ وَالْعَلَانِيَةِ رَغْبَةً فِي الْعَاجِلِ وَتَكْذِيبًا بَعْدُ فِي الْأَجَلِ وَكَأَنَّكَ قَدْ تَذَكَّرْتَ مَا مَضَى مِنْكَ فَلَمْ تَجِدْ إِلَى الرَّجُوعِ سَبِيلًا

And you are from the ones who began the opposition deliberately in immersing in the hopes, different ways, and openly desirous regarding the current, and belying afterwards regarding the future, and it is as if you had remembered that had passed from you, but you cannot find any way to the returning'.

وَكَتَبَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى عَمْرِو بْنِ الْعَاصِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَمْرِو بْنِ الْعَاصِ أَمَّا بَعْدُ فَإِنَّ الَّذِي أَعْجَبَكَ بِمَا بَارَيْتَ مِنَ الدُّنْيَا وَوَيْثَقَتْ بِهِ مِنْهَا مُنْقَلَبُ عَنْكَ فَلَا تَطْمَئِنَّ إِلَى الدُّنْيَا فَإِنَّهَا غَرَارَةٌ وَلَوْ اعْتَبَرْتَ بِمَا مَضَى حَدَرْتَ مَا بَقِيَ وَانْتَفَعْتَ مِنْهَا بِمَا أُعْطِيتَ بِهِ

And he^{asws} wrote to Amro Bin Al-Aas: 'From a servant of Allah^{azwj}, Ali^{asws}, Amir Al-Momineen to Amro Bin Al-Aas. As for after, surely that which has fascinated you from what you saw from the world, and you trusted with from it, will be overturned from you. So, do not covet to the world for it is a deception, and if you were to take a lesson from what is past, you would be careful of what remains, and you will benefit from it without you are being advised with.

وَلَكِنَّكَ تَبِعْتَ هَوَاكَ وَآثَرْتَهُ وَلَوْ لَا ذَلِكَ لَمْ تُؤْثِرْ عَلَى مَا دَعَوْنَاكَ إِلَيْهِ غَيْرُهُ لِأَنَّا أَعْظَمُ رَحَاءً وَأَوْلَى بِالْحُجَّةِ وَالسَّلَامِ

But, you pursued your personal desires and preferred it, and had it not been that, you would not prefer something else over what we are calling you to, because I^{asws} am the greatest of hopes and foremost with the proof. And the greetings'.

وَكَتَبَ عَ إِلَى أُمَرَائِ الْأَجْنَادِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ إِلَى أَصْحَابِ الْمَسَالِحِ أَمَّا بَعْدُ فَإِنَّ حَقًّا عَلَى الْوَالِي أَنْ لَا يُعَيِّرَهُ عَنْ رَعِيَّتِهِ فَضْلًا نَالَهُ وَلَا مَرْتَبَةً اخْتَصَّ بِهَا وَأَنْ يَرِيدَهُ مَا قَسَمَ اللَّهُ لَهُ دُنُوءًا مِنْ عِبَادِهِ وَعَطْفًا عَلَيْهِمْ

And he^{asws} wrote to commanders of the armies: 'From a servant of Allah^{azwj}, Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} to the owners of the weaponry. As for after, there is a right upon the ruler that he not be deceived about his citizens, neither any merit he attains nor any rank specialised with, and what Allah^{azwj} has Apportioned for him would increase him in drawing nearer to His^{azwj} servants, and kindness upon them.

أَلَا وَ إِنَّ لَكُمْ عِنْدِي أَنْ لَا أَحْجِبُ دُونَكُمْ سِرًّا إِلَّا فِي حَرْبٍ وَلَا أَطْوِي دُونَكُمْ أَمْرًا إِلَّا فِي حُكْمٍ وَلَا أُؤَخِّرُ لَكُمْ حَقًّا عَنْ حَقِّهِ وَأَنْ تَكُونُوا عِنْدِي فِي الْحَقِّ سَوَاءً

Indeed! And there with me^{asws}, for you all, that I^{asws} do not hide any secrets besides you all except during war, nor fold any matter besides you all except regarding a judgment, nor delay any rights for you from its place, and you should become equal in my^{asws} presence regarding the truth.

فَإِذَا فَعَلْتُ ذَلِكَ وَجَبَتْ لِي عَلَيْكُمُ الْبَيْعَةُ وَ لَزِمْتُكُمُ الطَّاعَةَ وَ أَنْ لَا تَنْكُصُوا عَنْ دَعْوِي وَ لَا تُفَرِّطُوا فِي صَلَاحٍ وَ أَنْ تَحْضُوا الْعِمْرَاتِ إِلَى الْحَقِّ فَإِنْ أَنْتُمْ لَمْ تَسْمَعُوا لِي عَلَى ذَلِكَ لَمْ يَكُنْ أَحَدٌ أَهْوَنَ عَلَيَّ بِمَنْ خَالَفَنِي فِيهِ

So, when I^{asws} have done that, it would obligate for me^{asws} upon you all, the allegiance and necessitate the obedience to you, and that you should not be deficient from a call, nor be excessive in the reconciliation, and you should get up to the immersion into the truth. So, if you do not listen to me^{asws} upon that, no one from the ones opposing me^{asws} regarding it would be easy upon me^{asws}.

ثُمَّ أُحِلَّ لَكُمْ فِيهِ عَقُوبَتُهُ وَ لَا تَجِدُوا عِنْدِي فِيهَا رُخْصَةً فَخُذُوا هَذَا مِنْ أَمْرَائِكُمْ وَ أَعْطُوا مِنْ أَنْفُسِكُمْ هَذَا يَصْلُحْ أَمْرُكُمْ وَ السَّلَامُ.

Then its consequences would be released to you all and you will not find any allowance in it with me^{asws}. So, take this from your leader and give from yourselves this correctness of your affairs. And the greetings”.⁶⁵

400 - نهج، نهج البلاغة: وَ مِنْ كِتَابٍ لَهُ عَ إِلَى مُعَاوِيَةَ- أَنَّهُ بَايَعَنِي الْقَوْمُ الَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ عَلَى مَا بَايَعُوهُمْ عَلَيْهِ فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ وَ لَا لِلْغَائِبِ أَنْ يَرُدَّ

(The book) ‘Nahj Al-Balagah’ – And from a letter of his^{asws} to Muawiya: ‘Indeed, they pledged allegiance to me^{asws}, the people who had pledged to Abu Bakr and Umar and Usman, upon what (stipulations) they had pledged to them, so there did not happen to be for any attended that he chooses, nor for the absentee that he rejects.

وَ إِنَّمَا الشُّورَى لِلْمُهَاجِرِينَ وَ الْأَنْصَارِ فَإِنْ اجْتَمَعُوا عَلَى رَجُلٍ وَ سَمَّوْهُ إِمَامًا كَانَ ذَلِكَ لِلَّهِ رِضَى فَإِنْ خَرَجَ مِنْ أَمْرِهِمْ خَارِجٌ بَطْعَنٍ أَوْ بِدْعَةٍ رَدُّوهُ إِلَى مَا خَرَجَ مِنْهُ فَإِنْ أَبَى قَاتَلُوهُ عَلَى اتِّبَاعِهِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَ وَلَاَهُ اللَّهُ مَا تَوَلَّى

And rather, the consultation is for the Emigrants and the Helpers, so if they were to unite upon a man and name him as a leader, that would be a Pleasure for Allah^{azwj}, and if anyone were to exit from their affair, either by an accusation or heresy, he would be returned to what he had exited from, and if he refuses, they would fight him upon his following be upon other than the way of the Momineen, and Allah^{azwj} would Ruling what he was in charge of.

وَ لَعَمْرِي يَا مُعَاوِيَةُ لَئِنْ نَظَرْتُ بِعَقْلِكَ دُونَ هَؤُلَاءِ لَتَجِدُنِي أَتْرَأَ النَّاسَ مِنْ دَمِ عُثْمَانَ وَ لَتَعْلَمَنَّ أَنِّي كُنْتُ فِي غَزَاةٍ عَنْهُ إِلَّا أَنْ تَنَحَّيَ فَتَحَيَّ مَا بَدَا لَكَ وَ السَّلَامُ.

And by my^{asws} life, O Muawiya! If you were to consider with your intellect besides your whims, you will find me^{asws} the most innocent of the people from the blood of Usman. I^{asws} was in isolation from it, so if you want to accuse falsely, then accuse falsely whatever comes to you. And the greetings”.⁶⁶

وَ قَالَ رَحِمَهُ اللَّهُ وَ كَتَبَ مُعَاوِيَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَمَّا بَعْدُ فَلَوْ كُنْتُ عَلَى مَا كَانَ عَلَيْهِ أَبُو بَكْرٍ وَ عُمَرُ إِذَنْ مَا قَاتَلْتُكَ وَ لَا اسْتَخَلَلْتُ ذَلِكَ وَ لَكِنَّهُ إِنَّمَا أَفْسَدَ عَلَيْكَ بَيْعَتِي خَطِيبَتُكَ فِي عُثْمَانَ بْنِ عَقْمَانَ

⁶⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 399

⁶⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 400 a

And he (the narrator), may Allah^{azwj} have mercy on him, said, 'And Muawiya wrote to Amir Al-Momineen^{asws}, 'From Muawiya Bin Abu Sufyan to Ali^{asws} Bin Abu Talib^{asws}. As for after, If only you^{asws} had been upon what Abu Bakr and Umar used to be upon, then we would not fight you^{asws}, nor would that be permissible, but rather what spoilt my allegiance upon you^{asws} is your mistake regarding Usman Bin Affan.

وَإِنَّمَا كَانَ أَهْلُ الْحِجَازِ الْحُكَّامَ عَلَى النَّاسِ جِئَ الْحَقُّ فِيهِمْ فَلَمَّا تَرَكُوهُ صَارَ أَهْلُ الشَّامِ الْحُكَّامَ عَلَى أَهْلِ الْحِجَازِ وَغَيْرِهِمْ مِنَ النَّاسِ

And rather, the people of Al-Hijaz were rulers upon the people when the truth was among them. When they left it, the people of Syria became the rulers upon the people of Al-Hijaz and others from the people.

وَلَعَمْرِي مَا حُجَّتُكَ عَلَى أَهْلِ الشَّامِ كَحُجَّتِكَ عَلَى أَهْلِ الْبَصْرَةِ وَلَا حُجَّتُكَ عَلَيَّ كَحُجَّتِكَ عَلَى طَلْحَةَ وَ الزُّبَيْرِ لِأَنَّ أَهْلَ الْبَصْرَةِ قَدْ كَانُوا بَايَعُوكَ وَ لَمْ يُبَايِعَكَ أَهْلُ الشَّامِ وَ إِنَّ طَلْحَةَ وَ الزُّبَيْرِ بَايَعَاكَ وَ لَمْ يُبَايِعَاكَ

And by my life! Your^{asws} argument upon the people of Syria is not like your^{asws} argument upon the people of Al-Basra, nor is your^{asws} argument upon me like your^{asws} argument upon Talha Al-Zubeyr, because the people Al-Basra had pledged allegiance to you^{asws} and the people of Syria did not pledge allegiance to you^{asws}, and Talha and Al-Zubeyr had pledged to you^{asws} and I did not pledge to you^{asws}.

وَ أَنَا فَضَّلْتُكَ فِي الْإِسْلَامِ وَ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص وَ مَوْضِعِكَ مِنْ بَنِي هَاشِمٍ فَلَسْتُ أَدْفَعُهُ وَ السَّلَامُ

And as for your^{asws} merit in Al-Islam and your^{asws} kinship from Rasool-Allah^{saww}, and your^{asws} position from the clan of Hashim^{asws}, I am not repelling it. And the greetings'.

فَكُتِبَ عَ فِي جَوَابِهِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ صَخْرٍ أَمَّا بَعْدُ فَإِنَّهُ أَتَانِي كِتَابُكَ كِتَابُ امْرِئٍ لَيْسَ لَهُ بَصَرٌ يَهْدِيهِ وَ لَا قَائِدٌ يُرْشِدُهُ قَدْ دَعَاهُ الْهَوَى فَأَجَابَهُ وَ قَادَهُ الضَّلَالُ فَاتَّبَعَهُ فَهَجَرَ لَا غِطَاءَ وَ ضَلَّ خَابِطاً

He^{asws} wrote in its answer: 'From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to Muawiya Bin Sakhar. As for after, your letter came to me^{asws}, letter of a person who hasn't any insight for him to be guided with, nor having any guide to guide him, the whims have called him, and he answered to it, and the straying guided him and he followed it. So, he forsook (renounced) mistakenly, and strayed disappointed.

رَعِمْتُ أَنَّهُ إِنَّمَا أَفْسَدَ عَلَيَّ بَيْعَتَكَ خَطِيبِي فِي عُثْمَانَ وَ لَعَمْرِي مَا كُنْتُ إِلَّا رَجُلًا مِنَ الْمُهَاجِرِينَ أَوْزَدْتُ كَمَا أَوْزَدُوا وَ أَصْدَرْتُ كَمَا أَصْدَرُوا وَ مَا كَانَ اللَّهُ لِيَجْعَلَهُمْ عَلَى ضَلَالٍ وَ لَا يَضُرَّهُمْ بَعْمَى

You claimed that rather it was my^{asws} mistake regarding Usman which spoilt your allegiance upon me^{asws}. By my^{asws} life! I^{asws} wasn't except a man from the Emigrants, going to where they were going to, and implementing what they were implementing, and it was not Allah^{azwj} Who Made them to be upon a straying, nor Striking them with blindness.

وَ أَنَا مَا رَعِمْتُ أَنَّ أَهْلَ الشَّامِ الْحُكَّامَ عَلَى أَهْلِ الْحِجَازِ فَهَاتِ رَجُلَيْنِ مِنْ قُرَيْشِ الشَّامِ يُقْبَلَانِ فِي الشُّوْرَى أَوْ تَحِلُّ لهُمَا الْخِلَافَةُ فَإِنْ رَعِمْتَ ذَلِكَ كَذَّبَكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ إِلَّا فَأَنَا آتِيكَ بِمَا مِنْ قُرَيْشِ الْحِجَازِ

And as for what you claimed that the people of Syria are rulers upon the people of Al-Hijaz, so give two men from Quraysh of Syria who were included in the consultation, or the caliphate was permissible for them. So, if you were to claim that, you would be belying the Emigrants and the Helpers, or else I^{asws} shall give you these two from Quraysh of Al-Hijaz.

وَأَمَّا مَا مَيَّرْتَ بَيْنَ أَهْلِ الشَّامِ وَأَهْلِ الْبَصْرَةِ وَبَيْنَكَ وَبَيْنَ طَلْحَةَ وَزُبَيْرٍ فَلَعْمَرِي مَا الْأَمْرُ فِي ذَلِكَ إِلَّا وَاحِدٌ لِأَنَّهَا بَيْعَةٌ عَامَّةٌ وَاحِدَةٌ لَا يُشْتَرَى فِيهَا النَّظَرُ وَلَا يُسْتَأْنَفُ فِيهَا الْخِيَارُ وَالْخَارِجُ مِنْهَا طَاعِنٌ وَالْمُرَوِّي فِيهَا مُدَاهِنٌ

And as for what you differentiated between the people of Syrian and the people of Al-Basra, and between you, and Talha and Al-Zubeyr, by my^{asws} life! The matter is not regarding that except as one, for it is one general allegiance. There is no second consideration in it, nor can the choice be resumed in it, and the one going out from it is a challenger, and the one referring to it is a flatterer.

وَأَمَّا فَضْلِي فِي الْإِسْلَامِ وَفَرَاتِي مِنَ الرَّسُولِ وَشَرِي فِي بَنِي هَاشِمٍ فَلَوْ اسْتَطَعْتَ دَفْعَهُ لَفَعَلْتَ وَالسَّلَامُ

And as for my^{asws} merit in Al-Islam and my^{asws} kinship from Rasool-Allah^{saww}, and my^{asws} nobility among the clan of Hashim^{asws}, so if you were able to repel it, you would have done so. And the greetings’.

فَلَمَّا وَصَلَ هَذَا الْكِتَابُ إِلَى مُعَاوِيَةَ كَتَبَ إِلَيْهِ أَمَّا بَعْدُ فَأَتَى اللَّهَ يَا عَلِيُّ وَدَعِ الْحَسَدَ فَإِنَّهُ طَالَ مَا لَمْ يُنْتَفِعْ بِهِ أَهْلُهُ وَلَا تُفْسِدَ سَابِقَةَ قَدِيمِكَ بِشَرٍّ مِنْ حَدِيثِكَ فَإِنَّ الْأَعْمَالَ بِخَوَاتِيمِهَا وَلَا تُلْحَدَنَّ بِبَاطِلٍ فِي حَقِّ مَنْ لَا حَقَّ لَكَ فِي حَقِّهِ فَإِنَّكَ إِنْ تَفَعَّلَ ذَلِكَ لَا تُضِلَّ إِلَّا نَفْسَكَ وَلَا تَحْقُقْ إِلَّا عَمَلَكَ

When this letter arrived to Muawiya, he wrote to him^{asws}, ‘As for after! Fear Allah^{azwj}, O Ali^{asws}, and leave the envy, for it has been for long its perpetrators have not benefitted from it, and do not spoil the precedence of your^{asws} being first, by the evil of what you^{asws} are bringing about newly, for the deeds are with their endings, and do not threaten with falsehood regarding a right, one there is no right for you^{asws} in his right, for if you^{asws} were to do that, you^{asws} will not stray except yourself^{asws}, nor obliterate (reduce to nothing) except your^{asws} own deeds.

وَلَعْمَرِي إِنَّ مَا مَضَى لَكَ مِنَ السَّوَابِقِ الْحَسَنَةِ الْحَقِيقَةِ أَنْ تَزِدَّكَ وَتَزِدَّكَ عَمَّا اجْتَرَأَتْ عَلَيْهِ مِنْ سَفْكِ الدِّمَاءِ وَإِجْلَاءِ أَهْلِ الْحَقِّ عَنِ الْحِلِّ وَالْحَرَامِ فَافْرَأْ سُورَةَ الْفَلَقِ وَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ نَفْسِكَ الْخَاسِدِ إِذَا حَسَدَ فَقَالَ اللَّهُ بِقَلْبِكَ وَأَخَذَ بِنَاصِيَتِكَ وَعَجَلَ تَوْفِيقَكَ فَإِنِّي أَسْعُدُ النَّاسَ بِذَلِكَ وَالسَّلَامُ

And by my life! There has not passed for you^{asws} from the previous good deeds, a reality that would repel you and deter you^{asws} from what you^{asws} are being audacious upon, of spilling the blood and expelling the people of truth from the Permissibles and the Prohibitions, so recite Surah Al-Falaq and seek Refuge with Allah^{azwj}, **From evil of what He Created [113:2]**, and from the evil of your^{asws} self, the envious, when it envies. May Allah^{azwj} Take responsibility of your^{asws} heart and Grab your^{asws} forelocks, and Hasten your^{asws} inclination, and I would be the happiest of the people with that. And the greetings’.

فَكُتِبَ عَ أَمَّا بَعْدُ فَقَدْ أَتَيْتَنِي مِنْكَ مَوْعِظَةٌ مُوَصَّلَةٌ وَرِسَالَةٌ مُخْبِرَةٌ تَمَقُّتُهَا بِضَلَالِكَ وَأَمَضَيْتَهَا بِشَوْءٍ رَأَيْكَ وَكِتَابٌ لَيْسَ بِبَعِيدِ الشَّيْءِ مِنْكَ حَمَلَكَ عَلَى الْوُتُوبِ عَلَى مَا لَيْسَ لَكَ فِيهِ حَقٌّ وَلَوْ لَا عَلِمِي بِكَ وَمَا قَدْ سَبَقَ مِنْ رَسُولِ اللَّهِ صَ فَيْكَ مِمَّا لَا مَرَدَّ لَهُ دُونَ إِنْثَاذِهِ إِذَنْ لَوْعَطْتُكَ

He^{asws} wrote: 'As for after, it has come to me^{asws} from you, an unusual preaching and an inked message, you made it abhorrent with your straying and accomplished it with your evil opinion, and a letter the suspicions cannot be far from you, carrying you upon pouncing upon what there isn't any right for you in it, and had it not been for my^{asws} knowledge with you, and what has preceded from Rasool-Allah^{saww} regarding you, from what there is no repelling from it except its implementation then I^{asws} would have advised you.

وَلَكِنْ عَظَمِي لَا تَنْفَعُ مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ وَ لَمْ يَخَفِ الْعِقَابَ وَ لَا يَرْجُو لِلَّهِ وَقَارًا وَ لَمْ يَخَفْ لَهُ جِدَارًا فَشَأْنَكَ وَ مَا أَنْتَ عَلَيْهِ مِنَ الضَّلَالَةِ وَ الْحَيْرَةِ وَ الْجَهَالَةِ يَجِدُ اللَّهُ فِي ذَلِكَ بِالْمُرْصَادِ مِنْ ذُنُوبِكَ الْمُنْقَطِعَةَ وَ تَمَنِّيكَ الْأَبَاطِيلَ وَ قَدْ عَلِمْتَ مَا قَالَ النَّبِيُّ ص فِيكَ وَ فِي أُمِّكَ وَ أَيْلِكَ وَ السَّلَامِ.

But, my^{asws} advise cannot benefit one upon whom the 'Word of Punishment' (Hereafter) is proven true and the Punishment would not be lightened, nor would dignity make him desirous regarding Allah^{azwj}, nor will a caution frighten him. So, it's your concern and what you are upon, from the straying and the confusion and the ignorance. You will by Allah^{azwj} to be ambushed regarding that, the termination from your world; and you are wishing for the falsities and you have known what the Prophet^{saww} had said regarding you, and regarding your mother, and your father. And the greetings".⁶⁷

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ التَّهْجِ كَتَبَ مُعَاوِيَةُ فِي أَثْنَاءِ حَرْبِ صَفِيْنٍ إِلَى أَمِيرِ الْمُؤْمِنِيْنَ ع مِنْ عَبْدِ اللَّهِ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ فِي مُحْكَمِ كِتَابِهِ وَ لَقَدْ أَوْحَى إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَنْ أَشْرُكَتَ لَبِخْبَطَ عَمَلِكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِيْنَ

And Ibn Abi Al Hadeed said in commentary of (the book) 'Al Nahaj (Al Balagah),

'Muawiya wrote during the pending war of Siffeen (almost at the end of it), to Amir Al-Momineen^{asws}, 'From a servant of Allah^{azwj} Muawiya Bin Abu Sufyan to Ali^{asws} Bin Abu Talib^{asws}, As for after, Surely Allah^{azwj} the Exalted is Saying in the Decisive (Verses) of His^{azwj} Book: ***And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65].***

وَ إِنِّي أَحَذَّرُكَ اللَّهُ أَنْ تُخْبِطَ عَمَلَكَ وَ سَابِقَتَكَ بِشَقِّ عَصَا هَذِهِ الْأُمَّةِ وَ تَفْرِيقِ جَمَاعَتِهَا فَأَتَقِيَ اللَّهَ وَ ادْكُرْ مَوْقِفَ الْقِيَامَةِ وَ أَقْلَعْ عَمَّا أَسْرَفْتَ فِيهِ مِنَ الْخَوْضِ فِي دِمَاءِ الْمُسْلِمِيْنَ

And I caution you^{asws} of Allah^{azwj} from your^{asws} deeds getting confiscated (as well as) your^{asws} precedence by splitting the staff of this community, and your^{asws} dividing this community and dividing their communities. So, fear Allah^{azwj} and remember the pausing on the Day of Qiyamah, and uproot yourself^{asws} from what you^{asws} are being extravagant in, from wading in the blood of the Muslims.

وَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ تَمَالَأَ أَهْلُ صَنْعَاءَ وَ عَدَنٍ عَلَى قَتْلِ رَجُلٍ وَاحِدٍ مِنَ الْمُسْلِمِيْنَ لَأَكْبَهُمُ اللَّهُ عَلَى مَنَاجِرِهِمْ فِي النَّارِ فَكَيْفَ يَكُونُ خَالٌ مَنْ قَتَلَ أَغْلَامَ الْمُسْلِمِيْنَ وَ سَادَاتِ الْمُهَاجِرِيْنَ

And I heard Rasool-Allah^{saww} saying: 'Even if the people of Sana'a and Aden were to help each other upon killing one man from the Muslims, Allah^{azwj} would Fling them upon their

⁶⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 400 b

nostrils, into the fire, so how would be the state of the one who killed the flag of the Muslims and chief of the Emigrants?

بَلِّغْ مَا طَحَّخَتْ رَحَى حَرْبِهِ مِنْ أَهْلِ الْقُرْآنِ وَ دَوَى الْعِبَادَةِ وَ الْإِيمَانِ مِنْ شَيْخٍ كَبِيرٍ وَ شَابٍّ غَرِيرٍ كُلُّهُمْ بِاللَّهِ تَعَالَى مُؤْمِنٌ وَ لَهُ مُخْلِصٌ وَ بِرَسُولِهِ مُقِرٌّ عَارِفٌ

But he was not crushed by the mill of his war, from the people of the Quran and ones with the worship and the Eman, from an old man and young man, all of them were believers in Allah^{azwj} the Exalted, and sincere to Him^{azwj} and with His^{azwj} Message, acknowledgers, understanding.

فَإِنْ كُنْتُ أَبَا حَسَنِ إِنَّمَا تُحَارِبُ عَلَى الْإِمْرَةِ وَ الْخِلَافَةِ فَلَعَمْرِي لَوْ صَحَّتْ خِلَافَتُكَ لَكُنْتُ قَرِيباً مِنْ أَنْ تُعَذَّرَ فِي حَرْبِ الْمُسْلِمِينَ وَ لَكِنَّهَا لَمْ تَصِحَّ لَكَ وَ أَيْ بِصِحَّتِهَا وَ أَهْلُ الشَّامِ لَمْ يَدْخُلُوا فِيهَا وَ لَمْ يَرْتَضُوا بِهَا

So, if you^{asws}, Abu Hassan^{asws}, were to rather fight upon the governance and the caliphate, if your^{asws} caliphate were to be correct, you^{asws} would be closer from excusing battling the Muslims, but it is not correct for you, and I am with its correctness, and the people of Syrian will not enter into it and will not be pleased with it.

فَجَبَّ اللَّهُ وَ سَطَوَاتِهِ وَ اتَّقِ بِأَسَ اللَّهِ وَ نَكَالَهُ وَ اعْمِدْ سَيْفَكَ عَنِ النَّاسِ فَقَدْ وَ اللَّهُ أَكَلَتْهُمْ الْحَرْبُ فَلَمْ يَبْقَ مِنْهُمْ إِلَّا كَالْتَّمَدِ فِي قَرَارَةِ الْعَدِيرِ وَ اللَّهُ الْمُسْتَعَانُ

So, fear Allah^{azwj} and His^{azwj} Steps, and fear the Prowess of Allah^{azwj} and His^{azwj} exemplary Punishment, and sheath your^{asws} sword from the people, for by Allah^{azwj}, the war has devoured them, and there does not remain from them except like the sediment in the bottom of the stream, and Allah^{azwj} is the Helper'.

فَكَتَبَ عَلَيَّ عَ إِلَيْهِ جَوَاباً عَنْ كِتَابِهِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَقَدْ أَتَنَيْتُ مِنْكَ مُوعِظَةً مُوَصَّلَةً وَ رِسَالَةً مُخْبِرَةً مَمْتَنَّتَهَا بِضَلَالِكَ وَ أَمُضِيَّتِهَا بِسُوءِ رَأْيِكَ وَ كِتَابَ امْرِئٍ لَيْسَ لَهُ بَصَرٌ يَهْدِيهِ وَ لَا قَائِدٌ يُرْشِدُهُ دَعَاهُ الْهَوَى فَأَجَابَهُ وَ قَادَهُ الضَّلَالُ فَاتَّبَعَهُ فَهَجَرَ لَا غُطَاءَ وَ ضَلَّ خَابِطاً

Ali^{asws} wrote an answer to his letter: 'From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to Muawiya Bin Abu Sufyan. As for after, it has come to me^{asws} from you, an unusual preaching and an inked message, you made it abhorrent with your straying and accomplished it with your evil opinion, and a letter of a person neither having any insight he could be guided by nor (having) any guide who can guide him. His desires called him, and he answered, and the straying guided him, and he followed it, so he answered, and the straying led him, so he followed it, so he fell into falsehood and strayed.

فَأَمَّا أَمْرُكَ لِي بِالتَّقْوَى فَارْجُو أَنْ أَكُونَ مِنْ أَهْلِهَا وَ أَسْتَعِيدُ بِاللَّهِ مِنْ أَنْ أَكُونَ مِنَ الَّذِينَ إِذَا أُمِرُوا بِهَا أَخَذَتْهُمْ الْعِزَّةُ بِالْإِنَّمِ

As for your instructions to me^{asws} with the piety, I^{asws} wish I^{asws} happen to be from its rightful ones, and I^{asws} seek Refuge with Allah^{azwj} from become from the ones when they are commanded with it, **pride seizes him with the sin; [2:206].**

وَأَمَّا تَحذِيرُكَ إِتَائِي أَنْ يَجْبُطَ عَمَلِي وَ سَابِقِي فِي الْإِسْلَامِ فَلَعَمْرِي لَوْ كُنْتُ الْبَاغِي عَلَيْكَ لَكَانَ لَكَ أَنْ تُحَذِّرَنِي ذَلِكَ وَ لَكِنِّي وَجَدْتُ اللَّهَ تَعَالَى يَقُولُ
فَقَاتِلُوا الَّذِينَ تَبَغُّوْنَ حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ

And as for your cautioning me^{asws} that my^{asws} deeds would be confiscated and my^{asws} precedence in Al-Islam (would be nullified), by my^{asws} life! If I^{asws} was a rebel upon you, it would be for you to caution me of that, but I^{asws} found Allah^{azwj} the Exalted Saying: **then fight the one which oppresses until it returns to the Command of Allah. [49:9].**

فَنَظَرْنَا إِلَى الْفَتَتَيْنِ فَأَمَّا الْفِتَّةُ الْبَاغِيَةُ فَوَجَدْنَاهَا الْفِتَّةُ الَّتِي أَنْتَ فِيهَا لِأَنَّ بَيْعَتِي بِالْمَدِينَةِ لِرِمْتِكَ وَ أَنْتَ بِالشَّامِ كَمَا لِرِمْتِكَ بَيْعَةُ عُثْمَانَ بِالْمَدِينَةِ وَ أَنْتَ
أَمِيرٌ لِعُمَرَ عَلَى الشَّامِ وَ كَمَا لِرِمْتِكَ يَزِيدُ أَخَاكَ بَيْعَةُ عُمَرَ بِالْمَدِينَةِ وَ هُوَ أَمِيرٌ لِأَبِي بَكْرٍ عَلَى الشَّامِ

We looked at the two groups. As for the rebel group, we found it to be the group which you are in it, because my^{asws} allegiance at Al-Medina necessitates you and you are at Syria, just as it necessitated you the allegiance of Usman at Al-Medina, and you were a governor for Umar upon Syria, and just as it necessitated your brother the allegiance of Umar at Al-Medina and he was a governor of Abu Bakr upon Syria.

وَ أَمَّا شَقُّ عَصَا هَذِهِ الْأُمَّةِ فَأَنَا أَحَقُّ أَنْ أَنْهَكَ عَنْهُ

And as for splitting a staff of this community, I^{asws} am more rightful to forbid you from it.

فَأَمَّا تَخْوِيفُكَ لِي مِنْ قَتْلِ أَهْلِ الْبَغْيِ فَإِنَّ رَسُولَ اللَّهِ ص أَمَرَنِي بِقَتْلِهِمْ وَ قَتْلِهِمْ وَ قَالَ لِأَصْحَابِهِ إِنَّ فِيكُمْ مَنْ يُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى
تَرْبِيهِ وَ أَشَارَ إِلَيَّ وَ أَنَا أَوَّلِي مَنْ اتَّبَعَ أَمْرَهُ

And as for your frightening me^{asws} from killing the rebellions people, Rasool-Allah^{saww} had instructed me^{asws} with fighting them and killing them, and he^{saww} said to his^{saww} companions: 'Among you there is one who will fight upon interpretation of the Quran just as I^{saww} have fought upon its Revelation', and he^{saww} had indicated to me^{asws}, and I^{asws} was the first one to follow his^{saww} instructions.

وَ أَمَّا قَوْلُكَ إِنَّ بَيْعَتِي لَمْ تَصِحَّ لِأَنَّ أَهْلَ الشَّامِ لَمْ يَدْخُلُوا فِيهَا فَإِنَّمَا هِيَ بَيْعَةٌ وَاحِدَةٌ تَلْزَمُ الْحَاضِرَ وَ الْغَائِبَ لَا يُسْتَثْنَى فِيهَا النَّظَرُ وَ لَا يُسْتَأْنَفُ فِيهَا
الْحَيْثَارُ وَ الْخَارِجُ مِنْهَا طَاعِنٌ وَ الْمُرَوِّى فِيهَا مُدَاهِنٌ

And as for your word that my^{asws} allegiance is not correct because the people of Syrian did not enter into it, so rather it is one allegiance, necessitating the ones present and the absentees, and the view there is no exclusion in it, nor any resumption in it of the choosing (again), and the one exiting from it is a slanderer and the one referred in it is a flatterer.

فَأَنْزِعْ عَلَى ظُلْمِكَ وَ انْزِعْ سِرْنَآلَ غِيَّكَ وَ اثْرُكَ مَا لَا جَدْوَى لَهُ عَلَيْكَ فَإِنَّهُ لَيْسَ لَكَ عِنْدِي إِلَّا السَّيْفُ حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ صَاحِبًا وَ تَدْخُلَ فِي الْبَيْعَةِ
رَاضِعًا وَ السَّلَامَ.

Squat upon your ribs and remove the apparel of your error and leave what is of not benefit to you, for there isn't for you in my^{asws} presence except the sword, until you are loyal to the Command of Allah^{azwj}, belittled, and enter into the allegiance forcibly. And the greetings".⁶⁸

398 - وَقَالَ ابْنُ مَيْسَمٍ كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ تَذَكُّرُ مَشَاعِبِي وَ تَسْتَفِيحُ مُوَارِيثِي وَ تَزْعُمِي مُتَحَبِّراً وَ عَنْ حَقِّ اللَّهِ مُقْصِراً فَسُبْحَانَ اللَّهِ كَيْفَ تَسْتَجِيرُ الْغَيْبَةَ وَ تَسْتَحْسِنُ الْعُضْبَةَ

And Ibn Maysam said, 'Amir Al-Momineen^{asws} wrote to Muawiya: 'As for after, your letter has reached me^{asws} mentioning my^{asws} rioting, and declaring my^{asws} actions, as ugly and alleging me^{asws} being tyrannical, and deficient from a right of Allah^{azwj}. Glory be to Allah^{azwj}! How can the backbiting be allowed and beautifying the thorns?

إِنِّي لَمْ أَشَاغِبْ إِلَّا فِي أَمْرٍ مَعْرُوفٍ أَوْ نَهْيٍ عَنْ مُنْكَرٍ وَ لَمْ أَجْزِ إِلَّا عَلَى بَاغٍ مَارِقٍ أَوْ مُلْجِدٍ مُنَافِقٍ وَ لَمْ أَخُذْ فِي ذَلِكَ إِلَّا بِقَوْلِ اللَّهِ سُبْحَانَهُ لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ

I^{asws} did not riot except in enjoining with the good or forbidding from the evil, and was not compulsive except upon a rebel, a renegade, or an atheist, a hypocrite, and I^{asws} did not take that except by the Word of Allah^{azwj} the Glorious: '**You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, and even though they may be their fathers, or their sons, [58:22].**

وَ أَمَّا التَّقْصِيرُ فِي حَقِّ اللَّهِ فَمَعَادَ اللَّهِ وَ إِنَّمَا الْمُقْصَرُّ فِي حَقِّ اللَّهِ حَلَّ ثَنَائِهِ مِنْ عَطَلِ الْحُقُوقِ الْمُؤَكَّدَةِ وَ رَكِنَ إِلَى الْأَهْوَاءِ الْمُبْتَدَعَةِ وَ أَخْلَدَ إِلَى الضَّلَالَةِ الْمُخَيَّرَةِ

And as for the deficiency in a right of Allah^{azwj}, so Allah^{azwj} Forbid! And rather the deficient in a right of Allah^{azwj}, Majestic is His^{azwj} Praise, is one who suspends the emphasised rights, and inclines towards the personal desires, the innovations, and is forever in the straying, the confusion.

وَ مِنَ الْعَجَبِ أَنْ تَصِفَ يَا مُعَاوِيَةُ الْإِحْسَانَ وَ تُخَالِفَ الْبُيْهَانَ وَ تَنْكُثَ الْوُثَاقِ الَّتِي هِيَ لِلَّهِ عَزَّ وَ جَلَّ طَلِبَةٌ وَ عَلَى عِبَادِهِ حُجَّةٌ مَعَ نَبْدِ الْإِسْلَامِ وَ تَضْيِيعِ الْأَحْكَامِ وَ طَمَسِ الْأَعْلَامِ وَ الْحَزِي فِي الْهَوَى وَ التَّهَوُّسِ فِي الرَّذَى

And from the strangeness is that, O Muawiya, you are describing to be with the good deeds and are opposing the proofs, and you are violating the agreements which are a Demand of Allah^{azwj} Mighty and Majestic, and an argument upon His^{azwj} servants along with renunciation of Al-Islam and wasting the ordinances, and obliteration of the flags, and flowing in the personal desires, and being obsessive in the annihilation.

فَإِنِّي اللَّهُ فِيمَا لَدَيْكَ وَ أَنْظُرْ فِي حَقِّهِ عَلَيْكَ وَ ارْجِعْ إِلَى مَعْرِفَةِ مَا لَا تُعْذَرُ بِجَهَالَتِهِ فَإِنَّ لِلطَّاعَةِ أَعْلَاماً وَاضِحَةً وَ سُبُلًا نَبِيَّةً وَ حُجَّةً نَهَجَةً وَ غَايَةً مُطْلَبَةً يَرُدُّهَا الْأَكْثِيَّاسُ وَ تُخَالِفُهَا الْأَنْكَاسُ

Fear Allah^{azwj} in what is in your possession and consider regarding His^{azwj} rights over you and return to an understanding what there is no excuse of being unaware of it, because

⁶⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 400 c

for the obedience there are clear markings, and radiant ways, and eloquent arguments, and a desired peak wanted by the clever ones, and the degenerates (immoral) oppose it.

مَنْ نَكَبَ عَنْهَا جَارَ عَنِ الْحَقِّ وَ خَبَطَ فِي النَّيِّبِ وَ غَيَّرَ اللَّهُ نِعْمَتَهُ وَ أَحْلَا بِهِ نِقْمَتَهُ فَتَفْسَدَ نَفْسُكَ فَقَدْ بَيَّنَّ اللَّهُ لَكَ سَبِيلَكَ وَ حَيْثُ تَنَاهَتْ بِكَ أُمُورُكَ فَقَدْ أَجْرَيْتَ إِلَى غَايَةِ خُسْرٍ وَ مَحَلَّةٍ كُفْرٍ

One who deviates away from it, runs away from the truth and tramples in the error, and Allah^{azwj} would Change His^{azwj} Bounties, and Release His^{azwj} scourge with him. So, yourself! Yourself! Allah^{azwj} has Clarified your way for you and where your affairs would roar with you, for you have flowed to the peak of loss and a place of Kufr.

وَ إِنَّ نَفْسَكَ قَدْ أَوْحَلَّتْكَ شَرًّا وَ أَفْحَمَّتْكَ غَيًّا وَ أَوْرَدَتْكَ الْمَهَالِكَ وَ أَوْعَرَّتْ عَلَيْكَ الْمَسَالِكَ وَ مِنْ ذَلِكَ الْكِتَابُ وَ إِنَّ لِلنَّاسِ جَمَاعَةً يَدُ اللَّهُ عَلَيْهِمْ وَ عَصَبُ اللَّهِ عَلَى مَنْ خَالَفَهَا فَتَفْسَدَ نَفْسُكَ قَبْلَ خُلُوقِ رَمْسِكَ فَإِنَّكَ إِلَى اللَّهِ رَاجِعٌ وَ إِلَى حَشْرِهِ

And your soul has muddled you as evil, and thrustured you into error, and made you arrive to your destruction, and dismantled your path upon you. And from that letter is that there is a community for the people the Hand of Allah^{azwj} is upon it, and Wrath of Allah^{azwj} is upon the ones who oppose them^{asws}. So, yourself! (Think about) yourself before the entering into your grave, for you are returning to Allah^{azwj} and to His^{azwj} Resurrection.

مُهْطَعٌ وَ سَيَبْهَظُكَ كَرْهُهُ وَ يَحُلُّ بِكَ غَمُّهُ فِي يَوْمٍ لَا يُغْنِي النَّادِمُ نَدَمُهُ وَ لَا يُقْبَلُ مِنَ الْمُعْتَذِرِ عُذْرُهُ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنْصَرُونَ.

(You will be) dormant, and its anguish will be advisory to you, and its gloom would be released with you during a day the regret of a regretting one would not avail him, nor will any excuse be accepted from one presenting excuses. **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41]**.⁶⁹

399- نَحْج، نَحْج، نَحْج البلاغة فَاتَّقِ اللَّهَ فِيمَا لَدَيْكَ إِلَى قَوْلِهِ وَ أَوْعَرَّتْ عَلَيْكَ الْمَسَالِكُ.

(The book) 'Nahj Al-Balagah' – 'Fear Allah^{azwj} regarding what you possess' – up to his^{asws} words: 'Dismantle your path upon you'.⁷⁰

400 - وَ رَوَى ابْنُ أَبِي الْحَدِيدِ وَ ابْنُ مَيْمَنٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَتَبَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا دَارُ تِجَارَةٍ يَنْحَرُّهَا أَوْ خُسْرٍهَا الْآخِرَةُ فَلَا سَعِيدَ مَنْ كَانَتْ بِضَاعَتُهُ فِيهَا الْأَعْمَالُ الصَّالِحَةُ وَ مَنْ رَأَى الدُّنْيَا بِغَيْنِهَا وَ قَدَّرَهَا بِقَدْرِهَا

And it is reported by Ibn Abi Al Hadeed and Ibn Maysam –

'Amir Al-Momineen^{asws} wrote to Muawiya Bin Abu Sufyan: 'As for after, surely the world is a house of trading. Its profit or its loss is the Hereafter. The fortunate is the one whose merchandise in it are the righteous deeds; and the one who sees the world with its eyes, and values it with its value.

وَ إِنِّي لَأَعْطُكَ مَعَ عِلْمِي بِسَابِقِ الْعِلْمِ فِيكَ مِمَّا لَا مَرَدَّ لَهُ دُونَ نَفَاذِهِ وَ لَكِنَّ اللَّهَ تَعَالَى أَخَذَ عَلَى الْعُلَمَاءِ أَنْ يُؤَدُّوا الْأَمَانََةَ وَ أَنْ يَنْصَحُوا الْعَوِيَّ وَ الرَّشِيدَ

⁶⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 398 / 2

⁷⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 399 / 2

And I^{asws} am advising you with my^{asws} knowledge, with the preceding knowledge regarding you, from what there is no repeller for it besides implementing it. But, Allah^{azwj} the Exalted Took upon the scholars that they give back the entrustments, and that they advise the deviated ones and guide.

فَاتَّقِ اللَّهَ وَ لَا تَكُنْ مِمَّنْ لَا يَرْجُو لِلَّهِ وَقَارًا وَمَنْ خَفَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ فَإِنَّ اللَّهَ بِالْمِرْصَادِ وَإِنَّ دُنْيَاكَ سَتُذْبِرُ عَنْكَ وَ سَتَعُودُ حَسْرَةً عَلَيْكَ

Fear Allah^{azwj} and do not become from the ones who are not hoping to Allah^{azwj} of any dignity. And the one upon whom the word of the punishment has proven true, so Allah^{azwj} is with the Sudden Seizure; and surely your world would turn its back from you and you will return with regret upon you.

فَأَنْتَبِهْ مِنَ الْعَيِّ وَ الضَّلَالِ عَلَى كَثَرِ سَبَّكَ وَ فَنَاءِ عُمْرِكَ فَإِنَّ حَالَكَ الْيَوْمَ كَحَالِ الثَّوبِ الْمَهْلِلِ الَّذِي لَا يَصْلُحُ مِنْ جَانِبٍ إِلَّا فُسِدَ مِنْ آخَرِ

So, be attentive from the error and the straying upon the oldness of your age and termination of your age, for your state today is the state of an old dress which cannot be corrected from a side except it gets spoilt from another.

وَ قَدْ أَزْدَيْتَ جِيلًا مِنَ النَّاسِ كَثِيرًا خَدَعْتَهُمْ بِعَيْكَ وَ أَلْقَيْتَهُمْ فِي مَوْجٍ بَخْرِكَ تَغْشَاهُمُ الظُّلُمَاتُ وَ تَتَلَاطَمُ بِهِمُ الشُّبُهَاتُ فَجَاؤُوا عَنْ وَجْهَتِهِمْ وَ نَكَصُوا عَلَى أَعْقَابِهِمْ وَ تَوَلَّوْا عَلَى أَدْبَارِهِمْ وَ عَوَّلُوا عَلَى أَحْسَانِهِمْ إِلَّا مَنْ قَاءَ مِنْ أَهْلِ الْبَصَائِرِ فَإِنَّهُمْ فَارَقُوكَ بَعْدَ مَعْرِفَتِكَ وَ هَرَبُوا إِلَى اللَّهِ مِنْ مُوَازَنَتِكَ إِذْ حَمَلْتَهُمْ عَلَى الصَّعْبِ وَ عَدَلْتَ بِهِمْ عَنِ الْقَصْدِ

And you have returned generations of a lot of people by deceiving them with your errors and thrown them in waves of your sea (of ignorance). The darkness covered them, and the doubts tossed them around. They ran away from their direction, and regressed upon their heels, and turned around to their backs, and depended upon their reckoning, except the ones from the people of insights who returned, for they separated from you after having understood you, and they fled to Allah^{azwj} from your support when you carried them upon the difficulties and deviated with them from the purpose.

فَاتَّقِ اللَّهَ يَا مُعَاوِيَةَ فِي نَفْسِكَ وَ جَاذِبِ الشَّيْطَانَ قِيَادَكَ فَإِنَّ الدُّنْيَا مُنْقَطِعَةٌ عَنْكَ وَ الْآخِرَةُ قَرِيبٌ مِنْكَ وَ السَّلَامُ

Fear Allah^{azwj}, O Muawiya, regarding yourself, and the lure of Satan^{la} leading you, for the world will be terminated from you and the Hereafter is nearby from you. And the greetings".⁷¹

401- قَالَ ابْنُ أَبِي الْحَدِيدِ قَالَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْمَدَائِنِيُّ فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَمَّا بَعْدُ فَقَدْ وَقَفْتُ عَلَى كِتَابِكَ وَ قَدْ أَتَيْتَ عَلَى الْعَيِّ إِلَّا تَمَادِيًا وَ إِنِّي لَعَالِمٌ أَنَّ الَّذِي يَدْعُوكَ إِلَى ذَلِكَ مَصْرُوعُكَ الَّذِي لَا بُدَّ لَكَ مِنْهُ وَ إِنْ كُنْتُ مُوَائِلًا فَارْزُدْ عَيًّا إِلَى عَيْكَ

Ibn Abi Al Hadeed said, 'Abu Al Hassan Ali Bin Muhammad Al Madainy said,

'Muawiya wrote to him^{asws}, 'From Muawiya Bin Abu Sufyan to Ali^{asws} Bin Abu Talib^{asws}. As for after, I paused at your^{asws} letter and you^{asws} have refused to be upon the error except

⁷¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 400 / 2

deliberately, and I know that, that which calls you^{asws} to that is your^{asws} demise which there is no escape for you^{asws} from it, and if you^{asws} become habitual, it would increase error upon your^{asws} error.

فَطَالَ مَا خَفَّ عَقْلُكَ وَ مَنَيْتَ نَفْسَكَ مَا لَيْسَ لَكَ وَ التَّوَيْتَ عَلَى مَنْ هُوَ خَيْرٌ مِنْكَ ثُمَّ كَانَتْ الْعَافِيَةُ لِعَيْرِكَ وَ اخْتَمَلْتَ الْوِزْرَ بِمَا أَحَاطَ بِكَ مِنْ خَطِيئَتِكَ وَ السَّلَامُ

For long you^{asws} have lightened your mind and prepared yourself for what isn't for you^{asws}, and the folding to the one who is better than you^{asws}. Then the well-being would be for others, and you^{asws} will bear the burden due to what you^{asws} had surrounded yourself^{asws} with your^{asws} mistakes. And the greetings'.

قَالَ فَكَتَبَ عَلِيٌّ ع إِلَيْهِ أَمَّا بَعْدُ فَإِنَّ مَا أَتَيْتَ بِهِ مِنْ ضَلَالِكَ لَيْسَ بِبَعِيدِ الشَّيْءِ مِمَّا أَتَى بِهِ أَهْلُكَ وَ قَوْمُكَ الَّذِينَ حَمَلَهُمُ الْكُفْرُ وَ مَنَى الْأَبَاطِيلَ عَلَى حَسَدِ مُحَمَّدٍ ص حَتَّى صُرِعُوا مَصَارِعَهُمْ حَيْثُ عَلِمْتَ لَمْ يَمْتَنِعُوا خَرِئاً وَ لَمْ يَدْفَعُوا عَظِيماً

Ali^{asws} wrote to him: 'As for after, surely what you have come with from your straying, isn't far from doubts, from what your family and your people had come with (before), the ones who were carried by the Kufr, and wished for the falsities upon envy of Muhammad^{saww} until they were cut down in their lying places where you know they did not prevent any prohibition and did not push away any major (sin).

وَ أَنَا صَاحِبُهُمْ فِي تِلْكَ الْمَوَاطِنِ الصَّالِي بِحَرِيمِهِمْ وَ الْقَالَ لِحَدِّهِمْ وَ الْقَاتِلَ لِرُءُوسِهِمْ وَ رُءُوسِ الضَّالَّةِ وَ الْمُتَّبِعِ إِنْ شَاءَ اللَّهُ خَلَفَهُمْ بِسَلَفِهِمْ فَيَنْسُ الْخُلُفَ خَلَفَ اتَّبَعَ سَلَفاً وَ مَحَلَّهُ مَحَطَّةُ النَّارِ وَ السَّلَامُ

And I^{asws} was their companion in those places, the one arriving with their war, and the worker to limit them, and the killer of their chiefs and chiefs of the straying, and if Allah^{azwj} so Desires, the follower replacing them with their ancestors. Evil is the replacement of a replacement, following an ancestor, and his place is surrounded by the Fire. And the greetings'.

فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ أَمَّا بَعْدُ فَقَدْ طَالَ فِي الْعَيِّ مَا اسْتَمَرَّتْ إِدْرَاجُكَ كَمَا طَالَ مَا تَمَادَى عَنِ الْحَرْبِ نُكُوصُكَ وَ إِبْطَاؤُكَ تَتَوَعَّدُ وَعِيدَ الْأَسَدِ وَ تَرُوعُ رَوْعَانَ الثَّعْلَبِ فَحَتَّامٌ تَحِيدُ عَنِ اللَّقَاءِ وَ مُبَاشِرَةٌ اللَّبُوثِ الضَّارِيَةِ وَ الْأَفَاعِي الْمُقَاتِلَةِ فَلَا تَسْتَبْعِدْنَهَا فَكُلُّ مَا هُوَ آتٍ قَرِيبٌ إِنْ شَاءَ اللَّهُ وَ السَّلَامُ

Muawiya wrote to him^{asws}, 'As for after, for long you^{asws} have been in the error for as long as you^{asws} persist in your encroachment, just as for long as your^{asws} setbacks have not departed from the war and your^{asws} delays. You^{asws} have vowed a promise of the lion and growled the growling of the fox. For how long will you find about the meeting (in battle), and facing the striking lions, and the killer snakes? So, do not exclude them, for all what comes, is nearby, if Allah^{azwj} so Desires. And the greetings'.

قَالَ فَكَتَبَ إِلَيْهِ عَلِيٌّ ع أَمَّا بَعْدُ فَمَا أَعْجَبَ مَا يَأْتِيَنِي مِنْكَ وَ مَا أَعْلَمَنِي بِمَا أَنْتَ صَائِرٌ إِلَيْهِ وَ لَيْسَ إِبْطَائِي عَنْكَ إِلَّا تَرْتُباً لِمَا أَنْتَ لَهُ مُكَدِّبٌ وَ أَنَا لَهُ مُصَدِّقٌ وَ كَأَنِّي بِكَ غَدَاً تَضِجُ مِنَ الْحَرْبِ ضَجِيجَ الْجَمَالِ مِنَ الْأَثْقَالِ وَ سَتَدْعُونِي أَنْتَ وَ أَصْحَابُكَ إِلَى كِتَابٍ تُعْظَمُونَهُ بِالسِّتِمْكُمْ وَ تَحْدُونَهُ بِقُلُوبِكُمْ وَ السَّلَامُ

He (the narrator) said, 'Ali^{asws} wrote to him: 'As for after, how strange of what is coming to me^{asws} from you! And what would let me^{asws} know of what you are coming to? And my^{asws} delaying from you isn't except in expectation of what you are belying to, and I am a ratifying to it, and it is as if I^{asws} am with you tomorrow, in the noise of war, noise of the cameleer from the loads, and you and your companions would be calling be to a Book (Quran) you are revering with your tongues and are rejecting with your hearts. And the greetings'.

قَالَ فَكُنْتُ إِلَيْهِ مُعَاوِيَةً أَمَّا بَعْدُ فَدَعْنِي مِنْ أَسَاطِيرِكَ وَ اكْفُفْ عَنِّي مِنْ أَحَادِيثِكَ وَأَقْصِرْ عَن تَقْوَلِكَ عَلَى رَسُولِ اللَّهِ وَ افْتِرَائِكَ مِنَ الْكُذِبِ مَا لَمْ يَقُلْ وَ غُرُورٍ مِنْ مَعَكَ وَ الْخِدَاعِ هُمْ فَقَدْ اسْتَعْوَيْتَهُمْ وَ يُوشِكُ أَمْرُكَ أَنْ يَنْكَشِفَ هُمْ فَيَعْتَرِلُوكَ وَ يَعْلَمُوا أَنَّ مَا جِئْتَ بِهِ بَاطِلٌ مُضْمَحِلٌ وَ السَّلَامُ

He (the narrator) said, 'Muawiya wrote to him^{asws}, 'As for after, leave me from your^{asws} stories and refrain from me from your^{asws} narrations, and be short from your^{asws} words upon Rasool-Allah^{saww}, and your^{asws} fabrications of the likes of what he^{saww} did not say, and arrogance of the ones with you^{asws}, and the deceiving to them, for you^{asws} have deviated them, and there is no doubt your^{asws} matter would be uncovered to them and they will isolate you^{asws} and they will know that what you^{asws} have come with, is false, vanishing. And the greetings'.

قَالَ فَكُنْتُ إِلَيْهِ عَلِيٌّ عَ أَمَّا بَعْدُ فَطَالَ مَا دَعَوْتُ أَنْتَ وَ أَوْلِيَاؤُكَ أَوْلِيَاءَ الشَّيْطَانِ الرَّجِيمِ الْحَقُّ أَسَاطِيرَ الْأَوَّلِينَ وَ تَبَدُّمُهُ وَ زَاءَ ظُهُورُهُمْ وَ حَهْدُهُمْ فِي إِطْفَاءِ نُورِ اللَّهِ بِأَيْدِيكُمْ وَ أَفْوَاهِكُمْ وَ اللَّهُ مَتِّمٌ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

He (the narrator) said, 'Ali^{asws} wrote to him: 'As for after, for long you have been called by those friends of Satan^{la}, the Pelting, to join the stories of the former ones, and your throwing it behind your backs, and your striving in extinguishing the Noor of Allah^{azwj} with your hands and your mouths, **but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].**

وَ لَعَمْرِي لَيُتِمَّنَّ النُّورَ عَلَى كُرْهِكَ وَ لَيُنْفِذَنَّ الْعِلْمَ بِصَعَارِكَ وَ لَيَحَازِنَنَّ بِعَمَلِكَ فِعْثٌ فِي دُنْيَاكَ الْمُتَقَطِّعَةِ عَنْكَ مَا طَابَ لَكَ فَكَأَنَّكَ بِأَجْلِكَ قَدْ انْقَضَى وَ عَمَلِكَ قَدْ هَوَى ثُمَّ تَصِيرُ إِلَى لَطْفٍ لَمْ يَطْلُبْكَ اللَّهُ شَيْئاً وَ مَا رُبُّكَ بِظَلَامٍ لِلْعَبِيدِ

And by my^{asws} life! The Noor will be completed upon your abhorrence, and the knowledge will be implemented with your belittlement, and you will be recompense for your deeds. So, be a month in your world to be terminated from you, whatever is good for you. It is as if you are with your term which has expired, and your deeds have collapsed, then you are coming to a flame. Allah^{azwj} will not Wrong you of anything, **and your Lord is not the least unjust to the servants [41:46]**.

قَالَ فَكُنْتُ إِلَيْهِ مُعَاوِيَةً أَمَّا بَعْدُ فَمَا أَغْظَمَ الرَّئَيْنَ عَلَى قَلْبِكَ وَ الْغِطَاءَ عَلَى بَصَرِكَ الشَّرُّ مِنْ شِيَمَتِكَ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ أُخْرَى

Muawiya wrote to him^{asws}, 'As for after, how much is the rust upon your^{asws} heart and the covering upon your^{asws} sight, the evil from your^{asws} habits' – to the end of what has passed in another report.

قَالَ فَكُنْتُ إِلَيْهِ عَلِيٌّ عَ أَمَّا بَعْدُ فَإِنَّ مَسَاوِيكَ مَعَ عِلْمِ اللَّهِ فِيكَ خَالَتْ بَيْنَكَ وَ بَيْنَ أَنْ تَصْلُحَ أَمْرُكَ أَوْ أَنْ يَرْعَوِيَ قَلْبُكَ يَا ابْنَ الصَّخْرِ اللَّعِينِ زَعَمْتَ أَنْ يَرَى الْجِبَالُ جِلْمَكَ وَ يَفْصِلُ بَيْنَ أَهْلِ الشَّاكِّ عِلْمَكَ وَ أَنْتَ الْجِلْفُ الْمُنَافِقُ الْأَغْلَفُ الْقَلْبُ الْقَلِيلُ الْعَقْلُ الْجَبَانُ الرَّذِيلُ

He (the narrator) said, 'Ali^{asws} wrote to him: 'As for after, surely your equating with the Knowledge of Allah^{azwj} regarding you is a barrier between you and your correcting your affairs, or if you care of your heart, O Ibn Al-Sakhar - the accursed. You are alleging that your forbearance is the weight of the mountain, and your knowledge decides between the people of doubt, and you're a villain, a hypocrite, locked of heart, little of intellect, despicable.

فَإِنْ كُنْتَ صَادِقًا فِيمَا تَسْطُرُ وَ يُعِينُكَ عَلَيْهِ أَخُو بَنِي سَهْمٍ فَدَعِ النَّاسَ حَانِيًا وَ ابْزُرْ لِمَا دَعَوْتَنِي إِلَيْهِ مِنَ الْحَرْبِ وَ الصَّبْرِ عَلَى الصَّرَبِ وَ أَغْفِ الْفَرِيقَيْنِ مِنَ الْقِتَالِ لِتَعْلَمَ أَيُّنَا الْمُرِينُ عَلَى قَلْبِهِ الْمُعْطَى عَلَى بَصَرِهِ فَأَنَا أَبُو الْحَسَنِ قَاتِلُ خَدَّكَ وَ أَخِيكَ وَ خَالِكَ وَ مَا أَنْتَ مِنْهُمْ بِبَعِيدٍ وَ السَّلَامُ.

If you were truthful in what you are underlining and being supported upon by the brothers of the clan of Sahm, then call the people aside and go to what you are calling me^{asws} to, from the war, and the patience upon the striking, and excuse the two sects from the fighting, so you can know which one of us has rust upon his heart, the covering upon his sight, for I^{asws} am father^{asws} of Al-Hassan^{asws}, killer of your grandfather, and your brother, and your maternal uncle, and you are not far from them. And the greetings".⁷²

402 - وَ قَالَ فِي مَوْضِعٍ آخَرَ كَتَبَ مُعَاوِيَةُ إِلَيْهِ ع مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَمَا بَعْدُ فَإِنَّا بَنِي عَبْدِ مَنَافٍ لَمْ نَزَلْ نَنْزِعُ مِنْ قَلِيلٍ وَاحِدٍ وَ تَجَرِّي فِي خَلْبَةٍ وَاحِدَةٍ وَ لَيْسَ لِنَغْضِنَا عَلَى بَعْضٍ فَضْلٌ وَ لَا لِفَاعِلِنَا عَلَى قَاعِدِنَا فَخْرٌ

And he (Ibn Abi Al-Hadeed) said in another place, 'Muawiya wrote to him^{asws}, 'From Muawiya Bin Abu Sufyan to Ali^{asws} Bin Abu Talib^{asws}. As for after, we are the clan of Abd Manaf. We have not caused to dispute regarding one well, and we run on one track, and there is no merit for some of us over the others, nor is there any pride for our standing ones over our sitting ones.

كَلِمَتُنَا مُؤْتَلَفَةٌ وَ أَلْفَتُنَا جَامِعَةٌ وَ دَارُنَا وَاحِدَةٌ وَ يَجْمَعُنَا كَرَمُ الْعَرِيقِ وَ يَجُودُنَا شَرَفُ الْفَخَارِ وَ يَحْنُو قَوُّنَا عَلَى ضَعِيفِنَا وَ يُؤَاسِي غَيْبُنَا فَقِيرُنَا قَدْ خَلَصَتْ قُلُوبُنَا مِنْ دَعَلِ الْحَسَدِ وَ طَهَّرَتْ أَنْفُسُنَا مِنْ خُبْثِ السَّجِيَّةِ فَلَمْ نَزَلْ كَذَلِكَ حَتَّى كَانَ مِنْكَ مِنَ الْإِذْهَانِ فِي أَمْرِ ابْنِ عَمِّكَ وَ الْحَسَدِ لَهُ وَ تَضْرِبِ النَّاسِ عَلَيْهِ حَتَّى قُتِلَ بِمَشْهَدٍ مِنْكَ لَا تَدْفَعُ عَنْهُ بِلِسَانٍ وَ لَا يَدٍ فَكَيْتَكَ أَظْهَرْتَ نَصْرَهُ حَيْثُ أَشْهَرْتَ خَيْرَهُ

Our words are composed, and our kindness is all-inclusive, and our houses are one, and our unity of the race unites us, and the nobility of the proud weakens us. We did not cease to be like that until there was from you^{asws}, from the humiliation during the command of the son^{saww} of your^{asws} uncle^{asws}, and the envy to him^{asws}, and striking the people upon it, until they were killed at the battlefield from you^{asws} what neither can a tongue defend nor any hand.

فَكُنْتُ كَالْمُتَعَلِّقِ بَيْنَ النَّاسِ بِغَدْرِ وَ إِنْ ضَعُفَ وَ الْمُتَبَرِّجِ مِنْ دَمِهِ بِدْفَعٍ وَ إِنْ وَهَنَ وَ لَكِنَّكَ جَلَسْتَ فِي دَارِكَ تَدُسُّ إِلَيْهِ الدَّوَاهِي وَ تُرْسِلُ عَلَيْهِ الْأَفَاعِي حَتَّى إِذَا قَضَيْتَ وَطَرَكَ مِنْهُ أَظْهَرْتَ ثَمَاتَةً وَ أَبْدَيْتَ طَلَاقَةً وَ حَسَرْتَ لِلْأَمْرِ عَنْ سَاعِدِكَ وَ شَتَرْتَ عَنْ سَاقِكَ

If only you^{asws} had manifested helping him (Usman) when his betrayal was well-known. You^{asws} were like the one linked between the people with an excuse, and even if it was weak, and the one innocent from his (Usman's) blood with a defence, and even though if it was weak, but you^{asws} (decided to) sit in your^{asws} house, letting the astute ones penetrate to

⁷² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 401

him and sending the snakes upon him, until when your^{asws} style was spend from it, you^{asws} manifested gloating, and you^{asws} showed to be unconcerned and regret to the matter, from your^{asws} help, rolling upon from your^{asws} legs.

وَدَعَوْتُ إِلَى نَفْسِكَ وَأَكْرَهْتُ أَغْيَانَ الْمُسْلِمِينَ عَلَى بَيْعَتِكَ ثُمَّ كَانَ مِنْكَ بَعْدَ مَا كَانَ مِنْ قَتْلِكَ شَيْخِي الْمُسْلِمِينَ أَبِي مُحَمَّدٍ طَلْحَةَ وَ أَبِي عَبْدِ اللَّهِ الزُّبَيْرَ وَ هُمَا مِنَ الْمُؤْعُودِينَ بِالْجَنَّةِ وَ الْمُبَشَّرَ قَاتِلِ أَحَدِهِمَا بِنَارِ الْأُخْرَى

And you^{asws} called to yourself^{asws} and disliked support of the Muslims upon your^{asws} allegiance. Then it happened from you^{asws} afterwards what happened, from your^{asws} killing the two sheykhs, Abu Muhammad Talha and Abu Abdullah Al-Zubeyr, and they are both from the ones promised the Paradise and the glad tidings. One of them fought with the fire of the other.

هَذَا إِلَى تَشْرِيدِكَ بِأَمِّ الْمُؤْمِنِينَ عَائِشَةَ وَ إِخْلَافِهَا حَلَّ الْهُوَانِ مُتَبَذَلَةً بَيْنَ أَيْدِي الْأَعْرَابِ وَ فَسَقَةِ أَهْلِ الْكُوفَةِ فَعِنَ بَيْنَ مُنْتَهَرِهَا وَ بَيْنَ شَامِتِهَا وَ بَيْنَ سَاحِرِ مِنْهَا أ تَرَى ابْنَ عَمِّكَ كَانَ بِهَذَا لَوْ رَأَاهُ رَاضِياً أَمْ كَانَ يَكُونُ عَلَيْكَ سَاحِطاً وَ لَكَ عَنْهُ زَاجِراً أَنْ تُؤْذِيَ فِي أَهْلِهِ وَ تُشَرِّدَ بِحِلْيَتِهِ وَ تَسْفِكَ دِمَاءَ أَهْلِ مِلَّتِهِ

This is up to your^{asws} displacing mother of the believers Ayesha, and her entering into a place of disgrace, exertion in front of the Bedouins, and mischief of the people of Al-Kufa. Besides her being wreaked havoc upon, and then being gloating with her, and being ridiculed from her, do you^{asws} see the son^{saww} of your^{asws} uncle^{asws}, if he^{saww} were to see it, would be pleased, or would he^{saww} become angry upon you^{asws} and rebuking to you^{asws} about it, since you^{asws} harmed regarding his^{saww} family, and displacing his^{saww} wife, and spilling the blood of the people of his^{saww} Religion.

ثُمَّ تَزَكُّ دَارَ الْهِجْرَةِ الَّتِي قَالَ رَسُولُ اللَّهِ ص عَنْهَا إِنَّ الْمَدِينَةَ لَتَنْفِي خَبَثَهَا كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ

Then you^{asws} neglected the house of emigration (Al-Medina) which Rasool-Allah^{saww} had spoken out that: 'Al-Medina negates its wickedness just as the bellows (of fire) negate wickedness of the iron'.

فَلَعَنَرِي لَقَدْ صَحَّ وَعْدُهُ وَ صَدَقَ قَوْلُهُ وَ لَقَدْ نَفَتْ خَبَثَهَا وَ طَرَدَتْ مِنْهَا مَنْ لَيْسَ بِأَهْلٍ أَنْ يَسْتَوْطِنَهَا

By my life! His^{saww} promise has been proven correct, and the truthfulness of his^{saww} words, and it has negated its wicked ones and were expelled from it, one who wasn't with rightfulness to make it his homeland.

فَأَقْعَمَتْ بَيْنَ الْمِصْرَيْنِ وَ بَعُدَتْ عَنْ بَرَكَةِ الْحَرَمَيْنِ وَ رَضِيَتْ بِالْكُوفَةِ بَدَلاً مِنَ الْمَدِينَةِ وَ بِمُجَاوَزَةِ الْخُورَنَقِ وَ الْحَيْرَةِ عَوْضاً عَنْ مُجَاوَزَةِ قَبْرِ خَاتَمِ النَّبُوَّةِ

So, you^{asws} stayed between the two cities and distanced from the Blessings of the two sanctuaries, and were pleased with the vicinity of Al-Kufa instead from Al-Medina, and (castle of) Al-Khorownaq and Al-Hira instead of vicinity of the grave of seal of the Prophet-hood.

وَمِنْ قَبْلِ ذَلِكَ مَا عَنِتَّ خَلِيفَتِي رَسُولُ اللَّهِ ص أَيَّامَ حَيَاتِهِمَا فَعَدَدَتْ عَنْهُمَا وَ التَّوَيْتَ عَلَيْهِمَا وَ امْتَنَعْتَ مِنْ بَيْعَتِهِمَا وَ زُمْتَ أَمراً لَمْ يَرْكَ اللَّهُ تَعَالَى لَهُ أَهْلاً وَ رَقِيتَ سُلْماً وَغُراً وَ حَاوَلْتَ مَقَاماً دَخْضاً وَ ادَّعَيْتَ مَا لَمْ يَجِدْ عَلَيْهِ نَاصِراً

And from before that, you^{asws} did not assist the two caliphs of Rasool-Allah^{azwj} in the days of their lives, and you^{asws} sat back from them, and were absent upon them, and refused from pledging allegiance to them, and you^{asws} went for a matter which Allah^{azwj} the Exalted did not See you^{asws} to be rightful for it, and you^{asws} climbed a rugged ladder, and tried for an invalid position, and claimed what you^{asws} could not find any helpers for it.

وَلَعَمْرِي لَوْ وُلِّيَتْهَا حِينَئِذٍ لَمَا اُزْدَدَتْ إِلَّا فُسَاداً وَ اضْطِرَاباً وَ لَا أَعْقَبَتْ وَلَا يَنْتَكِيهَا إِلَّا انْتِشَاراً وَ اِزْدَاداً لَأَنَّكَ الشَّامِخُ بِأَنْفِهِ الدَّاهِبُ بِنَفْسِهِ الْمُسْتَطِيلُ عَلَى النَّاسِ بِلِسَانِهِ وَ يَدِهِ

And by my life! If you^{asws} had been in charge of it (caliphate) on that day, you^{asws} would not have increased except in mischief, and restlessness, nor would the consequences of your^{asws} governance been except for the scattering and apostasy, because you^{asws} are high with its nose (pride), the one going with himself prolonging upon the people with his^{asws} tongue and his^{asws} hands.

وَهَا أَنَا السَّائِرُ إِلَيْكَ فِي جَمْعٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ تُخَفُّهُمْ سُيُوفٌ شَامِيَّةٌ وَ رِمَاحٌ قَحْطَانِيَّةٌ حَتَّى يُجَاكِمُوكَ إِلَى اللَّهِ فَانْظُرْ لِنَفْسِكَ وَ الْمُسْلِمِينَ وَ ادْفَعْ إِلَيَّ قَتْلَةَ عُثْمَانَ فَإِنَّهُمْ خَاصَّتُكَ وَ خُلَصَاؤُكَ وَ الْمُحْدِثُونَ بِكَ

And here I am, travelling to you^{asws} being in a crowd of the Emigrants and the Helpers, gifting them the Syrian swords and spears of Qahtan, until they take you^{asws} for judgment to Allah^{azwj}. So, consider for yourself^{asws} and the Muslims and hand over to me the killers of Usman, for they are your^{asws} special ones, and your^{asws} sincere ones, and they are surrounding you^{asws}.

فَإِنْ أَبَيْتَ إِلَّا سُلُوكَ سَبِيلِ اللِّحَاجِ وَ الْإِصْرَارَ عَلَى الْغَيِّ وَ الضَّلَالَ فَاغْلَمْ أَنَّ هَذِهِ آيَةٌ نَزَلَتْ فِيكَ وَ فِي أَهْلِ الْعِرَاقِ مَعَكَ ضَرَبَ اللَّهُ مَثَلاً قَرِيبَةً كَانَتْ أَمْنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَداً مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ:

If you^{asws} refuse, except for travelling the way of obstinacy and the persistence upon the error and the straying, then know that this Verse has been Revealed regarding you^{asws} and the people of Al-Iraq along with you^{asws}: **And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But, it committed Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112]’.**

فَأَجَابَ عَلَيَّ ع كِتَابَهُ بِمَا رَوَاهُ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي التَّهْجِ وَ الطَّبْرِسِيِّ رَحِمَهُ اللَّهُ فِي الْإِحْتِجَاجِ وَ اللَّفْظُ لِلْسَّيِّدِ قَالَ وَ مِنْ كِتَابٍ لَهُ ع إِلَى مُعَاوِيَةَ جَوَاباً عَنْ كِتَابٍ مِنْهُ

Ali^{asws} Answered his letter with what is reported by the Seyyid Razy, may Allah^{azwj} be Pleased from him, in (the book), ‘Al-Nahj’, and Al-Tabarsy, may Allah^{azwj} have Mercy on him in (the book) ‘Al-Ihtijaj’, and the wording is of the Seyyid, he said, ‘And from a letter of his^{asws} to Muawiya in answer of a letter from him:

أَمَّا بَعْدُ فَإِنَّا كُنَّا نَحْنُ وَ أَنْتُمْ عَلَى مَا ذَكَرْتُمْ مِنَ الْأُلْفَةِ وَ الْجَمَاعَةِ فَفَرَّقَ بَيْنَنَا وَ بَيْنَكُمْ أَمْسِ أَنَا آمَنَّا وَ كَفَرْتُمْ وَ الْيَوْمَ أَنَا اسْتَقَمْنَا وَ قُتِبْتُمْ وَ مَا أَسْلَمَ مُسْلِمُكُمْ إِلَّا كَرْهًا وَ بَعْدَ أَنْ كَانَ أَنْفُ الْإِسْلَامِ كُلُّهُ لِرَسُولِ اللَّهِ ص حِزْبًا

‘As for after, surely we and you all were upon the affinity what you mentioned, and the community. There was a separation between us and you yesterday. We believed and you disbelieved, and today we are steadfast and you are tempted; and no Muslim from you became a Muslim except unwillingly, and afterwards the pride of Al-Islam, all of it was for Rasool-Allah^{saww} in one party.

وَ ذَكَرْتُ أَنِّي قَتَلْتُ طَلْحَةَ وَ الزُّبَيْرَ وَ شَرَدْتُ بِعَائِشَةَ وَ نَزَلْتُ بَيْنَ الْمَصْرَيْنِ وَ ذَلِكَ أَمْرٌ غَيْبٌ عَنْهُ فَلَا الْجَنَایَةَ عَلَيْكَ وَ لَا الْعُذْرَ فِيهِ إِلَيْكَ

And you mentioned that I^{asws} killed Talha and Al-Zubeyr and displaced Ayesha, and descended between the two cities, and that is a matter you were absent from it. So, there is no crime upon you nor any excuse in it to you.

وَ ذَكَرْتُ أَنَّكَ زَائِرِي فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ قَدْ انْقَطَعَتِ الْهَجْرَةُ يَوْمَ أُسِرَ أَخُوكَ فَإِنْ كَانَ فِيكَ عَجَلٌ فَاسْتَرْفِفْ فَإِنِّي إِنْ أُرْزُكَ فَذَلِكَ حَدِيثٌ أَن يَكُونَ اللَّهُ إِنَّمَا بَعَثَنِي لِلتَّقِيمَةِ مِنْكَ وَ إِنْ تَزُرَّنِي فَكَمَا قَالَ أَخُو بَنِي أُسْدٍ

بِحَاصِبِ بَيْنِ أَعْوَارٍ وَ جُلْمُودٍ

مُسْتَقْبِلِينَ رِيَّاحِ الصَّيْفِ تَضْرِبُهُمْ

And you mentioned that you visited me^{asws} among the Emigrants and the Helpers, and the emigration was terminated on the day your brother was captured, so if there was a haste regarding you, I^{asws} shall restore it, then I^{asws} will visit you. That would be worthy that rather Allah^{azwj} would be Sending me^{asws} for the deserved punishment from you, and if you were to visit me^{asws}, it would be as the brother of the clan of Asad said (in a poem), ‘*They shall face the summer winds striking them by a (body) counter between the trenches and the skulls*’.

وَ عِنْدِي السِّبْفُ الَّذِي أَعْضَضْتُهُ بِحَدِّكَ وَ خَالِكَ وَ أَخِيكَ فِي مَقَامٍ وَاحِدٍ وَ إِلَيْكَ وَ اللَّهُ مَا عَلِمْتُ الْأَعْلَفُ الْقَلْبُ الْمُقَارِبُ الْعَقْلُ وَ الْأُولَى أَنْ يُقَالَ لَكَ إِنَّكَ رَقِيتَ سُلْمًا أَطْلَعَكَ مَطْلَعِ سَوْءٍ عَلَيْكَ لَا لَكَ لِأَنَّكَ نَشَدْتَ غَيْرَ ضَالَّتِكَ وَ رَعَيْتَ غَيْرَ سَائِمَتِكَ وَ طَلَبْتَ أَمْرًا لَسْتَ مِنْ أَهْلِهِ وَ لَا فِي مَعْدِنِهِ

And with me^{asws} is the sword which I^{asws} made to bite your grandfather, and your maternal uncle, and your brother in one place, and by Allah^{azwj}, you don’t know, (you) are of the locked heart, average intellect, and foremost with that it should be said to you climbed a ladder to be notified of the evil against you, not for you, because you looked for a lost property which was not lost by you, and were brought up by other than your own mother, and sought a command you aren’t its rightful of nor among its mines.

فَمَا أَبْعَدَ قَوْلَكَ مِنْ فِعْلِكَ وَ قَرِيبَ مَا أَشْبَهَتْ مِنْ أَعْمَامٍ وَ أَحْوَالٍ حَمَلَتْهُمْ الشَّقَاوَةُ وَ تَمَنَّى الْبَاطِلَ عَلَى الْجُحُودِ مُحَمَّدٍ ص فَصُرِعُوا مَصَارِعَهُمْ حَيْثُ عَلِمْتَ لَمْ يَدْفَعُوا عَظِيمًا وَ لَمْ يَمْنَعُوا حَرِيمًا بِوَقْعِ سَيْوفٍ مَا خَلَا مِنْهَا الْوَعَى وَ لَمْ تُنَاشِهَا الْهُوْنَا

So, how far are your words from your deeds, and how close to what resembles from the paternal uncles and maternal uncles, the wretchedness and the false wishes had carried them upon the rejection of Muhammad^{saww}. They were cut down in their lying places where you know they did not push away any major (sin) and did not prevent any prohibition, by the falling sword what there was no escape from it and did not walk our gentleness.

وَقَدْ أَكْثَرْتُ فِي قَتْلَةِ عُثْمَانَ فَادْخُلْ فِيْمَا دَخَلَ فِيهِ النَّاسُ ثُمَّ حَاكِمِ الْقَوْمَ إِلَيَّ أَحْمِلْكَ وَ إِنِّي أَهْلُهُمْ عَلَى كِتَابِ اللَّهِ وَ أَمَا تِلْكَ الَّتِي تُرِيدُ فَإِنَّهَا خُدْعَةُ الصَّيِّ عَنِ اللَّبَنِ فِي أَوَّلِ الْفَصَالِ وَ السَّلَامُ لِأَهْلِهِ.

And you have frequented regarding the killers of Usman, so enter into what the people have entered into, then let the people bring the judgment to me^{asws}, I^{asws} shall carry you and them upon the Book of Allah^{azwj}. And as for that which you want, it is (like) deceiving of the child from the milk during the beginning of the weaning. And the greetings be to its deserving ones".⁷³

403 - وَ قَالَ ابْنُ مَيْمَنٍ وَ ابْنُ أَبِي الْحَدِيدِ كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا خُلُوةٌ خُضِرَتْ ذَاتُ زِينَةٍ وَ بَهَجَةٍ لَمْ يُصَبْ إِلَيْهَا أَحَدٌ إِلَّا وَ شَعَلَتْهُ بَرِيئَتُهَا عَمَّا هُوَ أَنْفَعُ لَهُ مِنْهَا وَ بِالْآخِرَةِ أُمِرْنَا وَ عَلَيْهَا حُشْنًا قَدَعُ يَا مُعَاوِيَةُ مَا يَفْقَى وَ اعْمَلْ لِمَا يَبْقَى وَ احْدَرْ الْمَوْتَ الَّذِي إِلَيْهِ مَصِيرُكَ وَ الْحِسَابَ الَّذِي إِلَيْهِ عَاقِبَتُكَ

And Ibn Maysam and Ibn Abi Al Hadeed said,

'Amir Al-Momineen^{asws} wrote to Muawiya: 'As for after, surely the word is sweet, green, with adornments and splendour, no one adores it except he gets pre-occupied by its adornments away from what is beneficial for him. We are commanded with the Hereafter and upon it we are urged. So, leave, O Muawiya, what is perishing and work for what remains, and be cautious of the death to which is your destiny, and the Reckoning to which is your end-result.

وَ اغْلَمْ أَنَّ اللَّهَ إِذَا أَرَادَ بَعْدَ خَيْرٍ خَالٍ بَيْنَهُ وَ بَيْنَ مَا يَكْرَهُ وَ وَقَفَهُ لِمَطَاعَتِهِ وَ إِذَا أَرَادَ بَعْدَ شَرٍّ أَغْرَاهُ بِالدُّنْيَا وَ أَنْسَاهُ الْآخِرَةَ وَ بَسَطَ لَهُ أَمَلَهُ وَ عَاقَهُ عَمَّا فِيهِ صَلَاحُهُ

And know that when Allah^{azwj} Wants good with a servant, Forms a barrier between him and what he dislikes, and Harmonises him to His^{azwj} obedience; and when He^{azwj} Wants evil with a servant, Lets him be deceived by the world and he forgets the Hereafter, and the hopes are extended for him, and he stops from what there is his betterment in it.

وَ قَدْ وَصَّلَنِي كِتَابُكَ فَوَجَدْتُكَ تَرْمِي غَيْرَ غَرَضِكَ وَ تُنْشِدُ غَيْرَ ضَالَتِكَ وَ تُحْبِطُ فِي عِمَائَةٍ وَ تَتَّبِعُ فِي ضَلَالَةٍ وَ تَعْتَصِمُ بِغَيْرِ حُجَّةٍ وَ تُلَوِّدُ بِأَضْعَفِ شُبْهَةٍ

And your letter has arrived to me^{asws} and I^{asws} find you aiming for other than your purpose, and looking for other than your lost property, and you are groping in blindness and are lost in straying, and are attaching to other than a proof, and reacting to the weakest of suspicions.

فَأَمَّا سُؤَالُكَ إِلَيَّ الْمُنَازَكَةَ وَ الْإِقْرَارَ لَكَ عَلَى الشَّامِ فَلَوْ كُنْتُ فَاعِيلاً ذَلِكَ الْيَوْمَ لَفَعَلْتُهُ أَمْسِي

And for your asking me^{asws} to leave you alone and acknowledge Syria to be for you (to govern), if I^{asws} was going to do that today, I^{asws} would have done it yesterday.

⁷³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 402

وَأَمَّا قَوْلُكَ إِنَّ عُمَرَ وَلَّاكَهَا فَقَدْ عَزَلَ عُمَرُ مَنْ كَانَ وَلَّاهُ صَاحِبُهُ وَ عَزَلَ عُثْمَانُ مَنْ كَانَ عُمَرُ وَلَّاهُ وَ لَمْ يُنْصَبْ لِلنَّاسِ إِمَامٌ إِلَّا لِيَرَى مِنْ صَلَاحِ الْأَمَّةِ مَا قَدْ كَانَ ظَهَرَ لِمَنْ كَانَ قَبْلَهُ أَوْ خَفِيَ عَنْهُمْ عَلَيْهِ وَ الْأَمْرُ يَحْدُثُ بَعْدَ الْأَمْرِ وَ لِكُلِّ وَاحِدٍ رَأْيٌ وَ اجْتِهَادٌ

And as for your words that Umar had placed you in charge of it, so Umar had removed the ones whom his companion (Abu Bakr) had placed in charge, and Usman had removed the ones whom Umar had placed in charge, and a leader is not installed for the people except one can see the betterment of the community what had appeared for the one who were before him, or his errors are hidden from him; and a matter newly occurs after a matter, and for each ruler there is a view, and striving.

فَسُبْحَانَ اللَّهِ مَا أَشَدُّ لُزُومَكَ لِلْأَهْوَاءِ الْمُبْتَدَعَةِ وَ الْحَيْرَةِ الْمُتَّبَعَةِ مَعَ تَضْيِيعِ الْحَقَائِقِ وَ اطِّرَاحِ الْوُثَائِقِ الَّتِي هِيَ لِلَّهِ طَلِبَةٌ وَ عَلَى عِبَادِهِ حُجَّةٌ

Glory be to Allah^{azwj}! How intense is your necessitating for the personal desires, the innovations and the confusion, followed by a waste of realities, and discarding the documents which these are a Demand of Allah^{azwj} and an Argument upon His^{azwj} servants.

فَأَمَّا إِكْتِفَاؤُكَ الْحِجَاجَ فِي عُثْمَانَ وَ قَتْلِيهِ فَإِنَّكَ إِنَّمَا نَصَرْتَ عُثْمَانَ حَيْثُ كَانَ النَّصْرُ لَكَ وَ خَذَلْتَهُ حَيْثُ كَانَ النَّصْرُ لَهُ وَ السَّلَامُ.

As for your frequenting regarding Usman and his killers, but rather you helped Usman when the help was for you, and abandoned him when the help was for him. And the greetings".⁷⁴

404- ج، الإحتجاج مِنْ كِتَابِ لَهُ ع فَسُبْحَانَ اللَّهِ إِلَى قَوْلِهِ وَ السَّلَامُ.

(The book) 'Al-Ihtijaj' – From a letter of his^{asws}: 'Glory be to Allah^{azwj}' – up to his^{asws} words: 'And the greetings'.⁷⁵

405 - وَ قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى نَصْرُ بْنُ مُزَاهِمٍ أَنَّهُ كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهَدْيَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَإِنَّكَ قَدْ رَأَيْتَ مُرُورَ الدُّنْيَا وَ انْقِصَاءَهَا وَ تَصَرُّفَهَا بِأَهْلِهَا فِيمَا مَضَى مِنْهَا وَ خَيْرٌ مَا أَكْتَسَبْتَ بِمَا بَقِيَ مِنَ الدُّنْيَا مَا أَصَابَ الْعِبَادُ الصَّالِحُونَ فِيمَا مَضَى مِنْهَا مِنَ التَّقْوَى

And Ibn Abi Al Hadeed – It is reported by Nasr Bin Muzahim,

'Amir Al-Momineen^{asws} wrote to Muawiya: 'From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to Muawiya Bin Abu Sufyan: 'Greetings upon the one who follows the guidance. I^{asws} praise Allah^{azwj} to you Who, there is no god except He^{azwj}. As for after, surely you are seeing the passing of the world, and its expiry, and its taking it away, and its leaving with its people in what is past from it, and goodness is what you can earn from what (life) remains from the world, what the righteous servants had attained during what had passed from it of the piety.

وَ مَنْ يَقْسِ الدُّنْيَا بِالْآخِرَةِ يَجِدُ بَيْنَهُمَا بَرْنًا بَعِيدًا وَ اعْلَمْ يَا مُعَاوِيَةُ أَنَّكَ قَدْ ادَّعَيْتَ أَمْرًا لَسْتَ مِنْ أَهْلِهِ لَا فِي الْقَدِيمِ وَ لَا فِي الْحَدِيثِ وَ لَا فِي الْبَقِيَّةِ وَ لَسْتَ تَقُولُ فِيهِ بِأَمْرِ نَبِيِّ يُعْرِفُ لَهُ أَثَرٌ وَ لَا عَلَيْكَ مِنْهُ شَاهِدٌ وَ لَسْتَ مُتَعَلِّقًا بِآيَةٍ مِنْ كِتَابِ اللَّهِ وَ لَا عَهْدٍ مِنْ رَسُولِ اللَّهِ

⁷⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 403

⁷⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 404

And the one who compares the world with the Hereafter would find a far distance between the two. And know, O Muawiya, that you have claimed a command you aren't from its rightful, neither in the past nor during the current time, nor in the remaining (future). You are neither saying regarding it with a matter known to have an effect for it, nor is there any witness from it against you, and it isn't related with any Verse from the Book of Allah^{azwj}, nor any pact from Rasool-Allah^{azwj}.

فَكَيْفَ أَنْتَ صَانِعٌ إِذَا تَقَشَّعَتْ عَنْكَ غَيَابَةُ مَا أَنْتَ فِيهِ مِنْ دُنْيَا قَدْ فُتِنْتَ بِزِينَتِهَا وَرَكَنْتَ إِلَى لَذَّتِهَا وَخَلَا بَيْنَكَ وَبَيْنَ عَذُوكَ فِيهَا عَدُوٌّ كَلِبٌ مُضِلٌّ
جَاهِدٌ مُلِيحٌ مُلِحٌ مَعَ مَا قَدْ ثَبَّتَ فِي نَفْسِكَ مِنْ حُبِّهَا دَعَاكَ فَأَجَبْتَهَا وَفَادَتْكَ فَاتَّبَعْتَهَا وَآمَرْتَكَ فَأَطَعْتَهَا

So how are your dealings when the absentees are shuddering from you (due to) what you are indulging in from the world. You have been tempted with its adornment and have inclined to its pleasures, and there is emptiness between you and your enemy, wherein is an enemy of madness, strayed, and rejector, salted, salty, along with what has been affirmed within yourself of its loves. It invites you and you answer it, and it leads you and you follow it, and it instructs you and you obey it.

فَافْعَسْ عَنْ هَذَا الْأَمْرِ وَخُذْ أَهْبَةَ الْحِسَابِ فَإِنَّهُ يُوشِكُ أَنْ يَقِفَكَ وَاقِفٌ عَلَى مَا لَا يَحْتُكَ بِهِ حِجٌّ وَ مَتَى كُنْتُمْ يَا مُعَاوِيَةُ سَاسَةَ الرِّعِيَةِ أَوْ وَلَاءَهُ لِأَمْرِ هَذِهِ
الْأُمَّةِ بِلَا قَدَمٍ حَسَنٍ وَلَا شَرَفٍ تَلِيدٍ عَلَى قَوْمِكُمْ فَاسْتَيْقِظْ مِنْ سِنِّكَ وَارْجِعْ إِلَى خَالِقِكَ وَشَمِّرْ لِمَا سَيُنْزِلُ بِكَ وَلَا تُمَكِّنْ عَدُوَّكَ الشَّيْطَانَ مِنْ بُغْيَتِهِ
فِيكَ

So, leave from this command and take to preparing for the reckoning, for there is no doubt that you will be paused at a pausing upon what no shield would be (able to) shield you. And O Muawiya! Where were you a manager of citizens, or a master of the command of this community without having any good background, nor any nobility honoured upon your people. Wake up from your slumber and return to your Creator, work seriously to what will be befalling with you, and do not let Satan^{la} enabled your enemies from his^{la} rebellion regarding you.

مَعَ أَنِّي أَعْرِفُ أَنَّ اللَّهَ وَرَسُولَهُ صَادِقَانِ نَعُوذُ بِاللَّهِ مِنْ لُزُومِ سَابِقِ الشَّقَاءِ وَإِنْ لَا تَفْعَلْ فَإِنِّي أُعْلِمُكَ مَا أَغْفَلْتَ مِنْ نَفْسِكَ إِنَّكَ مُتَرَفٌّ قَدْ أَخَذَ مِنْكَ
الشَّيْطَانُ مَا خَذَهُ فَجَرَى مِنْكَ بَجَرَى الدَّمِ فِي الْعُرُوقِ وَ لَسْتَ مِنْ أُمَّةٍ هَذِهِ الْأُمَّةِ وَلَا مِنْ رِعَايَتِهَا

Along with that, I^{asws} recognise that Allah^{azwj} and His^{azwj} Rasool^{saww} are both truthful. We seek Refuge with Allah^{azwj} from necessitating the previous wretchedness, and even if you do not do it, for I^{asws} am letting you know what you are heedless from yourself. You have acknowledged that the Satan^{la} has taken his^{la} take. He^{la} flows from you the flow of the blood in the veins; and you aren't from the Imams^{asws} of this community, nor are you from its shepherds.

وَاعْلَمْ أَنَّ هَذَا الْأَمْرَ لَوْ كَانَ إِلَى النَّاسِ أَوْ بِأَيْدِيهِمْ لَحَسَدُونَاهُ وَ لَامْتَنَاهُ عَلَيْنَا بِهِ وَ لَكِنَّهُ قَضَاءٌ مِمَّنْ مَنَحْنَاهُ وَ اخْتَصَّنَا بِهِ عَلَى لِسَانِ نَبِيِّهِ الصَّادِقِ
الْمُصَدِّقِ لَا أَقْلَحُ مِنْ شَكِّكَ بَعْدَ الْعُرْفَانِ وَ الْبَيِّنَةِ رَبِّ اخْكُم بَيْنَنَا وَ بَيْنَ عَدُونَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْحَاكِمِينَ

And know that this command, if it was up to the people, or in their hands, they would have envied us of it, and would have prevented it upon us, but it is a Judgment of the One^{azwj} Who has Granted it, and Specialised us^{asws} with it upon the tongue of His^{azwj} Prophet^{saww}, the

truthful, the ratified. He will not succeed, the one who doubts after the recognition. Lord^{azwj}! Judge between us and our enemies with the truth, and You^{azwj} are best of the judges’.

قَالَ نَصْرُ فُكَّتَبَ إِلَيْهِ مُعَاوِيَةُ بِالْجَوَابِ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ أَمَّا بَعْدُ فَدَعِ الْحَسَدَ فَإِنَّكَ طَالَ مَا لَمْ تُنْتَفِعْ بِهِ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ ابْنِ مَيْمُونٍ رَحِمَهُ اللَّهُ.

قَالَ نَصْرُ فُكَّتَبَ إِلَيْهِ مُعَاوِيَةُ بِالْجَوَابِ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ أَمَّا بَعْدُ فَدَعِ الْحَسَدَ فَإِنَّكَ طَالَ مَا لَمْ تُنْتَفِعْ بِهِ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ ابْنِ مَيْمُونٍ رَحِمَهُ اللَّهُ.

Nasr said, ‘Muawiya wrote to him^{asws} with the answer, ‘From Muawiya Bin Abu Sufyan to Ali^{asws} Bin Abu Talib^{asws}. As for after, leave the envy, for long you^{asws} have not benefited with it’ – up to the end of what has passed by a report of Ibn Maysam, may Allah^{azwj} have Mercy on him’⁷⁶.

406 - وَ ذَكَرَ السَّيِّدُ الرَّضِيُّ رَضِيَ اللَّهُ عَنْهُ فِي النَّهْجِ بَعْضَهُ فَلَمَّا ذَكَرَهُ لِلَاخْتِلَافِ الْكَثِيرِ بَيْنَهُمَا قَالَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَيْهِ أَيْضاً وَ كَيْفَ أَنْتَ صَانِعٌ إِذَا تَكَشَّفَتْ عَنْكَ جَلَابِيبُ مَا أَنْتَ فِيهِ مِنْ دُنْيَا قَدْ تَبَهَّجْتَ بِزِينَتِهَا وَ خَدَعْتَ بِلَذَّتِهَا دَعْتِكَ فَأَجَبْتَهَا وَ قَادَتْكَ فَاتَّبَعْتَهَا وَ أَمَرْتِكَ فَأَطَعْتَهَا وَ إِنَّهُ يُوشِكُ أَنْ يَتَفَقَّهَ وَاقِفٌ عَلَى مَا لَا يُنْجِيكَ مِنْهُ حِجْرٌ

And seyyid Al Razy said in (the book) ‘Al Nahj, part of it, and we shall mentioned it for the lot of difference between the two.

‘He said, ‘And from a letter of his^{asws} as well: ‘And how will you deal (with it) when the coverings are uncovered from you of what (activities) you are in this world. It has attracted you with its adornment, and deceived you with its pleasures. It called you and you answered it, and it led you and you followed it, and it instructed you and you obeyed it, and there is no doubt that you will be paused at a pausing upon what no shield would shield you from it.

فَاقْعَسَ عَنْ هَذَا الْأَمْرِ وَ خَذَ أَهْبَةَ الْحِسَابِ وَ شَمَّرَ لِمَا قَدْ نَزَلَ بِكَ وَ لَا تُمَكِّنِ الْعَوَاةَ مِنْ سَمْعِكَ وَ إِنْ لَا تَفْعَلْ أُغْلِمَكَ مَا أَغْفَلْتَ مِنْ نَفْسِكَ فَإِنَّكَ مُنْزَفٌ قَدْ أَخَذَ الشَّيْطَانُ مِنْكَ مَاخَذَهُ وَ بَلَغَ فِيكَ أَمَلَهُ وَ جَرَى مِنْكَ جَرَى الرُّوحِ وَ الدَّمِ

Leave from this command and take preparations for the reckoning and be prepared for what would befall with you, and do not enabled the deviants from your ears; and if you do not do so, I^{asws} shall let you know what you are heedless from yourself. You have acknowledged that the Satan^{la} has taken his^{la} take from you, and has reached his^{la} hopes regarding you, and flows from you the flow of the soul and the blood.

وَ مَتَى كُنْتُمْ يَا مُعَاوِيَةُ سَاسَةَ الرِّعَايَةِ وَ وِلَاةَ أَمْرِ الْأُمَّةِ بَعْدَ قَدَمِ سَابِقٍ وَ لَا شَرَفٍ بِسَابِقٍ وَ تَعَوُّدُ بِاللَّهِ مِنْ لَوَازِمِ سَابِقِ الشَّقَاءِ وَ أُحَذِّرُكَ أَنْ تَكُونَ مُتَمَادِيّاً فِي غِرَّةِ الْأُمِّيَّةِ مُخْتَلِفِ الْعَلَانِيَةِ وَ السَّرِيرَةِ

And O Muawiya! When were you a manager of the citizens and master of the affairs of the community without any previous precedence, nor any high nobility, and we seek Refuge with Allah^{azwj} from necessitating the previous misfortunes, and I^{asws} am cautioning from becoming deliberate in deceptive security, being different in the public and the private.

⁷⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 405

وَقَدْ دَعَوْتُ إِلَى الْحَرْبِ فَدَعَّ النَّاسَ جَانِباً وَ اخْرُجْ إِلَيَّ وَ أَغْفِ الْقَرِيقَيْنِ عَنِ الْقِتَالِ لِتَعْلَمَ أَنَّنَا الْمَرِينُ عَلَى قَلْبِهِ وَ الْمُعْطَى عَلَى بَصَرِهِ فَأَنَا أَبُو الْحَسَنِ قَاتِلُ خَدِّكَ وَ خَالِكَ وَ أَحْيِكَ شَدْخاً يَوْمَ بَدْرٍ وَ ذَلِكَ السَّيْفُ مَعِي وَ بِذَلِكَ الْقَلْبِ أَلْقَى عَدُوِّي

And you have called to the war, so leave aside the people and come out to me^{asws}, and excuse the two parties from the fighting, in order to know which one of us two men has rust upon his heart and a covering upon his sight. I^{asws} am father^{asws} of Al-Hassan^{asws}, killer of your grandfather (Utba Bin Rabie), and your maternal uncle (Al-Waleed Bin Utba), and your brother (Hanzala Bin Abu Sufyan), cutting them into pieces on the day of Badr, and that sword is still with me^{asws}, and with that hear I^{asws} shall meet my^{asws} enemies.

مَا اسْتَبَدَلْتُ دِيناً وَ لَا اسْتَحْدَثْتُ نَبِيّاً وَ إِنِّي لَعَلَى الْمُنْهَاجِ الَّذِي تَرَكْتُمُوهُ طَائِعِينَ وَ دَخَلْتُمْ فِيهِ مُكْرِهِينَ وَ زَعَمْتُمْ أَنَّكَ جِئْتَ نَائِراً بِعُثْمَانَ وَ لَقَدْ عَلِمْتُ حَيْثُ وَقَعَ دَمُ عُثْمَانَ فَاطْلُبْهُ مِنْ هُنَاكَ إِنْ كُنْتَ طَالِباً

I^{asws} have not replaced the religion, nor have I^{asws} taken a new Prophet^{saww}, and I^{asws} am upon the manifesto which you have wilfully neglected it and you have entered into it unwillingly; and you are claiming that you have come to retaliate for Usman, and you have known where the blood of Usman has fallen, so (go and) seek it from over there if you were a seeker.

فَكَأَنِّي قَدْ رَأَيْتُكَ تَضِجُ مِنَ الْحَرْبِ إِذَا عَضَّتْكَ صَجِيجُ الْجِمَالِ بِالْأَنْقَالِ وَ كَأَنِّي بِجَمَاعَتِكَ تَدْعُونِي جَزَعاً مِنَ الضَّرْبِ الْمُتَتَابِعِ وَ الْفَضَاءِ الْوَاقِعِ وَ مَصَارِعَ بَعْدَ مَصَارِعَ إِلَى كِتَابِ اللَّهِ وَ هِيَ كَافِرَةٌ حَاجِدَةٌ أَوْ مُبَايَعَةٌ حَائِدَةٌ.

It is as if I^{asws} am seeing you clamouring from the war when it bites you, clamouring of the camels with the loads, and it is as if your group is calling me^{asws}, panicking from the consecutive strikes and occurrences of death, and slain after slain, calling me^{asws} to the Book of Allah^{azwj}, and these are Kafirs, rejectors, or allegiance breakers”⁷⁷.

407 - وَ قَالَ ابْنُ مَيْسَمٍ رَحِمَهُ اللَّهُ رَوَى أَنَّ مُعَاوِيَةَ اسْتَشَارَ يَعْمُرَ بْنَ الْعَاصِ فِي أَنْ يَكْتُبَ إِلَى عَلِيٍّ ع كِتَاباً يَسْأَلُهُ فِيهِ لِصُلْحٍ فَصَحَّحَكَ عَمْرُو وَ قَالَ أَيْنَ أَنْتَ يَا مُعَاوِيَةُ مِنْ خُدْعَةِ عَلِيٍّ قَالَ أَلَسْنَا بَنِي عَبْدِ مَنَافٍ قَالَ بَلَى وَ لَكِنْ هُمْ النُّبُوَّةُ دُونَكَ وَ إِنْ شِئْتَ أَنْ تَكْتُبَ فَاتُكْتُبْ

And Ibn Maysam said,

‘It is reported that Muawiya consulted with Amro Bin Al-Aas regarding writing a letter to Ali^{asws} asking him^{asws} in it to reconcile. Amro laughed and said, ‘Where are you, O Muawiya, from deceiving Ali^{asws}?’ He said, ‘Aren’t we the clan of Abd Manaf?’ He said, ‘Yes, but for them is the Prophet-hood besides you, and if you want to write, then write’.

فَكُنْتُ مُعَاوِيَةَ إِلَيْهِ مَعَ رَجُلٍ مِنَ السَّكَاسِكِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ عُقْبَةَ أَمَّا بَعْدُ فَإِنِّي أَظُنُّكَ لَوْ عَلِمْتَ أَنَّ الْحَرْبَ تَبْلُغُ بِنَا وَ بِكَ مَا بَلَغَتْ وَ عَلِمْنَا لَمْ يَجْنِبْنَا بَعْضُنَا عَلَى بَعْضٍ

Muawiya wrote to him^{asws} (sending the letter) with a man from Al-Sakasik, called Abdullah Bin Uqba, ‘As for after, surely I think if you^{asws} had known that the war would reach to a point with us and you^{asws} what is has reached, and had we known (as well), would not have made it upon each other.

⁷⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 406

وَ إِنَّا وَ إِن كُنَّا قَدْ عَلَيْنَا عَلَى عُقُولِنَا فَقَدْ بَقِيَ لَنَا مِنْهَا مَا نَنْدَمُ بِهِ عَلَى مَا مَضَى وَ نُصْلِحُ مَا بَقِيَ وَ قَدْ كُنْتُ سَأَلْتُكَ الشَّامَ عَلَى أَنْ لَا يَلْزَمَنِي لَكَ طَاعَةٌ وَ لَا بَيْعَةٌ فَأَبَيْتَ ذَلِكَ عَلَيَّ

And we, although we have been overcome upon our intellects, there has remained from it what we can regret with upon what has passed, and we can correct what remains, and I had asked you for (let me rule) Syria, and not to necessitate me with the obedience to you^{asws}, nor any allegiance, but you^{asws} refused that upon me.

فَأَعْطَانِي اللَّهُ مَا مَنَعْتَ وَ أَنَا أَدْعُوكَ الْيَوْمَ إِلَى مَا دَعَوْتُكَ إِلَيْهِ أَمْسَ فَإِنَّكَ لَا تَرْجُو مِنَ الْبَقَاءِ إِلَّا مَا أَرْجُو وَ لَا أَخَافُ مِنَ الْقَتْلِ إِلَّا مَا تَخَافُ وَ قَدْ

Allah^{azwj} has Given me what you^{asws} had refused, and today I am your^{asws} enemy to what you^{asws} had called to yesterday, for you^{asws} do not wish from the remaining (life) except what I am wishing, nor do I fear from the killing except what you^{asws} fear.

وَ اللَّهُ رَقَّبَتِ الْأَجْنَادُ وَ ذَهَبَتِ الرِّجَالُ وَ أَكَلَتِ الْحَرْبُ الْعَرَبَ إِلَّا حُشَّاشَاتِ أَنْفُسٍ بَقِيَتْ وَ إِنَّا فِي الْحَرْبِ وَ الرِّجَالِ سَوَاءٌ وَ نَحْنُ بَنُو عَبْدِ مَنَافٍ وَ لَيْسَ لِبَعْضِنَا عَلَى بَعْضٍ فَضْلٌ إِلَّا فَضْلُ لَا يُسْتَدَلُّ بِهِ عَزِيزٌ وَ لَا يُسْتَرْقَى بِهِ خُرٌّ وَ السَّلَامُ

By Allah^{azwj}! The armies have become thin (less numbers), and the men are gone (dead), and the war has consumed the Arabs except the constant breathing remains and I and the men are the same in the war, and we are the clan of Abd Manaf and there is no merit for some of us upon the others except a merit no honourable can be humiliated with, nor the free can be enslaved with. And the greetings’.

فَلَمَّا قَرَأَ عَلِيٌّ عَ كِتَابَهُ تَعَجَّبَ مِنْهُ وَ مِنْ كِتَابِهِ ثُمَّ دَعَا عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ كَاتِبَهُ وَ قَالَ لَهُ أَكْتُبْ إِلَيْهِ أَمَا بَعْدُ فَقَدْ جَاءَنِي كِتَابُكَ تَذَكَّرْتُ أَنَّكَ لَوْ عَلِمْتَ وَ عَلِمْنَا أَنَّ الْحَرْبَ تَبْلُغُ بِنَا وَ بِكَ مَا بَلَغَتْ لَمْ يَجْنِهَا بَعْضُنَا عَلَى بَعْضٍ وَ إِنَّا وَ إِيَّاكَ فِي غَايَةِ لَمْ نَبْلُغْهَا بَعْدُ

When Ali^{asws} read his letter, he^{asws} was astonished from him and from his letter. Then he^{asws} called his^{asws} scribe Ubeydullah Bin Abu Rafie and said to him: ‘Write to him: ‘As for after, your letter has come to me mentioning that if you had known and we had known that the war would reach with us and you what it has reached, we would not have made it to be upon each other, and we and you^{asws} are at a point we will not be reaching it afterwards.

وَ إِنِّي لَوْ قُتِلْتُ فِي دَاتِ اللَّهِ وَ حَيْثُ ثُمَّ قُتِلْتُ ثُمَّ حَيْثُ سَبْعِينَ مَرَّةً لَمْ أَرْجِعْ عَنِ الشَّدَّةِ فِي دَاتِ اللَّهِ وَ الْجِهَادِ لِأَعْدَاءِ اللَّهِ

And I^{asws}, if I^{asws} were to be killed regarding the Self of Allah^{azwj} and revived, then killed, then revived seventy times, I^{asws} would not return from the difficulties for the Sake of Allah^{azwj}, and the Jihad against enemies of Allah^{azwj}.

وَ أَمَا قَوْلُكَ إِنَّهُ قَدْ بَقِيَ مِنْ عُقُولِنَا مَا نَنْدَمُ بِهِ عَلَى مَا مَضَى فَإِنِّي مَا تَقَضْتُ عُقْلِي وَ لَا نَدِمْتُ عَلَى فِعْلِي

And as for your words that there still remain from our intellect what we can regret with upon what has passed, so my^{asws} intellect is not broken nor do I^{asws} regret upon my^{asws} deeds.

وَ أَمَا طَلَبُكَ إِلَيَّ الشَّامَ فَإِنِّي لَمْ أَكُنْ لِأَعْطِيكَ الْيَوْمَ مَا مَنَعْتُكَ أَمْسَ

And as for what you sought to me^{asws}, Syria, so I^{asws} am not going to give you today what I^{asws} had refused yesterday.

وَأَمَّا قَوْلُكَ إِنَّ الْحَرْبَ قَدْ أَكَلَتِ الْعَرَبَ إِلَّا حَشَاشَةً أَنْفُسٍ بَقِيَتْ أَلَا وَ مَنْ أَكَلَهُ الْحَقُّ فَإِلَى الْجَنَّةِ وَ مَنْ أَكَلَهُ الْبَاطِلُ فَإِلَى النَّارِ

And as for your word that the war has consumed the Arabs except the constant breathing remains. Indeed! And the one who consumes the truth is to the Paradise and one who consumes the falsehood is to the Fire.

وَأَمَّا اسْتِوَاؤُنَا فِي الْخَوْفِ وَ الرَّجَاءِ فَلَسْتُ بِأَمْضَى عَلَى الشَّاكِّ مِنِّي عَلَى الْيَقِينِ وَ لَيْسَ أَهْلُ الشَّامِ بِأَحْرَصَ عَلَى الدُّنْيَا مِنْ أَهْلِ الْعِرَاقِ عَلَى الْآخِرَةِ

And as for our being same regarding the fear and the wishes, there is no doubt from me accomplishing upon the certainty, and the people of Syria are not greedier upon the world than the people of Al-Iraq are upon the Hereafter.

وَأَمَّا قَوْلُكَ إِنَّا بَنُو عَبْدِ مَنْافٍ لَيْسَ لِعِزِّنَا عَلَى بَعْضِ فَضْلِ فَلَعَمْرِي إِنَّا بَنُو أَبِي وَاحِدٍ وَ لَكِنْ لَيْسَ أُمِّيَّةٌ كَهَاشِمٍ وَ لَا حَزْبٌ كَعَبْدِ الْمُطَّلِبِ وَ لَا أَبُو سُفْيَانَ كَأَبِي طَالِبٍ وَ لَا الْمُهَاجِرُ كَالطَّلِيْقِ وَ لَا الصَّرِيحُ كَاللَّصِيْقِ وَ لَا الْمُحِقُّ كَالْمُبْطِلِ وَ لَا الْمُؤْمِنُ كَالْمُدْغِلِ وَ لَيْسَ الْخُلْفُ خَلْفٌ يَتَّبِعُ سَلْفًا هَوَى فِي نَارِ جَهَنَّمَ

And as for your word that we are the clan of Abd Manaf, there isn't any merit for some of us over the others, by my^{asws} life! We are the sons of one father, but Umayya is not like Hashim^{asws}, nor is Harb like Abdul Muttalib^{asws}, nor is Abu Sufyan like Abu Talib^{asws}, nor are the Emigrants like the freed ones (at the conquest of Makkah), nor is the pure like the mixed, nor is the right like the false, nor is the devout like the corrupt, and evil is the replacement, a replacement pursuing ancestor, collapsing in the Fire of Hell.

وَ فِي أَيُّدِينَا بَعْدَ فَضْلِ النَّبُوَّةِ الَّتِي أَذَلَّلْنَا بِهَا الْعَزِيزَ وَ نَعَشْنَا بِهَا الدَّلِيلَ وَ لَمَّا أَدْخَلَ اللَّهُ الْعَرَبَ فِي دِينِهِ أَفْوَاجًا وَ أَسْلَمَتْ لَهُ هَذِهِ الْأُمَّةُ طَوْعًا وَ كَرْهًا كُنْتُمْ مِنْ دَخَلَ فِي الدِّينِ إِنَّمَا رَغْبَةً وَ إِنَّمَا رَهْبَةً عَلَى حِينٍ فَارْ أَهْلُ السَّبْقِ يَسْتَبِقُهُمْ وَ ذَهَبَ الْمُهَاجِرُونَ الْأَوَّلُونَ بِفَضْلِهِمْ فَلَا تَجْعَلَنَّ لِلشَّيْطَانِ فِيكَ نَصِيْبًا وَ لَا عَلَى نَفْسِكَ سَبِيلًا وَ السَّلَامُ.

And in our hand after (all that) is the merit of the Prophet-hood with which we humiliated the mighty and made the humble to live by it. And when Allah^{azwj} Caused the Arabs to enter into His^{azwj} Religion in droves, and this community submitted to it willingly and unwillingly, you were from the ones who had entered into the religion, either out of desired or fear when the people of precedence were successful with their precedence, and the first Emigrants were gone with their merits. So, do not make a share in you for the Satan^{la} nor a way upon yourself. And the greetings".⁷⁸

408 - وَ قَالَ فِي مَوْضِعٍ آخَرَ رَوَى نَصْرُ بْنُ مُزَاهِمٍ فِي كِتَابِ صِفَتَيْنِ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ أَبِي رَزْوَيْ قَالَ: جَاءَ أَبُو مُسْلِمٍ الْخَوْلَانِيُّ فِي نَاسٍ مِنْ قُرَاءِ أَهْلِ الشَّامِ إِلَى مُعَاوِيَةَ قَبْلَ مَسِيرِ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى صِفَتَيْنِ فَقَالُوا لَهُ يَا مُعَاوِيَةُ عَلَامٌ ثَقَاتِلُ عَلِيًّا ع وَ لَيْسَ لَكَ مِثْلُ صُحْبَتِهِ وَ لَا مِثْلُ هِجْرَتِهِ وَ لَا قَرَابَتِهِ وَ لَا سَابِقَتِهِ

And he said in another place, 'It is narrated by Nasr Bin Muzahim in Kitab Siffeen, from Umar Bin Sa'ad, from Abu Waraq who said,

⁷⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 407

'Abu Muslim Al-Khawlani came among some people from the readers of the people of Syria, to Muawiya, before the travelling of Amir Al-Momineen^{asws} to Siffeen. They said to him, 'O Muawiya! Upon what are you fighting against Ali^{asws}, and there isn't for you like his^{asws} accompaniment (of the Prophet^{saww}), nor like his^{asws} emigration, nor his^{asws} kinship, nor his^{asws} precedence?'

فَقَالَ إِنِّي لَا أَدْعِي أَنْ لِي فِي الْإِسْلَامِ مِثْلَ صُحْبَتِهِ وَلَا مِثْلَ هِجْرَتِهِ وَلَا قَرَابَتِهِ وَلَكِنْ خَبَرُونِي عَنْكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّ عُثْمَانَ قُتِلَ مَظْلُومًا قَالُوا بَلَى قَالَ فَلْيَدْفَعْ إِلَيْنَا قَتْلَهُ لِنَقْتُلَهُمْ بِهِ وَلَا قِتَالَ بَيْنَنَا وَبَيْنَهُ قَالُوا فَأَكْتُبْ إِلَيْهِ كِتَابًا يَأْتِيهِ بِهِ بَعْضُنَا

He said, 'I am not claiming that there is for me in Al-Islam like his^{asws} accompaniment, nor like his^{asws} emigration, nor his^{asws} kinship, but inform me from you all, don't you know that Usman was killed oppressed?' They said, 'Yes'. He said, 'Then let him^{asws} hand over to us his killers so we can kill them due to it, and there will be no fighting between us and him^{asws}'. They said, 'Then write a letter to him, one of us will go to him^{asws} with it'.

فَكَتَبَ مُعَاوِيَةُ مَعَ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ اصْطَفَى مُحَمَّدًا بِعِلْمِهِ وَجَعَلَهُ الْأَمِينَ عَلَى وَحْيِهِ وَالرُّسُولَ إِلَى خَلْقِهِ وَاجْتَنَى لَهُ مِنَ الْمُسْلِمِينَ أَغْوَانًا

Muawiya wrote (a letter sending it with) Abu Muslim Al-Khawlani, 'From Muawiya Bin Abu Sufyan to Ali^{asws} Bin Abu Talib^{asws}. Greeting be unto you^{asws}! I praise Allah^{azwj} to you^{asws}, Who, there is no god except He^{azwj}. As for after, surely Allah^{azwj} Chose Muhammad^{saww} with His^{azwj} Knowledge and Made him^{saww} the trustee upon His^{azwj} Revelation, and the Rasool^{saww} upon His^{azwj} creatures, and Selected for him^{asws} supporters from the Muslims.

أَيَّدَهُ اللَّهُ بِهِمْ فَكَانُوا فِي مَنَازِلِهِمْ عِنْدَهُ عَلَى قَدَرِ فَضَائِلِهِمْ فِي الْإِسْلَامِ فَكَانَ أَفْضَلُهُمْ فِي الْإِسْلَامِ وَانْصَحَهُمْ لِلَّهِ وَرَسُولِهِ الْخُلَيْفَةَ مِنْ بَعْدِهِ ثُمَّ خَلِيفَةُ خَلِيفَتِهِ مِنْ بَعْدِ خَلِيفَتِهِ ثُمَّ الثَّالِثُ الْخُلَيْفَةُ الْمَظْلُومَ عُثْمَانَ

Allah^{azwj} aided by them and they became in their status in His^{azwj} Presence, in accordance to their merits in Al-Islam. The most superior of them in Al-Islam and the most advising of them to Allah^{azwj} and His^{azwj} Rasool^{saww} was the caliph (Abu Bakr) from after him^{saww}. Then the caliph (Umar) of his^{saww} caliph from after his caliphate. Then the third caliph, the oppressed Usman.

فَكُلُّهُمْ حَسَدَتْ وَ عَلَى كُلِّهِمْ بَغِيَّتٌ عَرَفْنَا ذَلِكَ فِي نَظَرِكَ الشَّرِّ وَ قَوْلِكَ الْهَجْرِ فِي تَنْفُسِكَ الصُّعْدَاءِ وَ فِي إِبْطَائِكَ عَنِ الْخُلَفَاءِ تُفَادُ إِلَى كُلِّ مِنْهُمْ كَمَا يُفَادُ الْفَحْلُ الْمَخْشُوشُ حَتَّى تُبَايِعَ وَ أَنْتَ كَارِهِ

All of them were envied by you^{asws} and you^{asws} rebelled against all of them. We recognised that in your^{asws} distrustful looks, and your^{asws} obscene words, the deep sighs in your^{asws} breaths, and your^{asws} staying back from the caliphs. You^{asws} were led to each of them just as the fearful stallion is led, until you^{asws} pledged allegiance and you^{asws} were disliking it.

ثُمَّ لَمْ تَكُنْ لِأَحَدٍ مِنْهُمْ بِأَعْظَمَ حَسَدًا مِنْكَ لِابْنِ عَمِّكَ عُثْمَانَ وَ كَانَ أَحَقَّهُمْ أَنْ لَا تَفْعَلَ ذَلِكَ بِهِ فِي قَرَابَتِهِ وَ صِهْرِهِ فَقَطَّعَتْ رَحِمَهُ وَ قَبَّحَتْ مَخَابِسَهُ وَ أَلْبَسَتْ النَّاسَ عَلَيْهِ وَ بَطَلَتْ وَ ظَهَرَتْ حَتَّى ضَرَبَتْ إِلَيْهِ آبَاطُ الْإِبِلِ وَ قَبِدَتْ إِلَيْهِ الْخَيْلُ الْعِزَابَ وَ حُمِلَ عَلَيْهِ السَّلَاحُ فِي حَزَمِ رَسُولِ اللَّهِ ص

Then there did not happen to greater envy to anyone of them than from you^{asws} to the son of your^{asws} uncle, Usman, and he was of their greatest right that you^{asws} do not do that with him regarding his relationship and his in-law-ship. But, you^{asws} cut off his relationship, and uglified his good deeds, and rallied the people against him, and you^{asws} hid and manifested until you^{asws} struck to him the slowness of the camel and guided to him the Arabian horses and the weapons attacked upon him in the sanctuary of Rasool-Allah^{saww}.

فُقْتِلَ مَعَكَ فِي الْمَحَلَّةِ وَأَنْتَ تَسْمَعُ فِي دَارِهِ الْهَائِعَةِ لَا تَزِدُكَ الظَّنُّ وَ التُّهْمَةُ عَنْ نَفْسِكَ فِيهِ يَقُولُ وَلَا عَمَلٍ وَأُقْسِمُ قَسَمًا صَادِقًا لَوْ قُتِمْتُ فِيمَا كَانَ مِنْ أَمْرِه مَقَامًا وَاحِدًا تُنْهِيهِ النَّاسُ عَنْهُ مَا عَدَلَ بِكَ مَنْ قَبِلْنَا مِنَ النَّاسِ أَحَدًا وَ لَمْ حِجِّي ذَلِكَ عَنْهُمْ مَا كَانُوا يَغْرِفُونَكَ بِهِ مِنَ الْمُحَابَةِ لِعُثْمَانَ وَ الْبُعْيِ عَلَيْهِ

He was killed with you^{asws} in the locality and you^{asws} were hearing the commotion in his house. And you^{asws} did not repel the conjectures and the accusations from yourself^{asws} regarding it, neither by words nor deeds. And I am vowing a truthful vow, if you^{asws} had stood regarding what had happened from his matter in one place, preventing the people from him, no one from the ones in front of us would had turned away from you^{asws}, and whatever had happened, would have been erased from them in their presence what they were recognising you^{asws} to be with, from avoidance of Usman and the rebellion against him.

وَأُخْرَى أَنْتَ بِهَا عِنْدَ أَنْصَارِ عُثْمَانَ ظَنِينَ إِبْرَائِيكَ قَتَلَهُ عُثْمَانُ فَهُمْ عَضُدُكَ وَ أَنْصَارُكَ وَ يَدُكَ وَ بَطَانَتُكَ وَ قَدْ ذُكِرَ لِي أَنَّكَ تَنْتَصِلُ مِنْ دَمِهِ فَإِنْ كُنْتَ صَادِقًا أَمْكِنَّا مِنْ قَتْلِهِ لِنَقْتُلَهُمْ بِهِ وَ نَحْنُ مِنْ أَسْرَعَ النَّاسِ إِلَيْكَ وَ إِلَّا فَإِنَّهُ لَيْسَ لَكَ وَ لِأَصْحَابِكَ إِلَّا السَّيْفُ

And another, you^{asws} are suspicious in the presence of the helpers of Usman, your^{asws} sheltering the killers of Usman. They are your^{asws} supporters, and your^{asws} helpers, and your^{asws} hands, and your^{asws} confidants, and it has been mentioned to me that you^{asws} are repudiating from his blood. If you^{asws} were truthful, then enable us from his killers so we can kill them due to it, and we would be the quickest of the people to you^{asws}, or else, there isn't for you^{asws} nor for your^{asws} companions, except the sword.

وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَنَطْلُبَنَّ قَتْلَهُ عُثْمَانَ فِي الْجِبَالِ وَ الرَّمَالِ وَ الْبَرِّ وَ الْبَحْرِ حَتَّى يَقْتُلَهُمُ اللَّهُ أَوْ لَنَحْلِفَنَّ [لَتَلْحَقَنَّ] أَرْوَاحَنَا بِاللَّهِ وَ السَّلَامُ

By the One^{azwj} Who, there is no god except He^{azwj}! We shall seek the killers of Usman in the mountains, and the desert, and the land, and the sea, until Allah^{azwj} Kills them, or our souls meet with Allah^{azwj}. And the greetings”.

قَالَ نَصْرٌ فَلَمَّا قَدِمَ أَبُو مُسْلِمٍ عَلَى عَلِيٍّ عَ بَعَثَا الْكِتَابَ قَامَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّكَ قَدْ قُتِمْتَ بِأَمْرِ وُلِيِّهِ وَ وَاللَّهِ مَا أُحِبُّ أَنَّهُ لِيُغَيِّرَكَ إِنْ أُعْطِيتَ الْحَقُّ مِنْ نَفْسِكَ أَنَّ عُثْمَانَ قُتِلَ مُسْلِمًا مُحَرَّمًا مَظْلُومًا فَادْفَعِ إِلَيْنَا قَتْلَهُ وَ أَنْتَ أَمِيرُنَا فَإِنْ خَالَفَكَ مِنَ النَّاسِ أَحَدٌ كَانَتْ أَيْدِينَا لَكَ نَاصِرَةً وَ أَلَسَيْنَا لَكَ شَاهِدَةً وَ كُنْتَ ذَا عُذْرٍ وَ حُجَّةٍ

Nasr said, ‘When Abu Muslim arrived to Ali^{asws} with this letter, he stood up, praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘As for after, you^{asws} are standing with a matter you^{asws} are in charge of it, and by Allah^{azwj}, I do not love it to be for someone else, if you^{asws} were to give the truth from yourself^{asws}. Usman was killed as a Muslim, deprived, oppressed. Hand over his killers to us and you^{asws} will be our ruler. If anyone from the people were to oppose

you^{asws}, our hands would be helpers for you^{asws}, and our tongues will testify for you^{asws}, and you^{asws} would be with excuse and argument’.

فَقَالَ لَهُ عَلِيٌّ ع اَعِدْ عَلَيَّ عَدَاً فَخُذْ جَوَابَ كِتَابِكَ فَاَنْصَرِفْ ثُمَّ رَجَعَ مِنْ عَدِ لِيَاْخُذَ كِتَابَهُ فَوَجَدَ النَّاسَ قَدْ بَلَغَهُمُ الَّذِي جَاءَ فِيهِ فَلَبِسَتْ الشَّيْعَةُ اسْلِحَتَهَا ثُمَّ عَدَوْا فَمَلَفُوا الْمَسْجِدَ فَنَادَوْا كُلُّنَا قَتَلَ عُثْمَانَ وَ اكْتَبُوا مِنَ النَّدَاءِ بِذَلِكَ

Ali^{asws} said to him ‘Come to me^{asws} tomorrow morning and take the answer to your letter’. He left, then returned in the morning to take his left, and he found it to have reached the people what he had come with. The Shias had worn their weapons, then they went and filled up the Masjid and called out, ‘All of us killed Usman!’, and they frequented the calling with that.

وَ اَذِنَ لِأَبِي مُسْلِمٍ فَدَخَلَ فَدَفَعَ إِلَيْهِ عَلِيٌّ ع جَوَابَ كِتَابِ مُعَاوِيَةَ فَقَالَ أَبُو مُسْلِمٍ لَقَدْ رَأَيْتُ قَوْمًا مَا لَكَ مَعَهُمْ أَمْرٌ قَالَ وَ مَا ذَاكَ قَالَ بَلَغَ الْقَوْمَ أَنَّكَ تُرِيدُ أَنْ تَدْفَعَ إِلَيْنَا قَتْلَةَ عُثْمَانَ فَضَحُّوا وَ اجْتَمَعُوا وَ لَبِسُوا السَّلَاحَ وَ زَعَمُوا أَنَّهُمْ كُلُّهُمْ قَتَلُوا عُثْمَانَ

And permission was granted to Abu Muslim and he entered. Ali^{asws} handed over the answer to the letter of Muawiya. Abu Muslim said, ‘I have seen a group, what is your^{asws} matter with them?’ He^{asws} said: ‘And what is that?’ He said, ‘It reached the people that you^{asws} intend to hand over the killers of Usman to us, so they clamoured and gathered and worn their weapons, and they are claiming that they, all of them killed Usman’.

فَقَالَ ع وَ اللَّهُ مَا أَرَدْتُ أَنْ أَدْفَعَهُمْ إِلَيْكُمْ طَرَفَةَ عَيْنٍ قَطُّ لَقَدْ ضَرَبْتُ هَذَا الْأَمْرَ أَنْفَهُ وَ عَيْنُهُ فَمَا رَأَيْتُهُ يُبْغِي لِي أَنْ أَدْفَعَهُمْ إِلَيْكَ وَ لَا إِلَى غَيْرِكَ

He^{asws} said: ‘By Allah^{azwj}! I^{asws} did not intend to hand them over to you even for the blink of an eye, at all! I^{asws} have struck this matter upon the nose, and its eyes (looked at all options), but I^{asws} did not see it appropriate for me that I^{asws} hand them over to you, nor to someone else’.

فَخَرَجَ أَبُو مُسْلِمٍ بِالْكِتَابِ وَ هُوَ يَقُولُ الْآنَ طَابَ الصَّرَافُ وَ كَانَ جَوَابُ عَلِيٍّ ع مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَإِنَّ أَخَا خَوْلَانَ قَدِمَ عَلَيَّ بِكِتَابٍ مِنْكَ تَذَكُّرٌ فِيهِ مُحَمَّدًا ص وَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيَّ مِنَ الْهُدَى وَ الْوَحْيِ

Abu Muslim went out with the letter and he was saying, ‘Now, the striking is good’. And it was from the answer of Ali^{asws}; ‘From a servant of Allah^{azwj}, Ali^{asws}, Amir Al-Momineen, to Muawiya Bin Abu Sufyan. As for after, a brother of Khowlan arrived to me^{asws} with a letter from you mentioning in it, Muhammad^{saww} and what Favours Allah^{azwj} has Conferred with upon him^{saww}, from the guidance and the Revelation.

فَالْحَمْدُ لِلَّهِ الَّذِي صَدَقَ الْوَعْدَ وَ أَيْدَهُ بِالنَّصْرِ وَ مَكَّنَ لَهُ فِي الْبِلَادِ وَ أَظْهَرَ عَلَى أَهْلِ الْعَدَاوَةِ وَ الشَّنَانِ مِنْ قَوْمِهِ الَّذِينَ وَبَّوْا عَلَيْهِ وَ شَنَفُوا لَهُ وَ أَظْهَرُوا تَكْذِيبَهُ وَ بَارَزُوهُ بِالْعَدَاوَةِ وَ ظَاهَرُوا عَلَى إِخْرَاجِهِ وَ عَلَى إِخْرَاجِ أَصْحَابِهِ وَ أَهْلِهِ وَ أَتَبَّوْا عَلَيْهِ الْعُرْبَ وَ جَانَعُوهُمْ عَلَى حَرْبِهِ وَ جَاهَدُوا فِي أَمْرِ كُلِّ الْجَهْدِ وَ قَلَّبُوا لَهُ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَ ظَهَرَ أَمْرُ اللَّهِ وَ هُمْ كَارِهِونَ

The Praise is for Allah^{azwj} who is Truthful of the Promise and Aided him^{saww} with the Help and Empowered for him^{asws} in the country, and he^{saww} prevailed over the inimical people, and the adversaries from his^{saww} people, the ones who pounced upon him^{asws}, and were watching and waiting for him^{saww}, and they manifest his^{saww} belying, and duelled to him^{saww}

with the enmity, and they prevailed upon expelling him^{saww} and his^{saww} companions, and his^{saww} family, and rallied the Arabs against him, and gathered them upon warring him^{saww}, and they fought regarding his^{saww} matter, every fight, and they overturned the affairs to him^{saww}, **until there came the Truth and the Command of Allah prevailed, and they were disliking it [9:48].**

فَكَانَ أَشَدَّ النَّاسِ عَلَيْهِ تَأْلِيماً وَ تَحْرِضاً أَسْرَتَهُ وَ الْأَذَى قَالِ الْأَذَى مِنْ قَوْمِهِ إِلَّا مَنْ عَصَمَهُ اللَّهُ مِنْهُمْ يَا ابْنَ هِنْدٍ فَلَقَدْ خَبَأَ لَنَا الدَّهْرُ مِنْكَ عَجَباً وَ لَقَدْ قَدِمْتَ فَأَفْحَشْتَ إِذْ طَفِئْتَ نُحُورُنَا عَنْ بَلَاءِ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي نَبِيِّهِ مُحَمَّدٍ ص وَ فِينَا

I^{asws} was the intense of the people with tolerance upon him^{saww}, and protector of his^{saww} family and the closest ones. I^{asws} was the closes of his^{saww} people, except the one whom Allah^{azwj} Protected from the, O Ibn Hind! For a long time now, the strangeness has been disappointing to us, and you had come and you were obscene when you began informing us about the afflictions of Allah^{azwj} Blessed and Exalted regarding our Prophet^{saww} Muhammad^{saww} and regarding us^{asws}.

فَكُنْتُ فِي ذَلِكَ كَحَالِبِ التَّمْرِ إِلَى هَجَرَ أَوْ كَدَاعِي مُسَدِّدِهِ إِلَى النَّضَالِ وَ ذَكَرْتُ أَنَّ اللَّهَ تَعَالَى اجْتَبَى لَهُ مِنَ الْمُسْلِمِينَ أَعْوَاناً أَبَدَهُ اللَّهُ بِهِمْ فَكَانُوا فِي مَنَازِلِهِمْ عِنْدَهُ عَلَى قَدَرِ فَضَائِلِهِمْ فِي الْإِسْلَامِ فَكَانَ أَفْضَلُهُمْ كَمَا زَعَمْتُ فِي الْإِسْلَامِ وَ أَنْصَحُهُمْ لِلَّهِ وَ لِرَسُولِهِ الْخَلِيفَةُ الصِّدِّيقُ وَ خَلِيفَةُ الْفَارُوقِ

In that, you were like the bringer of dates to a stone, or like a caller of his guide to the struggle. And you mentioned that Allah^{azwj} the Exalted had Selected supporters for him^{saww} from the Muslims, Allah^{azwj} was aided by them, so they were in their status in His^{azwj} Presence, in accordance to their merits in Al-Islam. The most superior of them in Al-Islam, as you alleged, and most advising of them to Allah^{azwj} and His^{azwj} Rasool^{saww} is the 'Siddique' (Abu Bakr), and the caliph of the caliph 'Al-Farouq' (Umar).

وَ لَعَمْرِي ذَكَرْتُ أَمْراً إِنْ تَمَّ اعْتَرَلَكَ كُلُّهُ وَ إِنْ نَقَصَ لَمْ يَلْحَقْكَ تُلْمُهُ وَ مَا أَنْتَ وَ الصِّدِّيقُ فَالصِّدِّيقُ مَنْ صَدَقَ بِحَقِّنَا وَ أَبْطَلَ بِاطِلِ عَدُوِّنَا وَ مَا أَنْتَ وَ الْفَارُوقُ فَالْفَارُوقُ مَنْ فَرَّقَ بَيْنَنَا وَ بَيْنَ أَعْدَائِنَا

And by my^{asws} life! You have mentioned a matter that completes your isolation, all of it, and if deficient, its deficiency would not come across you; and what are you and 'Al-Siddique'? The 'Siddique' (truthful) is one who ratifies our^{asws} rights and falsifies the falsehood of our^{asws} enemies. And what are you and 'Al-Farouq'. 'Al-Farouq' is the one who differentiates between us^{asws} and our^{asws} enemies.

وَ ذَكَرْتُ أَنَّ عُثْمَانَ كَانَ فِي الْفَضْلِ تَالِيَا فَإِنْ يَكُنْ عُثْمَانُ مُحْسِناً فَسَيَحْزِيهِ اللَّهُ بِإِحْسَانِهِ وَ إِنْ يَكُنْ مُسِيئاً فَسَيَلْقَى رَبّاً عَفُوراً لَا يَتَعَاطَمُهُ ذَنْبٌ أَنْ يَغْفِرَهُ وَ لَعَمْرِي إِنِّي لَأَرْجُو إِذَا أَعْطَى اللَّهُ النَّاسَ عَلَى قَدَرِ فَضَائِلِهِمْ فِي الْإِسْلَامِ وَ نَصِيحَتِهِمْ لِلَّهِ وَ لِرَسُولِهِ أَنْ يَكُونَ نَصِيحَتُنَا فِي ذَلِكَ الْأَوْفَرِ

And you mentioned that Usman had followed in the merits. So, if Usman happened to be of good deeds, then Allah^{azwj} Recompense him, and if he was evil doer, then he will meet his Lord^{azwj} as a Forgiver. There is no sin too big for Him^{azwj} not to Forgive. And by my^{asws} life! I^{asws} wish, when Allah^{azwj} Gives the people in accordance to their merits in Al-Islam and (in accordance) to their advice for Allah^{azwj} and for His^{azwj} Rasool^{saww}, that our^{asws} share in that would happen to be plentiful.

إِنَّ مُحَمَّدًا ص لَمَّا دَعَا إِلَى الْإِيمَانِ بِاللَّهِ وَ التَّوْحِيدِ لَهُ كُنَّا أَهْلَ الْبَيْتِ أَوَّلَ مَنْ آمَنَ بِهِ وَ صَدَّقَهُ فِيمَا جَاءَ بِهِ فَلَبِثْنَا أَحْوَالًا كَامِلَةً مُجَرَّمَةً تَامَةً وَ مَا يَعْبُدُ اللَّهَ فِي رَنَعِ سَاكِنِي مِنَ الْعَرَبِ غَيْرُنَا

When Muhammad^{saww} called to the Eman with Allah^{azwj}, and the Tawheed for Him^{azwj}, we^{asws}, People^{asws} of the Household, were the first ones to believe him^{saww} and ratify him^{saww} regarding what he^{saww} had come with. We^{asws} waited complete years, being completely criminalised, and Allah^{azwj} was not being worshipped by anyone in any quarter of an Arab dwelling, apart from us^{asws}.

فَأَرَادَ قَوْمُنَا قَتْلَ نَبِيِّنَا وَ اخْتِيَاخَ أَصْلَانَا وَ هُمُو بَنَا الْهُمُومِ وَ فَعَلُوا بِنَا الْأَفَاعِيلَ وَ مَنَعُونَا الْمِيرَةَ وَ أَمْسَكُوا عَنَّا الْعَذْبَ وَ أَخْلَسُونَا الْخَوْفَ وَ جَعَلُوا عَلَيْنَا الْإِرْصَادَ وَ الْعُيُونَ وَ اضْطَرُّونَا إِلَى جَبَلٍ وَعِرٍ وَ أَوْقَدُوا لَنَا نَارَ الْحَرْبِ وَ كَتَبُوا عَلَيْنَا بَيْنَهُمْ كِتَابًا لَا يُؤَاكِلُونَنَا وَ لَا يُشَارِبُونَنَا وَ لَا يُنَاكِحُونَنَا وَ لَا يُبَايِعُونَنَا وَ لَا نَأْمَنُ فِيهِمْ حَتَّى نَدْفَعَ إِلَيْهِمْ مُحَمَّدًا ص فَيَقْتُلُوهُ وَ يُمَتِّلُوا بِهِ

Our people wanted to kill our Prophet^{saww} and invade our origin, and they plotted with us the plots and they did with us the deeds, and prevented us the supplies, and they withheld the fresh water from us, and instilled us with fear, and made the ambushes upon us, and the spies, and they forced us to be in a rugged mountain, and ignited to us the fire of war, and they wrote out an agreement between them against us, that they will neither taking responsibility for us, nor consult us, nor marry into us, nor sell to us, and we will not be safe among them until we hand over Muhammad^{saww} to them so they can kill him^{saww} and set an example with him^{saww}.

فَلَمْ نَكُنْ نَأْمَنُ فِيهِمْ إِلَّا مِنْ مُوسِمٍ إِلَى مُوسِمٍ فَعَزَمَ اللَّهُ لَنَا عَلَى مُنْعِهِ وَ الدَّبِّ عَنْ حَوَازِيهِ وَ الرِّمَاءِ مِنْ وَرَاءِ جَبَرَّتِهِ وَ الْقِيَامِ بِأَسْيَافِنَا دُونَهُ فِي سَاعَاتِ الْخَوْفِ بِاللَّيْلِ وَ النَّهَارِ

So, we did not happen to be safe among them except from a season (of Hajj) to a season (of Hajj). Allah^{azwj} Gave the determination to us upon preventing it, and the defence of its leader (Rasool^{saww}), and the shooting from behind the palm trees, and the standing with our swords besides him^{saww} during the times of fear, at night and day.

فَمَوْمِنُنَا يَرْجُو بِذَلِكَ الثَّوَابَ وَ كَافِرُنَا يُحَامِي بِهِ عَنِ الْأَصْلِ وَ أَمَّا مَنْ أَسْلَمَ مِنْ قُرَيْشٍ بَعْدَ فَإِنَّهُمْ مِمَّا نَحْنُ فِيهِ أَخْلِيَاءُ فَمِنْهُمْ الْخَلِيفُ الْمُنْتَوَعُ وَ مِنْهُمْ ذُو الْعَشِيرَةِ الَّتِي تُدَافِعُ عَنْهُ فَلَا يَنْبَغِيهِ أَحَدٌ مِثْلَ مَا بَعَانَا بِهِ قَوْمُنَا مِنَ التَّلَفِ فَهُمْ مِنَ الْقَتْلِ بِمَكَانٍ بَحْوَةٍ وَ أَمْنٍ

Our Momineen were wishing for the rewards with that, and the Kafirs from us were protecting out of kinship. And as for the ones from Quraysh who became Muslims afterwards, they were from what we were devoid of. From them was defended by the friend, and from them was one of a clan which he was defended by. No one was sought with the damage like what we were sought with by our people, and they were in a place of safety and safe from the killing.

فَكَانَ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ أَمَرَ اللَّهُ تَعَالَى رَسُولَهُ بِالْهِجْرَةِ وَ أَدِنَ لَهُ بَعْدَ ذَلِكَ فِي قِتَالِ الْمُشْرِكِينَ فَكَانَ إِذَا احْتَمَرَ النَّبَأُ وَ دُعِيَتْ نَزَالِ أَقَامَ أَهْلَ بَيْتِهِ فَاسْتَقْدَمُوا قَوْقَى أَصْحَابَهُ بِحِمِّ حَدِّ الْأَسِنَّةِ وَ السُّيُوفِ

That was what Allah^{azwj} Desired to happen. Then Allah^{azwj} the Exalted Commanded His^{azwj} Rasool^{saww} with the emigration, and after that He^{azwj} Permitted for him^{asws} in fighting against

the Polytheists. It so happened that whenever the evil was red hot and the battle was called for, he^{saww} would make his^{saww} family members to stand and send them forwards and save his^{saww} companions by them from the edge of the blades and the swords.

فَقُتِلَ عُيَيْدُهُ يَوْمَ بَدْرٍ وَ حَزَنُهُ يَوْمَ أُحُدٍ وَ جَعَفَرٌ وَ زَيْدٌ يَوْمَ مُؤْتَةَ وَ أَرَادَ مَنْ لَوْ شِئْتُ ذَكَرْتُ اسْمَهُ مِثْلَ الَّذِي أَرَادُوا مِنَ الشَّهَادَةِ مَعَ النَّبِيِّ صَ غَيْرَ مَرَّةٍ إِلَّا أَنَّ أَجَاهُمْ عُحِلَتْ وَ مَبِيتُهُ أُخِّرَتْ

Ubeyda was killed on the day of Badr, and Hamza^{as} on the day of Ohad, and Ja'far^{as} on the day of Mubah, and the one who wanted the martyrdom, if you wish I^{asws} can mention his name like the ones who wanted the martyrdom with the Prophet^{saww} at other times, except their terms had been hastened and his death has been delayed.

وَ اللَّهُ وَلِيُّ الْإِحْسَانِ إِلَيْهِمْ وَ الْمِنَّةُ عَلَيْهِمْ بِمَا قَدْ أَسْلَفُوا مِنَ الصَّالِحَاتِ فَمَا سَمِعْتُ بِأَحَدٍ وَ لَا رَأَيْتُهُ هُوَ أَنْصَحَ لِلَّهِ فِي طَاعَةِ رَسُولِهِ وَ لَا أَطْوَعَ لِنَبِيِّهِ فِي طَاعَةِ رَبِّهِ وَ لَا أَصْبِرُ عَلَى اللَّأْوَاءِ وَ الضَّرَاءِ وَ حِينَ النَّاسِ وَ مَوَاطِنِ الْمَكْرُوهِ مَعَ النَّبِيِّ صَ مِنْ هَؤُلَاءِ النَّفَرِ الَّذِينَ سَمِيتُ لَكَ وَ فِي الْمُهَاجِرِينَ خَيْرٌ كَثِيرٌ تَعْرِفُهُ جَزَاهُمْ اللَّهُ خَيْرًا بِأَحْسَنِ أَعْمَالِهِمْ

By Allah^{azwj}! For me^{asws} is the favour to them and the conferment upon them with what righteous deeds they had done in the past. But, neither has anyone heard of it nor seen it, he is advising for Allah^{azwj} in the obedience of His^{azwj} Rasool^{saww}, nor had he been obedience to His^{azwj} Prophet in obedience to his Lord^{azwj}, nor been patient upon the flags, and the harm, and where there was misery and the disliked places with the Prophet^{saww}, (other) than those persons which I^{asws} mentioned to you, and among the Emigrants there are a lot of good ones you know of, may Allah^{azwj} Recompense them goodly for their good deeds.

وَ ذَكَرْتُ حَسَدِي الْخُلَفَاءِ وَ إِبْطَائِي عَنْهُمْ وَ بَغْيِي عَلَيْهِمْ فَأَمَّا الْبَغْيُ عَلَيْهِمْ فَمَعَاذَ اللَّهِ أَنْ يَكُونُوا وَ أَمَّا الْإِبْطَاءُ عَنْهُمْ وَ الْكَرَاهِيَةُ لِأَمْرِهِمْ فَلَسْتُ أَعْتَدِرُ إِلَى النَّاسِ مِنْ ذَلِكَ

And you mentioned my^{asws} envying the caliphs and my^{asws} staying back from them, and my^{asws} rebelling against them. As for the rebelling against them, Allah^{azwj} Forbid that it should happen; and as for the staying back from them and the disliking of their orders, I^{asws} am not going to present excuses to the people for that.

إِنَّ اللَّهَ تَعَالَى ذِكْرُهُ لَمَّا قَبَضَ نَبِيَّهُ صَ قَالَتْ قُرَيْشٌ مَنَا أَمِيرٌ وَ قَالَتْ الْأَنْصَارُ مَنَا أَمِيرٌ فَقَالَتْ قُرَيْشٌ مَنَا مُحَمَّدٌ فَخُذُوا أَحَقُّ بِالْأَمْرِ فَعَرَفْتُ ذَلِكَ الْأَنْصَارُ فَسَلَّمْتُ لَهُمُ الْوِلَايَةَ وَ السُّلْطَانُ

When Allah^{azwj} the Exalted Caused His^{azwj} Prophet^{saww} to pass away, Quraysh said, 'The ruler would be from us', and the Helpers said, 'The ruler would be from us'. Quraysh said, 'Muhammad^{saww} is from us, so we^{asws} are more rightful with the command'. The Helpers recognised that and submitted the governance to them and the authority.

فَإِذَا اسْتَحَقُّوهُمَا بِمُحَمَّدٍ دُونَ الْأَنْصَارِ فَإِنَّ أَوَّلَى النَّاسِ بِمُحَمَّدٍ أَحَقُّ بِهِ مِنْهُمْ وَ إِلَّا فَإِنَّ الْأَنْصَارَ أَغْظَمَ الْعَرَبِ فِيهَا نَصِيبًا فَلَا أَذْرِي أَصْحَابِي سَلِمُوا مِنْ أَنْ يَكُونُوا حَقِّي أَخَذُوا أَوْ الْأَنْصَارُ ظَلَمُوا بَلْ عَرَفْتُ أَنَّ حَقِّي هُوَ الْمَأْخُودُ وَ قَدْ تَرَكْتُهُ لَهُمْ تَجَاوَزَ اللَّهُ عَنْهُمْ

So, when they are rightful of it due to Muhammad^{saww}, besides the Helpers, then I^{asws} am foremost of the people with Muhammad^{saww}, more rightful with it than them, or else the

Helpers are of the greatest share in it. I^{asws} don't know whether it was my^{asws} companions who happened to have taken my^{asws} rights, or the Helpers had been unjust, but I^{asws} do know that my^{asws} right, it has been taken, and I^{asws} had left it for them, May Allah^{azwj} Overlook from them (the Muslims involved).

وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ عُثْمَانَ وَ قَطِيعِي رَحْمَهُ وَ تَأْلِيِي عَلَيْهِ فَإِنَّ عُثْمَانَ عَمِلَ مَا قَدْ بَلَغَكَ فَصَنَعَ النَّاسُ بِهِ مَا رَأَيْتَ وَ إِنَّكَ لَتَعْلَمُ أَنِّي قَدْ كُنْتُ فِي غُزْلَةٍ عَنْهُ إِلَّا أَنْ تَتَحَيَّ فَتَحَيَّ مَا بَدَا لَكَ

And as for what you mention of the matter of Usman and my^{asws} cutting off his relationship, my^{asws} rallying against him, surely Usman did what has reached you. So, the people did with him what you saw, and you know that I^{asws} had isolated myself^{asws} from it, except if you consider me^{asws} insane, so if you want to accuse me^{asws} falsely, then accuse me^{asws} of whatever comes to you.

وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ قَتْلَةِ عُثْمَانَ فَإِنِّي نَظَرْتُ فِي هَذَا الْأَمْرِ وَ صَرَبْتُ أَنْفَهُ وَ عَيْنَهُ فَلَمْ أَرْ دَفْعَهُمُ إِلَيْكَ وَ لَا إِلَى غَيْرِكَ وَ لَعَمْرِي لَئِنْ لَمْ تُنْزِعْ عَنْ غَيِّكَ وَ شِقَاقِكَ لَتَعْرِفَنَّهُمْ عَنْ قَلِيلٍ يَطْلُبُونَكَ لَا يُكَلِّفُونَكَ أَنْ تَطْلُبَهُمْ فِي بَرٍّ وَ لَا بَحْرٍ وَ لَا سَهْلٍ وَ لَا جَبَلٍ

And as for what you mentioned from the matter of killers of Usman, so I^{asws} looked into this matter and struck its nose and its eyes (looked at all options), but I^{asws} could not see handing them over to you, nor to someone else. And by my^{asws} life! If you do not remove yourself from the error and your wretchedness, you would recognise them after a little while, they will be seeking you not protecting you, if you were to seek them in the land, nor sea, nor coast, nor mountain.

وَ قَدْ كَانَ أَبُوكَ قَدْ أَتَانِي حِينَ وَلَّى النَّاسُ أَبَا بَكْرٍ فَقَالَ أَنْتَ أَحَقُّ بِمَقَامِ مُحَمَّدٍ وَ أَوْلَى النَّاسِ بِهَذَا الْأَمْرِ وَ أَنَا زَعِيمٌ لَكَ بِدَلِّكَ عَلَى مَنْ خَالَفَ عَلَيْكَ ابْسُطْ يَدَكَ أَبَايَعَكَ فَلَمْ أَفْعَلْ

And your father had come to me, when the people had placed Abu Bakr in charge, and he said, 'You^{asws} are more rightful with the position of Muhammad and are foremost of the people with this command, and I shall be a leader for you with that against the ones who are in opposition to you. Spread out your^{asws} hand, I shall pledge allegiance to you^{asws}'. But, I^{asws} did not do so.

وَ أَنْتَ تَعْلَمُ أَنَّ أَبَاكَ قَدْ كَانَ قَالَ ذَلِكَ وَ أَرَادَهُ حَتَّى كُنْتُ أَنَا الَّذِي أَبَيْتُ عَلَيْهِ لِقُرْبِ عَهْدِ النَّاسِ بِالْكَفْرِ وَ مَخَافَةِ الْفُرْقَةِ بَيْنَ أَهْلِ الْإِسْلَامِ فَأَبُوكَ كَانَ أَغْرَفَ بِحَقِّي مِنْكَ فَإِنْ تَعْرِفُ مِنْ حَقِّي مَا كَانَ أَبُوكَ يَعْرِفُ تُصِيبُ رُشْدَكَ وَ إِنْ لَمْ تَفْعَلْ فَسَيُعْنِي اللَّهُ عَنْكَ وَ السَّلَامُ.

And you know that your father had said that, and wanted it, until I^{asws} was the one who refused to him, due to the people being so close to the era of Kufr, and fearing the sectarianism between the people of Al-Islam. Your father was more recognising of my^{asws} right than you are. If you were to recognise my^{asws} right, your father did not know of your attaining rightful guidance. And if you do not do so, then Allah^{azwj} would Make me^{asws} to be needless of you. And the greetings".⁷⁹

⁷⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 408

409 - **نَحْجُ، نَحْجُ** **البلاغه** وَ مِنْ كِتَابٍ لَهُ عَ إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا وَ ابْتَلَى فِيهَا أَهْلَهَا لِيَعْلَمَ أَتِيَهُمْ أَحْسَنُ عَمَلًا وَ لَسْنَا لِلدُّنْيَا خُلُقْنَا وَ لَا بِالسَّعْيِ فِيهَا أَمْرُنَا وَ إِنَّمَا وَضِعْنَا فِيهَا لِنَبْتَلِيَ بِهَا وَ قَدْ ابْتَلَيْنَا بِكَ وَ ابْتَلَاكَ بِي فَجَعَلَ أَحَدَنَا حُجَّةً عَلَى الْآخَرِ

(The book) 'Nahj Al-Balagh' – And from a letter of his^{asws} to Muawiya:

'As for after, surely Allah^{azwj} the Glorious Made the world for what is to come after it, and Tried its people in it for Him^{azwj} to Know which of them is of good deeds. And we aren't Created for the world nor have we been Commanded to strive regarding it, and rather we have been Placed in it to be Tried in it, and He^{azwj} has Tried me^{asws} with you and Tried you with me^{asws}, Making one of us as an argument upon the other.

فَعَدَوْتُ عَلَى طَلَبِ الدُّنْيَا بِتَأْوِيلِ الْقُرْآنِ فَطَلَبْتَنِي بِمَا لَمْ يَجْنِ يَدِي وَ لَا لِسَانِي وَ عَصَبْتُهُ أَنْتَ وَ أَهْلُ الشَّامِ بِي وَ أَلَبَّ عَالِمُكُمْ جَاهِلُكُمْ وَ قَائِمُكُمْ قَاعِدُكُمْ

You are inimical upon seeking the world by (wrong) interpretation of the Quran and are seeking me^{asws} for what neither my^{asws} hands have done nor my^{asws} tongue, and you and the people of Syrian have accused me^{asws}, and your scholars have rallied your ignorant ones, and your standing ones (rallied) your sitting ones.

فَاتَّقِ اللَّهَ فِي نَفْسِكَ وَ نَارِ السَّيْطَانِ قِيَادَكَ وَ اصْرِفْ إِلَى الْآخِرَةِ وَجْهَكَ فَهِيَ طَرِيقُنَا وَ طَرِيقُكَ وَ اخْذَرْ أَنْ يُصِيبَكَ اللَّهُ مِنْهُ بِعَاجِلٍ قَارِعَةٍ تَمَسُّ الْأَصْلَ وَ تَقْطَعُ الدَّائِرَ

Fear Allah^{azwj} regarding yourself and snatch yourself away from Satan^{la} guiding you, and divert your face towards the Hereafter, for it is our way and your way, be cautioned from Allah^{azwj} Causing you to be involved in an entanglement, destroying the roots and cutting off the branches.

فَإِنِّي أُولِي بِاللَّهِ إِلَهِي عَيْرَ فَاجِرَةٍ لَعْنِ جَمْعَتِي وَ إِيَّاكَ خَوَامِعُ الْأَقْدَارِ لَا أَزَالُ بِبَاخَتِكَ حَتَّى يَخُفَّكَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ.

I^{asws} hereby swear by Allah^{azwj}, a vow not to be broken, if He^{azwj} were to Gather between me^{asws} and you in a gathering of destiny, I^{asws} will not cease holding you **until Allah Judges between us, and He is the best of the Judges [7:87]**.⁸⁰

410 - **نَحْجُ، نَحْجُ** **البلاغه** وَ مِنْ كِتَابٍ لَهُ عَ إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَقَدْ آتَى لَكَ أَنْ تَنْتَفِعَ بِاللَّمَحِ الْبَاصِرِ مِنْ عِيَانِ الْأُمُورِ فَقَدْ سَلَكْتَ مَدَارِجَ أَسْلَافِكَ بِادِّعَائِكَ الْأَبَاطِيلَ وَ افْتِخَامِكَ غُرُورَ الْمَيِّنِ وَ الْأَكَاذِبِ وَ بَايِخَالِكَ مَا قَدْ عَلَا عَنْكَ وَ ابْتِزَارِكَ لِمَا اخْتَنَى دُونَكَ فِرَاراً مِنَ الْحَقِّ وَ جُحُوداً لِمَا هُوَ الزَّمْ لَكَ مِنْ لَحْمِكَ وَ دَمِكَ بِمَا قَدْ وَعَاهُ سَمْعُكَ وَ مَلِئَ بِهِ صَدْرُكَ

(The book) 'Nahj Al-Balagh' – And from a letter of his^{asws} to Muawiya:

'As for after, the time has come not that you benefit with the observant glances at meaningful matters. You have travelled the steps of your ancestors by your claiming the falsities, and intrusion into the deceitful notions and the lies, and your plagiarising what had been above you, and your extortion of what is kept for others besides you, fleeing from the

⁸⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 409

truth and rejecting what necessitates to you, from your flesh and blood, from what your hears have retains and your chest is filled with.

فَمَا ذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ وَ بَعْدَ الْبَيَانِ إِلَّا اللَّبْسُ فَاحْذَرِ الشُّبُهَةَ وَ اشْتِمَالَهَا عَلَى لُبْسِهَا فَإِنَّ الْفِتْنَةَ طَالَتْ مَا أَغْدَقَتْ جَلَابِيبَهَا وَ أَغَشَّتِ الْأَبْصَارَ ظَلَمَتُهَا

And what is there after the Truth except for the straying? So how come you are turning away? [10:32], and after the explanation, except for the confusion. Be cautious of the suspicions and its inclusion upon its confusion, for the Fitna has spread its covering for long, and its darkness has overwhelmed the sights.

وَ قَدْ أَتَانِي كِتَابٌ مِنْكَ ذُو أَقَانِينَ مِنَ الْقَوْلِ ضَعُفَتْ قُوَاهَا عَنِ السَّلَامِ وَ أَسَاطِيرُ لَمْ يَخُكِّهَا مِنْكَ عِلْمٌ وَ لَا جِلْمٌ أَصْبَحَتْ مِنْهَا كَالْحَائِضِ فِي الدَّهَاسِ وَ الْحَائِطِ فِي الدَّيَاسِ

And a letter came to me^{asws} from you, being with unmannerly words weakening the strength of peace, and lines which did not tell of any knowledge being from you nor any forbearance. You have become, like the one immersed in the marshes and the groper in the darkness.

وَ تَرَقَّيْتُ إِلَى مَرْقَبَةٍ بَعِيدَةٍ الْمَرَامِ نَارِجَةِ الْأَعْلَامِ يَنْقُصُ دُونَهَا الْأَنْوُثُ وَ يُحَادِثُ بِهَا الْعَيُوقُ وَ حَاشَ لِلَّهِ أَنْ تَلِيَّ لِلْمُسْلِمِينَ بَعْدِي صَدْرًا أَوْ وَرْدًا أَوْ أُجْرِي لَكَ عَلَى أَحَدٍ مِنْهُمْ عَقْدًا أَوْ عَهْدًا

You have risen to a far place difficult to approach devoid of markings. The necks fall short below it and its parallel is like 'Al-Uyooq' (the star Capella). And may Allah^{azwj} Forbid that you rule the Muslims after me^{asws}, issuing (orders) of being referred to, or any agreement flows for you to be upon any one of them.

فَمِنْ الْآنَ فَتَدَارِكْ نَفْسَكَ وَ انْظُرْ لَهَا فَإِنَّكَ إِنْ فَرَطْتَ حَتَّى يَنْهَدَ إِلَيْكَ عِبَادُ اللَّهِ أَنْزِلَتْ عَلَيْكَ الْأُمُورُ وَ مُنِعَتْ أَمْرًا هُوَ مِنْكَ الْيَوْمَ مَقْبُولٌ وَ السَّلَامُ.

So, from now on be aware of yourself and look out for it, for if you were to be neglectful until the servants of Allah^{azwj} rise up to you, the affairs would be restricted upon you, and a matter which is acceptable from you today would be refused. And the greetings".⁸¹

411 - **نهج، نهج البلاغة** وَ مِنْ كِتَابِهِ عَ أَمَّا بَعْدُ فَإِنِّي عَلَى التَّزَدُّدِ فِي جَوَابِكَ وَ الْإِسْتِمَاعِ إِلَى كِتَابِكَ لِمَوْهَنْ رَأْيِي وَ مَخْطِئِي فِرَاسَتِي وَ إِنَّكَ إِذْ تَحَاوِلُنِي الْأُمُورَ وَ تُرَاجِعُنِي السُّطُورَ كَالْمُسْتَقِيلِ النَّائِمِ تُكَذِّبُهُ أَخْلَامُهُ أَوْ الْمُتَحَيِّرِ الْقَائِمِ يَهْطُلُهُ مَقَامُهُ لَا يَدْرِي أَلَهُ مَا يَأْتِي أَمْ عَلَيْهِ وَ لَسْتُ بِهِ غَيْرَ أَنَّهُ بِكَ شَبِيهٌ

(The book) 'Nahj Al-Balagah' – And from a letter of his^{asws}: 'As for after, I^{asws} upon a hesitation in answering you and listening to your letter my^{asws} views as weak and my^{asws} discernment as being mistaken, and you, when you try to make my affairs such that I^{asws} have to write responses to you, are like the one in heavy sleep, his dreams belie him, or the one confused, one standing in his position not knowing whether what is coming is for him or against him. And you aren't with it, apart from that it resembles with you.

⁸¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 410

وَأُقْسِمُ بِاللَّهِ إِنَّهُ لَوْ لَا بَعْضُ الْإِسْتِغْنَاءِ لَوَصَلَتْ إِلَيْكَ مِنِّي نَوَازِعُ تَفْرُغُ الْعَظْمُ وَ تَهْلِسُ اللَّحْمُ وَ اعْلَمْ أَنَّ الشَّيْطَانَ قَدْ تَبَطَّلَكَ عَنْ أَنْ تُرَاجِعَ أَحْسَنَ أُمُورِكَ وَ تَأْذَنَ لِمَقَالِ نَصِيحَتِكَ وَ السَّلَامُ.

And I^{asws} swear by Allah^{azwj}! Had it not been for part of the retention, there would have arrived to you such a catastrophe, it would have broken the bones and melted the flesh; and know that the Satan^{la} has affirmed you away from returning to goodly matters and listening to the words of your advisor. And the greetings".⁸²

412 - وَ رَوَى ابْنُ أَبِي الْحَدِيدِ مِنْ كِتَابِ أَبِي الْعَبَّاسِ يَعْقُوبَ بْنِ أَبِي أَحْمَدَ الصَّيْمَرِيِّ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ أَمَّا بَعْدُ فَإِنَّكَ الْمَطْبُوعُ عَلَى قَلْبِكَ الْمُعْطَى عَلَى بَصَرِكَ الشَّرِّ مِنْ شِيَمَتِكَ وَ الْعُتُوُّ مِنْ خَلِيقَتِكَ فَشَمِّرْ لِلْحَرْبِ وَ اصْبِرْ لِلضَّرْبِ فَوَ اللَّهُ لَيَرْجِعَنَّ الْأَمْرُ إِلَى مَا عَلِمْتَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

And it is reported by Ibn Abi Al Hadeeth, from a book of Abu Al Abbas Yaqoub Bin Abu Ahmad Al Saymiri,

'Muawiya wrote to Amir Al-Momineen^{asws}, 'As for after, you^{asws} are with the lock upon your^{asws} heart, the covering upon your^{asws} eyes, the evil from your^{asws} habits, and the violence in your^{asws} nature. Roll up your^{asws} sleeves for the war and combat with the strikes. By Allah^{azwj}! The matter would return to what you^{asws} known, and the end result is for the pious.

هَيْهَاتَ هَيْهَاتَ أَخْطَاكَ مَا تَمَنَّى وَ هَوَى قَلْبُكَ فِيمَا هَوَى فَارْتَعِ عَلَى ظِلْعِكَ وَ قِسْ شِرْكَكَ بِغَيْرِكَ تَعْلَمُ أَيْنَ خَالِكَ مِنْ خَالٍ مَنْ يَزِنُ الْجِبَالَ حِلْمُهُ وَ يَفْصِلُ بَيْنَ أَهْلِ الشَّكِّ عِلْمُهُ وَ السَّلَامُ

Far be it! Far be it! You^{asws} are mistaken in what you^{asws} are wishing for, and your^{asws} heart is deviated in what it is deviated, so squat upon your^{asws} ribs and compare your^{asws} palm with your^{asws} seriousness, you^{asws} will come to know where is your^{asws} state from the state of the one whose forbearance is the weight of a mountain, and his knowledge decides between the people of doubt. And the greetings'.

فَكَتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَّا بَعْدُ يَا ابْنَ الصَّخْرِ يَا ابْنَ اللَّعِينِ يَزِنُ الْجِبَالَ فِيمَا زَعَمْتَ حِلْمُكَ وَ يَفْصِلُ بَيْنَ أَهْلِ الْجَهْلِ عِلْمُكَ وَ أَنْتَ الْجَاهِلُ الْقَلِيلُ الْفَقْهُ الْمُتَقَاوُثُ الْعَقْلُ الشَّارِدُ عَنِ الدِّينِ

Amir Al-Momineen^{asws} wrote to him: 'As for after, O son of Al-Sakhar! O son of the accursed! You are claiming that your forbearance is the weight of a mountain, and your knowledge decides between the people of ignorance while you are (yourself) an ignoramus, little of understanding, separated of the intellect that strays from the religion.

وَ قُلْتَ فَشَمِّرْ لِلْحَرْبِ وَ اصْبِرْ لِلضَّرْبِ فَإِنْ كُنْتَ صَادِقًا فِيمَا تَزْعُمُ وَ يُعِينُكَ عَلَيْهِ ابْنُ التَّائِبَةِ فَدَعْ النَّاسَ حَانِيًا وَ أَعْفِ الْفَرِيقَيْنِ مِنَ الْقِتَالِ وَ ابْتَزْ إِلَيَّ لَتَعْلَمَ أَيُّنَا الْمَرِيضُ عَلَى قَلْبِهِ الْمُعْطَى عَلَى بَصَرِهِ

And you said, 'Roll up your^{asws} sleeves for the war and combat with the strikes'. If you were truthful in what you are saying, regarding what you are claiming, and Ibn Al-Nabigha (Amro Bin Al-Aas) is assisting you upon it, so leave the people to one side and excuse the two parties from the fighting, and come out to duel to me^{asws} and you will know which one of us has rust upon his heart and the covering upon his sight.

⁸² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 411

فَأَنَا أَبُو الْحَسَنِ حَقًّا قَاتِلُ أَخِيكَ وَ خَالِكَ وَ حَدَّكَ شَدْحًا يَوْمَ بَدْرٍ وَ ذَلِكَ السَّيْفُ بِيَدِي وَ بِذَلِكَ الْقُلْبُ أَلْقَى عَدُوِّي.

I^{asws} am father^{asws} of Al-Hassan^{asws}, killer of your brother, and your maternal uncle, and your grandfather into pieces on the day of Badr, and that sword is (still) in my^{asws} hand, and with that heart I^{asws} shall meet my^{asws} enemies”.⁸³

413 - أَمَّا بَعْدُ فَمَا أَعْجَبَ مَا يَأْتِي مِنْكَ وَ مَا أَعْلَمَنِي بِمَنْزِلَتِكَ الَّتِي أَنْتَ إِلَيْهَا صَائِرٌ وَ نَحْوَهَا سَائِرٌ وَ لَيْسَ إِنْطَائِي عَنْكَ إِلَّا لَوْفَتِ أَنَا بِهِ مُصَدِّقٌ وَ أَنْتَ بِهِ مُكَذِّبٌ فَكَأَنِّي أَرَاكَ وَ أَنْتَ تَصْجُحُ مِنَ الْحَرْبِ وَ إِخْوَانُكَ يَدْعُونَنِي خَوْفًا مِنَ السَّيْفِ إِلَى كِتَابٍ هُمْ بِهِ كَافِرُونَ وَ لَهُ حَاجِدُونَ

As for after, so how strange is what is coming to me^{asws} from you, and what would let me^{asws} know of your status which you are coming to or going towards it? My^{asws} delay from you is only to a time. I^{asws} ratified with it and you are a belier of it. It is as if I^{asws} am seeing you and you are making noise from the war, and your brethren are calling me^{asws} to the Book out of fear from the sword. They are disbelievers in it and rejectors of it’.

ثُمَّ قَالَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى مُعَاوِيَةَ.

Then he (the narrator) said, ‘And from a letter of his^{asws} to Muawiya”.⁸⁴

414 - قَالَ: وَ كَتَبَ أَيْضًا عَ أَمَّا بَعْدُ فَطَالَ مَا دَعَوْتُ أَنْتَ وَ أَوْلِيَاؤُكَ أَوْلِيَاءَ الشَّيْطَانِ الْحَقِّ أَسَاطِيرَ وَ تَبَدُّمُوهُ وَرَاءَ ظُهُورِكُمْ وَ حَاوَلْتُمْ إِطْفَاءَهُ بِأَفْوَاهِكُمْ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنِيمَ نُورُهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

He said, ‘And he^{asws} wrote as well: ‘As for after, for long you and your friends, friends of Satan^{la} have claimed the truth in writings, and have thrown it behind your backs, and you have tried to extinguish it with your mouths, **and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].**

وَ لَعَمْرِي لَيُنْفِذَنَّ الْعِلْمُ فِيكَ وَ لَيَسْمَعَ النُّورُ بِصَغْرِكَ وَ قَمَاتِكَ وَ لَتَخْسَأَنَّ طَرِيدًا مَذْخُورًا أَوْ قَتِيلًا مَثْبُورًا وَ لَتَحْزَنَنَّ بِعَمَلِكَ حَيْثُ لَا نَاصِرَ لَكَ وَ لَا مَصْرَحَ [مُصْرَحٌ] عِنْدَكَ

And by my^{asws} life! The knowledge regarding you will be implemented, and the Noor will be completed with your belittlement and your crushing, and you will be disgraced by the immediate expulsion or killed in ruination, and you will be recompense for your deeds where there will be no helper for you, nor will there be any authority with you.

وَ قَدْ أَشْهَبَتْ فِي دَجْرِ عُثْمَانَ وَ لَعَمْرِي مَا قَتَلَهُ غَيْرُكَ وَ لَا خَذَلَهُ سِوَاكَ وَ لَقَدْ تَرَبَّصْتَ بِهِ الدَّوَائِرَ وَ تَمَتَّيْتَ لَهُ الْأَمَانِيَّ طَمَعًا فِيمَا ظَهَرَ مِنْكَ وَ دَلَّ عَلَيْهِ فِعْلُكَ وَ إِنِّي لَأَرْجُو أَنْ أَلْحَقَكَ بِهِ عَلَى أَعْظَمَ مِنْ ذُنْبِهِ وَ أَكْبَرَ مِنْ خَطِيئَتِهِ

And you have amplified in mentioning Usman. By my^{asws} life! No one killed him apart from you, nor abandoned him besides you, and you had ambushed him with the administration, and refused the safety for him, coveting regarding what has appeared from you, and your deeds are pointing upon. And I^{asws} hope to meet you with it upon a larger than his sin, and greater than his mistake.

⁸³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 412

⁸⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 413

فَأَنَا ابْنُ عَبْدِ الْمُطَّلِبِ صَاحِبِ السَّيْفِ وَإِنْ قَائِمُهُ لَفِي يَدِي وَقَدْ عَلِمْتَ مَنْ قَتَلْتُ بِهِ مِنْ صَنَادِيدِ بَنِي عَبْدِ شَمْسٍ وَفِرَاعِنَةِ بَنِي سَهْمٍ وَجُمَحٍ وَخُزُومٍ
وَأَيْتَعْتُ أَبْنَاءَهُمْ وَأَيْمْتُ نِسَاءَهُمْ

Surely, I^{asws} a son^{asws} of Abdul Muttalib^{asws}, owner of the sword, and if I^{asws} were to stand with it in my^{asws} hand, you would know who from the chiefs of the Arabs from the clan of Abd Shams would be killed, and pharaoh of the clans of Sahm, and Jumha, and Makhzum, their sons would be orphaned and their women widowed.

وَأَذْكُرُكَ مَا لَسْتُ لَهُ نَاسِيًا يَوْمَ قَتَلْتُ أَخَاكَ حَنْظَلَةَ وَجَزَرْتُ بِرِجْلِهِ إِلَى الْقَلْبِ وَأَسْرْتُ أَخَاكَ عَمْرًا فَجَعَلْتُ عُنُقَهُ بَيْنَ سَاقَيْهِ رِبَاطًا وَطَلَبْتُكَ فَفَرَزْتَ
وَلَكَ حُصَاصٌ فَلَوْ لَا أَنِّي لَا أَتَّبِعُ فَأَرَأَى جَعَلْتُكَ ثَالِثَهُمَا

And I^{asws} remind you of that which haven't forgotten, of the day I^{asws} killed your brother Hanzala, and dragged him by his legs to the well, and I^{asws} captured your brother Amr and made his neck to be between his legs, tied up, and I^{asws} sought you but you had fled, and for you was the running. Had I^{asws} not been someone not pursuing a fleer, I^{asws} would have made you its third.

وَأَنَا أُولَى لَكَ بِاللَّهِ أَلَيْتَ بَرَّةً غَيْرَ فَاجِرَةٍ لَنْ جَعَنِي وَإِيَّاكَ جَوَامِعُ الْأَقْدَارِ لَا تُرَكِّنُكَ مَثَلًا يَتَمَثَّلُ بِهِ النَّاسُ أَبَدًا وَلَا أَجْجَعُ بِكَ فِي مَنَاجِكَ حَتَّى يَخُكُّمَ
اللَّهُ بَيْنِي وَبَيْنَكَ وَهُوَ خَيْرُ الْحَاكِمِينَ

And I^{asws} shall interpret a mechanism for you with Allah^{azwj}, righteous not immoral. If He^{azwj} were to Gather me^{asws} and you in a gathering of destiny, I^{asws} would leave you as an example the people would by giving an example with, forever, and I^{asws} will suffer along with you in your environment until Allah^{azwj} Judges between me^{asws} and you, and He^{azwj} is best of the judges.

وَلَنْ أُنْسَأَ اللَّهُ فِي أَجَلِي قَلِيلًا لِأَعَزَّتْكَ سَرَاةُ الْمُسْلِمِينَ وَلَأُنْهَدَنَّ إِلَيْكَ فِي حَقْلٍ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ثُمَّ لَا أَقْبِلُ لَكَ مَعْدِرَةً وَلَا شَفَاعَةً وَلَا
أُجِيبُكَ إِلَى طَلَبٍ وَسُؤَالٍ وَلَتَرْجِعَنَّ إِلَى تَحِيْرِكَ وَتَزْدُوكَ وَتَلْدُوكَ

And Allah^{azwj} were to Delay in my^{asws} term a little, the swarms of the Muslims would invade you, and I^{asws} will be guiding to you among legions of Emigrants and the Helpers, then I^{asws} will neither accept any excuse nor intercession, nor will I^{asws} answer to you to any request, and question, and you will return to your confusion, and your hesitation, and your bewilderment.

فَقَدْ شَاهَدْتَ وَابْصَرْتَ وَرَأَيْتَ سُحُبَ الْمَوْتِ كَيْفَ هَطَلَتْ عَلَيْكَ بِصَيِّبِهَا حَتَّى اعْتَصَمْتَ بِكِتَابٍ أَنْتَ وَأَبُوكَ أَوَّلُ مَنْ كَفَرَ بِهِ وَكَذَّبَ بِنُزُولِهِ وَ
لَقَدْ كُنْتُ تَفَرَّسْتُهَا وَادَّعَيْتُكَ أَنْتَ فَاعِلُهَا وَقَدْ مَضَى مِنْهَا مَا مَضَى وَانْقَضَى مِنْ كَيْدِكَ فِيهَا مَا انْقَضَى

You have witnessed, and sighted, and seen the clouds of death how they can rain upon you with its clouds until you hung on to a Book you and your father were the first ones to disbelieve in it, and belie its Revelation, and you had stared at it and proclaimed that you are its worker, and accomplished from it what was accomplished, and there elapsed from your plots in it what had elapsed.

وَأَنَا سَائِرٌ نَحْوُكَ عَلَى أَثَرِ هَذَا الْكِتَابِ فَاخْتَرِ لِنَفْسِكَ وَانْظُرْ لَهَا وَتَذَارِكْهَا فَإِنَّكَ إِنْ فَرُطْتَ وَاسْتَمَرَرْتَ عَلَى عَيْكَ وَغُلُوبِكَ حَتَّى يَنْهَدَ إِلَيْكَ عِبَادُ اللَّهِ أُزِجَتْ عَلَيْكَ الْأُمُورُ وَ مُنِعَتْ أَمْرًا هُوَ الْيَوْمَ مِنْكَ مَقْبُولٌ

And I^{asws} shall be travelling towards you upon the tracks of this letter, so choose for yourself and look out for it, and you will come across it, for you, if you miss, and persist upon your error and your exaggerations until the servants of Allah^{azwj} rise up to you, the affairs would be restricted upon you, and you will be refused a matter which would be accepted from you today.

يَا ابْنَ حَرْبٍ إِنَّ لِحَاجَكَ فِي مُنَازَعَةِ الْأَمْرِ أَهْلَهُ مِنْ سَفَاةِ الرَّأْيِ فَلَا يَطْمَعَنَّ أَهْلُ الضَّلَالِ وَلَا يُؤَيِّنَنَّ سَفَهَ رَأْيِ الْجُهَالِ فَوَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لَئِنْ بَرَقَتْ فِي وَجْهِكَ بَارِقَةٌ مِنْ ذِي الْفَقَارِ لَتَضَعُفَنَّ صَعْفَةً لَا تُفِيقُ مِنْهَا حَتَّى يُنْفَخَ فِي الصُّورِ النَّفْخَةُ الَّتِي يَسْتَمِعُ مِنْهَا كَمَا يَسْمَعُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ.

O Ibn Harb! Your audacity in snatching the command from its rightful ones is from the foolish opinions. Do not be reassured by the people of straying, nor be certain of the foolish opinions of the ignorant ones, for by the One^{azwj} in Whose Hand is the soul of Ali^{asws}! If the shine of Zulfiqar were to shine its light on your face, it would be a bolt of lightning you will not wake up from it until it is blown into the Trumpet (Day of Qiyamah), which you would **have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13]**.⁸⁵

415 - كُنْزُ الْفَوَائِدِ لِلْكَرَاجَكِيِّ، نُسخة كتاب معاوية بن أبي سفيان إلى أمير المؤمنين علي بن أبي طالب ع أما بعد فإن الهوى يضل من اتبعه و الحرص يُنعب الطالب المخروم و أحمد العاقبتين ما هدي إلى سبيل و من العجب العجيب دأب مادح أو زاهد راغب و متوكل حريص كلاماً ضرئته لك مثلاً لتدبر حكمته بجمع الفهم و مباينة الهوى و مناصحة النفس

(The book) 'Kunz Al Fawaid' of Al Karajaky' –

'A copy of a letter of Muawiya Bin Abu Sufyan to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, 'As for after, surely the personal desires stray the one who pursues it, and the greed exhausts the deprived seeker. And I praise the two consequences what guide to a way, from the marvel of marvels is a condemned eulogist or a wishful abstemious one, and an eager trustee, a speech I have struck as an example for you^{asws}, for you^{asws} to ponder its wisdom with the entirety of the understanding, and an exposure of the desires and an advice for the self.

فَلَعَمْرِي يَا ابْنَ أَبِي طَالِبٍ لَوْ لَا الرَّحِمُ الَّتِي عَطَفْتَنِي عَلَيْكَ وَ السَّابِقَةُ الَّتِي سَلَقْتَ لَكَ لَقَدْ كَانَ اخْتِطَفَكَ بَعْضُ عُقْبَانِ أَهْلِ الشَّامِ فَصَعَدَ بِكَ فِي الْهَوَاءِ ثُمَّ قَذَفَكَ عَلَى دَكَادِكِ شَوَامِخِ الْأَبْصَارِ فَأُلْفِيَتْ كَسَجِيقِ الْفِهْرِ عَلَى مَسْنِ الصَّلَابَةِ لَا يَجِدُ الذَّرَّ فِيكَ مُرْتَقًى

By my life, O son^{asws} of Abu Talib^{asws}! Had it not been for the womb relationship which makes me kind upon you^{asws}, and the precedence which has been before for you^{asws}, some of the vultures of the people of Syria would have snatched you^{asws} away, and climbed in the air, then thrown you^{asws} upon your^{asws} eyebrows on top of your^{asws} eyes, so you would have been throw like the throwing of Al-Fihr powder upon the hard slab. The particles would not find any ascent in you^{asws}.

⁸⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 414

وَلَقَدْ عَزَمْتُ عَزْمَةً مِنْ لَا تَعْطِفُهُ رِقَّةٌ إِنْ لَا تَذَرُ وَلَا تُبَايِنُ مَا قَرَّبْتُ بِهِ أَمْلَكَ وَ طَالَ لَهُ طَلَبُكَ لِأَوْرِدَنَّكَ مُورِدًا تَسْتَمِرُّ مَدَافُهُ إِنْ فَسَحَ لَكَ فِي الْحَيَاةِ بَلَن تَطْلُتُكَ قَبْلَ ذَلِكَ مِنَ الْهَالِكِينَ وَ بِئْسَ الرَّأْيُ رَأْيُ يُورِدُ أَهْلَهُ الْمَهَالِكَ وَ يُمْنِيهِمُ الْعُطْبَ إِلَى حِينَ لَا تَ مَنَاصِي وَ قَدْ قُذِفَ بِالْحَقِّ عَلَى الْبَاطِلِ وَ ظَهَرَ أَمْرُ اللَّهِ وَ هُمْ كَارِهِونَ وَ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ وَ الْمِنَّةُ الظَّاهِرَةُ وَ السَّلَامُ

And I have determined a determination, no kindness can extinguish it, if you^{asws} do not leave nor clarify what your^{asws} hopes have drawn you^{asws} closer, and your^{asws} search has prolonged for it. I shall turn you^{asws} to a resource its pestilence will continue if it allows you^{asws} to live, but we think you^{asws} would be from the destroyed ones before that; and the evil opinion is an opinion which turns its people to the destruction, and gives them the exhaustion to a while. It is inevitable, and I have thrown the truth upon the falsehood, **and the Command of Allah prevailed, and they were disliking it [9:48]**, and for Allah^{azwj} is the Conclusive Argument, and the apparent Favours. And the greetings’.

جَوَابُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ بِتَنْوِيقِ الْمَقَالِ وَ ضَرْبِ الْأَمْثَالِ وَ انْتِحَالِ الْأَعْمَالِ تَصِفُ الْحِكْمَةَ وَ لَسْتُ مِنْ أَهْلِهَا وَ تَذَكُّرِ التَّقْوَى وَ أَنْتَ عَلَى ضِدِّهَا

The answer of Amir Al-Momineen^{asws}: ‘From a servant of Allah^{azwj}, Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, to Muawiya Bin Abu Sufyan. As for after, your letter came to me^{asws} with humiliating words, and struck examples, and arrogation of deeds describing the wisdom, and you aren’t from its rightful ones, and you mentioned the piety, and you are upon its opposite.

قَدْ اتَّبَعْتَ هَوَاكَ فَخَادَ بِكَ عَنِ الْمَحَجَّةِ وَ لَحِجَ بِكَ عَنْ سَوَاءِ السَّبِيلِ فَأَنْتَ تَسْحَبُ أَذْيَالَ لَدَاتِ الْفِتَنِ وَ تَحْطِطُ فِي زَهْرَةِ الدُّنْيَا كَأَنَّكَ لَسْتَ تُوقِنُ بِأَوْبَةِ الْبُعْثِ وَ لَا بِرَجْعَةِ الْمُتَنَكِّلِ قَدْ عَقَدْتَ النَّاحِ وَ لَبَسْتَ الْحَزَّ وَ افْتَرَشْتَ الدِّيَابِجَ سَنَةً هِرْقَلِيَّةً وَ مُلْكًا فَارِسِيًّا

You have pursued the personal desires, and it has turned with you away from the argument and has gone with you away from the even way. You are swimming in the tails of the pleasures of Fitna, and groping in the blossoms of the world, as if you aren’t convinced with the coming Resurrection, nor with the overturning return. You have tied the crown and wearing the fur, and furnished with brocade, being a way of Hercules and kings of Persian.

ثُمَّ لَمْ يَتْنَعَكَ ذَلِكَ حَتَّى يَبْلُغَنِي أَنَّكَ تَعْقِدُ الْأَمْرَ مِنْ بَعْدِكَ لِغَيْرِكَ فَيَمْلِكُ دُونَكَ وَ تَحَاسِبُ دُونَهُ

Then, you were not content with that until it reached me^{asws} that you have tied the command from after you to be for someone else, so he would possess it besides you, and you will be Reckoned with besides him.

وَ لَعَمْرِي لَئِنْ فَعَلْتَ ذَلِكَ فَمَا وَرِثْتَ الضَّلَالَةَ عَنْ كَلَالَةٍ وَ إِنَّكَ لَا بِنَ مَنْ كَانَ يَبْغِي عَلَى أَهْلِ الدِّينِ وَ يَحْسُدُ الْمُسْلِمِينَ

And by my^{asws} life! If you were to do that, so you have not inherited the straying from a ‘Kalala’ (having no parent or children), and you are a son of the one who used to rebel against the people of religion, and envied the Muslims.

وَ ذَكَرْتُ رَجَاءَ عَطْفَتِكَ عَلَيَّ فَأُقْسِمُ بِاللَّهِ الْأَعَزِّ الْأَجَلِّ أَنَّ لَوْ نَارَعَكَ هَذَا الْأَمْرَ فِي حَيَاتِكَ مَنْ أَنْتَ مُتَّهَدُهُ لَهُ بَعْدَ وَقَاتِكَ لَقَطَعْتَ حَنَلَهُ وَ لَبَسْتَ أَسْبَابَهُ

And you mentioned womb relationship for your kindness upon me^{asws}. I^{asws} swear by Allah^{azwj}, the Mightiest, the most Majestic! If this command were to be snatched away from you during your lifetime by the one you are preparing it for after your death, its rope would be cut and its causes would have been resolved.

وَأَمَّا تَهْدِيدُكَ لِي بِالْمَشَارِبِ الْوَيْبَةِ وَالْمَوَارِدِ الْمُهْلِكَةِ فَأَنَا عَبْدُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَبْرَزُ إِلَيَّ صَفْحَتَكَ كَلًّا وَ رَبِّ الْبَيْتِ مَا أَنْتَ أَبِي عُذْرٍ عِنْدَ الْقِتَالِ وَلَا عِنْدَ مُنَافَحَةِ الْأَبْطَالِ وَ كَأَنِّي بِكَ لَوْ شَهِدْتُ الْحَرْبَ وَ قَدْ قَامْتُ عَلَى سَنَائِي وَ كَشَرْتُ عَنْ مَنْظَرٍ كَرِيهِهِ وَ الْأَزْوَاحِ تُخْتَطَفُ اخْتِطَافَ الْبَازِي زَعَبُ الْفَطَا لَصِرْتُ كَالْمَوْهَةِ الْخَيْرَانَةِ تَضْرِبُهَا الْعَبْرَةُ بِالْصَّدَمَةِ لَا تَعْرِفُ أَعْلَى الْوَادِي عَنْ أَسْفَلِهِ

And as for your threatening me^{asws} with the epidemic diseases (pestilence), and the destructive turnings, so I^{asws} am a servant of Allah^{azwj}, Ali^{asws} Bin Abu Talib^{asws}. Bring out your disease. Never! By Lord^{azwj} of the House! My^{asws} father^{asws} is not an excuse during the battle nor during fighting the champions, and it is as if I^{asws} am with you and you have attended the war, and you are standing upon a leg and have peeled off an abhorrent scenery, and the souls are being snatched away, snatching of the falcon, the cut feathers become like the ones surrendering, bewildered, the lesson hits with the shock, not recognising the top of the valley from its bottom.

فَدَعُ عَنْكَ مَا لَسْتُ مِنْ أَهْلِهِ فَإِنَّ وَقَعَ الْحَسَامُ غَيْرَ تَشْقِيقِ الْكَلَامِ فَكَمْ عَسْكَرٍ قَدْ شَهِدْتُهُ وَ قَرِنَ نَازِلَتُهُ وَ رَأَيْتُ اصْطِكَكَ قُرَيْشٍ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص إِذَا أَنْتَ وَ أَبُوكَ وَ مَنْ هُوَ أَعْلَى مِنْكُمَا لِي تَبِعَ وَ أَنْتَ الْيَوْمَ تُهَدِّدُنِي

So, leave from you what you aren't from its rightful, if the swords fall without splitting the speech. How many armies have you witnessed and paired its battles, and Quraysh have seen your trembling in front of Rasool-Allah^{saww}, when you and your father and the one who is higher than you both, is a follower of mine^{asws}, and today you are threatening me^{asws}.

فَأُقْسِمُ بِاللَّهِ أَنْ لَوْ تُبْدِي الْأَيَّامَ عَنْ صَفْحَتِكَ لَنَشَبَ فِيكَ مِخْلَبٌ لَيْثٌ هَضُورٌ لَا يَقُوتُهُ فَرِسَتُهُ بِالْمُرَاوَعَةِ كَيْفَ وَ أَنَّى لَكَ بِذَلِكَ وَ أَنْتَ قَعِيدُهُ بَيْنَ الْبَكْرِ الْمُخَدَّرَةِ يُغْرِغُهَا صَوْتُ الرُّعْدِ وَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي لَا أَهْدُدُ بِالْقِتَالِ وَ لَا أَخَوْفُ بِالزَّلَالِ فَإِنْ شِئْتَ يَا مُعَاوِيَةَ فَابْزُرْ وَ السَّلَامُ

I swear by Allah^{azwj}! If the days of your pestilence appear, there would dig into you a claw of a tenacious lion, not missing its prey by its dodging. How (can you) and I^{asws} am for you with that, and you are a companion of the daughter of Al-Bakr, the one in seclusion. The sound of thunder alarms her. And I^{asws} am Ali^{asws} Bin Abu Talib^{asws}! I^{asws} can neither be threatened with the fighting nor be frightened by the battle. If you like, O Muawiya, then duel. And the greeting'.

فَلَمَّا وَصَلَ هَذَا الْجَوَابُ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ جَمَعَ جَمَاعَةً مِنْ أَصْحَابِهِ وَ فِيهِمْ عَمْرُو بْنُ الْعَاصِ فَقَرَأَهُ عَلَيْهِمْ فَقَالَ لَهُ عَمْرُو قَدْ أَنْصَفَكَ الرَّجُلُ كَمْ رَجُلٍ أَحْسَنَ فِي اللَّهِ قَدْ قُتِلَ بَيْنَكُمَا ابْنُزُرُ إِلَيْهِ

When this answer arrived to Muawiya Bin Abu Sufyan, he gathered a gathering of his companions, and among them was Amro Bin Al-Aas. He read it out to them. Amro said to him, 'The man has been fair to you. How many men, good for the Sake of Allah^{azwj} have been killed between you two. Duel him^{asws}!'

فَقَالَ لَهُ أَبَا عَبْدِ اللَّهِ أَخْطَأْتُ اسْتَكْ الْحَفْرَةَ أَنَا أَبْرَزُ إِلَيْهِ مَعَ عَلَمِي أَنَّهُ مَا بَرَزَ إِلَيْهِ أَحَدٌ إِلَّا وَ قَتَلَهُ لَا وَ اللَّهِ وَ لَكِنِّي سَأُبْرِزُكَ إِلَيْهِ.

He said to him, 'Abu Abdullah! You missed the dug hole. I should go to him^{asws} for duel along with my knowledge that no one has duelled to him^{asws} except and he^{asws} has killed him? No, by Allah^{azwj}! But I shall send you for duel to him^{asws} 86

416 - نُسخَهُ كِتَابٍ آخَرَ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ أَمَّا بَعْدُ فَإِنَّا لَوَ عَلِمْنَا أَنَّ الْحَرْبَ تَبَلُّغُ بِنَا وَ بِكَ مَا بَلَغَتْ لَمْ يَجْنَهَا بَعْضُنَا عَلَى بَعْضٍ وَ إِن كُنَّا قَدْ غَلِبْنَا عَلَى غُفُولِنَا فَقَدْ بَقِيَ لَنَا مِنْهَا مَا نَزُّمُ بِهِ مَا مَضَى وَ نُصْلِحُ مَا بَقِيَ

A copy of another letter from Muawiya Bin Abu Sufyan to Amir Al-Momineen^{asws}, 'As for after, surely if we had known that the war would reach with us and you^{asws} what is had reached, we would not have made it to be upon each other, and ever if our intellects have been overcome upon, so there (still) remain what we can discard what has passed, and we can reconcile in what remains.

وَ قَدْ كُنْتُ سَأَلْتُكَ الشَّامَ عَلَى أَنْ لَا تَلْزِمَنِي لَكَ طَاعَةٌ فَأَبَيْتَ ذَلِكَ عَلَيَّ وَ أَنَا أَذْعُوكَ الْيَوْمَ إِلَى مَا دَعَوْتُكَ إِلَيْهِ أَمْسِ فَإِنَّكَ لَا تَرْجُو مِنَ الْبَقَاءِ إِلَّا مَا أَرْجُو وَ لَا تَخَافُ مِنَ الْفَنَاءِ إِلَّا مَا أَخَافُ

And I had asked you^{asws} (to let me govern) Syria upon (a condition) that you^{asws} will not necessitate me the obedience to you^{asws}, but you^{asws} refused that upon me, and today I am calling you^{asws} to what I had called you to yesterday. You^{asws} do not wish from the remaining (life) except what I am wishing for, nor do you^{asws} fear from the perishing except what I am fearing.

وَ قَدْ وَ اللَّهُ رَقَبَتِ الْأَجْنَادُ وَ ذَهَبَتِ الرِّجَالُ وَ نَحْنُ جَمِيعاً بَنُو عَبْدِ مَنَافٍ لَيْسَ لِبَعْضِنَا فَضْلٌ عَلَى بَعْضٍ يُسْتَدَلُّ بِهِ غَرِيرٌ وَ لَا يُشْتَرَقُ بِهِ حُرٌّ

And by Allah^{azwj}, the armies have thinned out (less number), and the men are gone, and we are all sons of Abd Manaf. There isn't any merit for some of us over the others the honourable can be humiliated with nor can the free one be taken away'.

جَوَابُ أَمِيرِ الْمُؤْمِنِينَ عَ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَقَدْ جَاءَ فِي كِتَابِكَ تَذَكُّرُ أَنَّكَ لَوَ عَلِمْتَ أَنَّ الْحَرْبَ تَبَلُّغُ بِنَا وَ بِكَ مَا بَلَغَتْ لَمْ يَجْنَهَا بَعْضُنَا عَلَى بَعْضٍ وَ إِنَّا وَ إِنَّاكَ لَنَلْتَمِسُ غَايَةَ مِنْهَا لَمْ تَبْلُغَهَا بَعْدُ

Answer of Amir Al-Momineen^{asws}: 'From a servant of Allah^{azwj}, Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, to Muawiya Bin Abu Sufyan. As for after, 'There has come in your letter a mention that if you had known that the war would reach with us and you what it has reached, we would not have made it to be upon each other, and we and you and seeking an end from it (which) we have not reached yet.

وَ أَنَا طَلَبْتُكَ إِلَى الشَّامِ فَإِنِّي لَمْ أَكُنْ لِأَعْطِيكَ الْيَوْمَ مَا مَنَعْتُكَ أَمْسِ وَ أَنَا اسْتَوَاضُوا فِي الْخَوْفِ وَ الرَّجَاءِ فَلَسْتُ بِأَمْضَى عَلَى الشَّكِّ مِنِّي عَلَى الْيَقِينِ وَ لَا أَهْلُ الشَّامِ عَلَى الدُّنْيَا بِأَحْرَصَ مِنْ أَهْلِ الْعِرَاقِ عَلَى الْآخِرَةِ

And as for your demand to me^{asws} of Syrian, I^{asws} am not going to give you today what I^{asws} had refused yesterday. And as for our sameness in the fear and the hope, I^{asws} will not be going upon the doubt from me^{asws} over the certainty, nor are the people of Syria greedier upon the world than the people of Al-Iraq are upon the hereafter.

⁸⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 415

وَأَمَّا قَوْلُكَ إِنَّا بَنُو عَبْدِ مَنَافٍ فَكَذَلِكَ نَحْنُ وَ لَكِنْ لَيْسَ أُمِّيَّةُ كَهَاشِمٍ وَ لَا حَرْبٌ كَعَبْدِ الْمُطَّلِبِ وَ لَا أَبُو سُفْيَانَ كَأَبِي طَالِبٍ وَ لَا الطَّلِيقُ كَالْمُهَاجِرِ وَ لَا الْمُبْطِلُ كَالْمُحِقِّ وَ فِي أُيْدِينَا فَضْلُ النَّبُوَّةِ الَّتِي قَتَلْنَا بِهَا الْعَزِيزَ وَ بَعَثْنَا بِهَا الْحُرَّ وَ السَّلَامَ.

And as for your words that we are sons of Abd Manaf, we are like that, but Umayya isn't like Hashim^{asws}, nor is Harb like Abdul Muttalib^{asws}, nor is Abu Sufyan like Abu Talib^{asws}, nor is the freed one (at the conquest of Makkah) like the Emigrant, nor is the false like the true, and in our hands is merit of the Prophet-hood with which we killed the mighty, and sold the free with it. And the greeting".⁸⁷

417- كُنْزُ الْفَوَائِدِ، كَتَبَ مُعَاوِيَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ افْتِخَارًا فَقَالَ عَ أَعْلَى يَفْتَحِرُ ابْنُ أَكَلَةِ الْأَكْبَادِ ثُمَّ قَالَ لِعُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ اكْتُبْ

(The book) 'Kunz Al Fawaid' –

Muawiya wrote to Amir Al-Momineen^{asws}, priding. He^{asws} said: 'Is the son of the liver-eater priding upon me^{asws}? Then he^{asws} said to Ubeydullah Bin Abu Rafie: 'Write (in prose): -

وَحَمَزُهُ سَيِّدُ الشُّهَدَاءِ عَمِّي -	مُحَمَّدُ النَّبِيِّ أَخِي وَ صَنَوِي -
يَطِيرُ مَعَ الْمَلَائِكَةِ ابْنُ أُمِّي -	وَ جَعَفَرُ الَّذِي يُضْحِي وَ يُمَسِّي -
مُسَاطُ حَلْمُهَا بِدَمِي وَ لَحْمِي -	وَ بِنْتُ مُحَمَّدٍ سَكَنِي وَ عَرِسِي -
فَأَيْتُكُمْ لَهُ سَهْمٌ كَسَهْمِي -	وَ سِبْطُ أَحْمَدَ ابْنَائِي مِنْهَا -
عُلَامًا مَا بَلَغَتْ أَوَانَ حُلْمِي -	سَبَقْتُكُمْ إِلَى الْإِسْلَامِ طَرًّا -
خَلِيلِي يَوْمَ دَوْحِ عَدِيرِ هُمِّي -	وَ أَوْجِبَ لِي الْوَلَاءَ مَعَآ عَلَيْكُمْ -

'Muhammad^{saww} the Prophet^{saww} is my^{asws} brother^{saww} and my^{asws} father-in-law^{saww}, and Hamza^{as} chief of the martyrs is my^{asws} uncle^{as}, and Ja'far^{as}, sacrificing and affectionate, is flying with the Angels (and) son^{saww} of my^{asws} uncle^{as}, and daughter^{asws} of Muhammad^{saww} is my^{asws} co-dweller and my^{asws} bride, her^{asws} flesh is lined with my^{asws} blood and my^{asws} flesh, and two grandsons^{asws} of Ahmad^{saww} are my^{asws} sons^{asws} from her^{asws}. So, which of you has a share like my^{asws} share? I^{asws} preceded you all to al Islam, not exception, a boy, not yet reached the time of my^{asws} puberty, and the Wilayah for me^{asws} was obligated upon you all with my^{asws} friend^{saww} on the exalted day of Ghadeer Khumm".

أَقُولُ ذَكَرَهَا فِي الدِّيَّانِ مَعَ زِيَادَةٍ وَ تَغْيِيرٍ هَكَذَا

رَسُولُ اللَّهِ يَوْمَ عَدِيرِ حُمِّ -	وَ أَوْجِبَ لِي وَلَايَتَهُ عَلَيْكُمْ -
لَأُمِّيَّةٍ رَضِيَ مِنْكُمْ بِحُكْمِي -	وَ أَوْصَانِي النَّبِيِّ عَلَى اخْتِيَارٍ -
وَ إِلَّا فَلَيْتُمُتُ كَمَدَا بَعَمِّ -	أَلَا مَنْ شَاءَ فَلْيُؤْمَرْ مِنْ هَذَا -
لِيَوْمِ كَرِيهَةٍ وَ لِيَوْمِ سُلْمِي -	أَنَا الْبَطْلُ الَّذِي لَمْ تُنْكَرُوهُ -

I (Majlisi) am saying, 'He mentioned it in 'Al-Diwaan' with an increase and changes, like this: 'And its Wilayah for me^{asws} was obligated upon you all by Rasool-Allah^{saww} on the day of Ghadeer Khumm, and the Prophet^{saww} bequeathed to me^{asws} upon the choosing for his^{saww}

⁸⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 416

community a pleasure from you all with my^{asws} decisions. Indeed! One who so desires, let him believe in this, or else let him die of concealed grief. I^{asws} am the champion whom you cannot deny for an abhorrent day and a day of my^{asws} peace”.⁸⁸

418 - ج، الإحتجاج رَوَى أَبُو عُبَيْدَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ لِي فَضَائِلَ كَثِيرَةً كَانَ أَبِي سَيِّدًا فِي الْجَاهِلِيَّةِ وَ صِرْتُ مَلِكًا فِي الْإِسْلَامِ وَ أَنَا صِهْرُ رَسُولِ اللَّهِ ص وَ خَالَ الْمُؤْمِنِينَ وَ كَاتِبُ الْوَحْيِ

(The book) 'Al Ihtijaj' – It is reported by Abu Ubeyda who said,

'Muawiya wrote to Ali^{asws} Amir Al-Momineen, 'There are a lot of merits for me. My father was a chief during the pre-Islamic period, and he became a king during Al-Islam, and I am an in-law of Rasool-Allah^{saww}, and mater uncle of the Momineen, and scribe of the Revelation'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أ بِالْفَضَائِلِ يَبْغِي عَلَيَّ ابْنُ أَكَلَةِ الْأَكْبَادِ أَكْتُبُ إِلَيْهِ يَا غُلَامَ

مُحَمَّدَ النَّبِيِّ أَخِي وَ صَهْرِي

Amir Al-Momineen^{asws} said: 'Is it by the merits the son of the liver-eater rebelling against me^{asws}? O boy! Muhammad^{saww} the Prophet^{saww} is my^{asws} brother^{saww} and my^{asws} father-in-law'.

وَ سَأَقِ الْأَنْبِيَاءَ إِلَى قَوْلِهِ

مُقِرًّا بِالنَّبِيِّ فِي بَطْنِ أُمِّي -
صَغِيرًا مَا بَلَغْتُ أَوَانَ حُلُمِي -

سَبَقْتُكُمْ إِلَى الْإِسْلَامِ طَرًّا -
وَ صَلَّيْتُ الصَّلَاةَ وَ كُنْتُ طِفْلًا -

And he^{asws} continued the couplets up to his^{asws} words: 'I^{asws} preceded you all to Al-Islam with no exception, acknowledging with the Prophet^{saww} whilst being in the belly of my^{asws} mother^{as}, and I^{asws} prayed the Salat while I^{asws} was a young child, not having reached the time of my^{asws} puberty yet'.

وَ سَأَقِ الْأَنْبِيَاءَ إِلَى قَوْلِهِ

لِمَنْ يَلْقَى إِلَهَهُ غَدًا يَظْلِمُنِي -

فَوَيْلٌ لِّمَنْ وَئِلٌ ثُمَّ وَئِلٌ -

And he^{asws} continued the couplets up to his^{asws} words: 'So, woe, then woe, then woe is for the one who meets the God tomorrow having been unjust to me^{asws}'.

فَقَالَ مُعَاوِيَةُ اخْفُوا هَذَا الْكِتَابَ لَا يَقْرَؤُهُ أَهْلُ الشَّامِ فَيَجِئُوا إِلَى ابْنِ أَبِي طَالِبٍ.

Muawiya said, 'Hide this letter, do not read it out to the people of Syria, for they would incline towards the son^{asws} of Abu Talib^{asws}!'⁸⁹

⁸⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 417

⁸⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 418

419 - كِتَابُ صِغِيِّنَ لِنَصْرِ بْنِ مُزَاهِمٍ، قَالَ: كَتَبَ عَلِيٌّ ع إِلَى مُعَاوِيَةَ

أَصْبَحْتَ مِنِّي يَا ابْنَ حَرْبٍ جَاهِلًا-
بِالْحَقِّ وَالْحَقُّ يُزِيلُ الْبَاطِلَ-
إِنْ لَمْ تُزَامْ مِنْكُمْ الْكَوَاهِلًا-
هَذَا لَكَ الْعَامُ وَ عَامًا قَابِلًا

Kitab Siffeen of Nasr Bin Muzahim. He said,

‘Ali^{asws} wrote to Muawiya (a couplet): ‘You have become ignorant of me^{asws}, O son of Harb, if we do not see the middle-aged from you with the truth, and the truth removes the falsehood. This is for you, the year and the next year’.⁹⁰

420 - كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفَّيِّ، قَالَ رُويَ أَنَّ عَلِيًّا ع كَتَبَ إِلَى مُعَاوِيَةَ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى مُعَاوِيَةَ وَ بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى ذَا الْجَلَالِ وَ الْإِكْرَامِ خَلَقَ الْخَلْقَ وَ اخْتَارَ خَيْرَهُ مِنْ خَلْقِهِ وَ اصْطَفَى صَفْوَهُ مِنْ عِبَادِهِ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ

Kitab Al Gharab of Ibrahim Bin Muhammad Al Saqafy who said,

‘It is reported that Ali^{asws} wrote to Muawiya: ‘From a servant of Allah^{azwj}, Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, to Muawiya. As for after, surely Allah^{azwj} Blessed and Exalted, with the Majesty and the Benevolence, Created the creatures and Chose from His^{azwj} creatures, and Selected elites from His^{azwj} servants ***Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68].***

فَأَمَرَ الْأَمْرَ وَ شَرَعَ الدِّينَ وَ قَسَمَ الْقَسَمَ عَلَى ذَلِكَ وَ هُوَ فَاعِلُهُ وَ جَاعِلُهُ وَ هُوَ الْخَالِقُ وَ هُوَ الْمُصْطَفَى وَ هُوَ الْمُسَرَّحُ وَ هُوَ الْقَاسِمُ وَ هُوَ الْفَاعِلُ لِمَا يَشَاءُ

He^{azwj} Commanded the Commands and Legislated the religion, and Apportioned the distributions upon that, and He^{azwj} is its Doer, and its Maker, and He^{azwj} is the Creator, and He^{azwj} is the Selector, and He^{azwj} is the Legislator, and He^{azwj} is the Distributor, and He^{azwj} is the Doer of whatever He^{azwj} so Desires to.

لَهُ الْخَلْقُ وَ لَهُ الْأَمْرُ وَ لَهُ الْخِيَرَةُ وَ الْمَشِيئَةُ وَ الْإِزَادَةُ وَ الْقُدْرَةُ وَ الْمُلْكُ وَ السُّلْطَانُ أَرْسَلَ رَسُولَهُ خَيْرَتَهُ وَ صَفْوَتَهُ بِالْهُدَى وَ دِينَ الْحَقِّ وَ أَنْزَلَ عَلَيْهِ كِتَابَهُ فِيهِ بَيِّنَاتٌ كُلُّ شَيْءٍ مِنْ شَرَائِعِ دِينِهِ فَبَيَّنَهُ لِقَوْمٍ يَعْلَمُونَ وَ فِيهِ فَرَضَ الْفَرَائِضَ وَ قَسَمَ فِيهِ سِهَاماً أَخْلَ بَعْضُهَا لِبَعْضٍ وَ حَرَّمَ بَعْضُهَا لِبَعْضٍ بَيَّنَّهَا

From Him^{azwj} is the Creation and the Command, and for Him^{azwj} is the Choosing, and the Desire and the Will, and the Power and the Kingdom and the Authority. He^{azwj} Sent His^{azwj} Rasool^{saww} and His^{azwj} elites with the guidance and the religion of truth and Revealed the Book unto him^{saww} wherein is explanation of all things, from the Laws of His^{azwj} Religion. He^{azwj} Explained it for a people who are learning it and in it He^{azwj} Obligated the Obligations, and Apportioned the shares in it, Permitting some of it to some, and Prohibition some of it to some, Explaining it.

⁹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 419

يَا مُعَاوِيَةُ إِنْ كُنْتَ تَعْلَمُ الْحُجَّةَ وَ صَرَبَ أَمْتًا لَا يَعْلَمُهَا إِلَّا الْعَالِمُونَ فَأَنَا سَأَلْتُكَ عَنْهَا أَوْ بَعْضُهَا إِنْ كُنْتَ تَعْلَمُ وَ اتَّخَذَ الْحُجَّةَ بِأَرْبَعَةِ أَشْيَاءَ عَلَى الْعَالَمِينَ فَمَا هِيَ يَا مُعَاوِيَةُ وَ لِمَنْ هِيَ وَ اعْلَمْ أَنَّ هُنَّ حُجَّةٌ لَنَا أَهْلَ الْبَيْتِ عَلَى مَنْ خَالَفَنَا وَ نَارَعَنَا وَ فَارَقَنَا وَ بَعَى عَلَيْنَا

O Muawiya! If you knew the argument and have struck examples not known except by the learned, then I^{asws} am asking you about these, or part of it, if you know, and take with four things upon the worlds. So, what are these, O Muawiya? And for whom are these? These are the arguments for us^{asws}, People^{asws} of the Household upon the ones who oppose us, and dispute us, and have separated from us, and rebelled against us.

وَ الْمُسْتَعَانُ اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ وَ كَانَ جُمْلُهُ تَبْلِيغِهِ رَسُولَهُ رَبِّهِ فِيمَا أَمَرَهُ وَ شَرَعَ وَ فَرَضَ وَ قَسَمَ جُمْلُهُ الدِّينَ

And the Helpers is Allah^{azwj} **on Him do I rely, and upon Him should the relying ones be reliant upon'** [12:67], and the total of his^{saww} preaching was the Message of his^{saww} Lord^{azwj} regarding what He^{azwj} Commanded, and Legislated, and Obligated, and Apportioned, the total religion.

يَقُولُ اللَّهُ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَى الْأَمْرِ مِنْكُمْ هِيَ لَنَا أَهْلُ الْبَيْتِ لَيْسَتْ لَكُمْ

Allah^{azwj} is Saying: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. It is for us^{asws}, People^{asws} of the Household, it isn't for you all.

ثُمَّ نَهَى عَنِ الْمُنَازَعَةِ وَ الْفِرْقَةِ وَ أَمَرَ بِالتَّسْلِيمِ وَ الْجَمَاعَةِ فَكُنْتُمْ أَنْتُمْ الْقَوْمُ الَّذِينَ أَفَرَقْتُمْ لِلَّهِ وَ لِرَسُولِهِ فَبَدَا لَكُمْ فَأَخْبَرَكُمْ اللَّهُ أَنَّ مُحَمَّدًا لَمْ يَكُ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَ لَكِنْ رَسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ وَ قَالَ عَزَّ وَ جَلَّ إِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

Then He^{azwj} Prohibited from the disputing and the sectarianism and Commanded with the submission and the community. So, you are the group, the ones who acknowledge to Allah^{azwj} and to His^{azwj} Rasool^{saww}. Then there was a change of mind for you, so Allah^{azwj} Cautioned you (people by revealing a Holy Verse) that Muhammad^{saww} is **not a father of anyone of your men, but is a Rasool of Allah and last of the Prophets, [33:40]**. And the Mighty and Majestic Said: **so, if he dies or is killed will you turn back upon your heels? [3:144]**.

فَأَنْتَ وَ شُرَكَائُكَ يَا مُعَاوِيَةُ الْقَوْمُ الَّذِينَ انْقَلَبُوا عَلَى أَعْقَابِهِمْ وَ ارْتَدُّوا وَ نَقَضُوا الْأَمْرَ وَ الْعَهْدَ فِيمَا عَاهَدُوا اللَّهَ وَ نَكَثُوا الْبَيْعَةَ وَ لَمْ يَصُرُوا لِلَّهِ شَيْئًا

So, you and your associates, O Muawiya, are the group, the ones who turned back upon their heels, and reneged, and overturned the orders and the pact regarding what they had promised to Allah^{azwj}, and they broke the allegiance, and they could not harm Allah^{azwj} of anything.

أَمْ لَمْ تَعْلَمْ يَا مُعَاوِيَةُ أَنَّ الْأُئِمَّةَ مِمَّا لَيْسَتْ مِنْكُمْ وَ قَدْ أَخْبَرَكُمْ اللَّهُ أَنَّ أُولَى الْأَمْرِ هُمُ الْمُسْتَنْبِطُ الْعِلْمِ وَ أَخْبَرَكُمْ أَنَّ الْأَمْرَ الَّذِي تَخْتَلِفُونَ فِيهِ يُرَدُّ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولَى الْأَمْرِ الْمُسْتَنْبِطِي الْعِلْمِ

Do you not know, O Muawiya, that the Imams^{asws} are from us^{asws} (and) aren't from you, and Allah^{azwj} has Informed you (people) about the Masters of the Command (Ul Al-Amr), they are the extractors of the knowledge, and Informed you that the command which you are

differing in, returns to Allah^{azwj} and to the Rasool^{saww}, and to the Masters of the command, the extractors of the knowledge.

فَمَنْ أَوْفَىٰ بِمَا عَاهَدَ اللَّهُ عَلَيْهِ يُجِدِ اللَّهَ مُوفِيًّا بِعَهْدِهِ يَقُولُ اللَّهُ أَوفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَ إِنِّي فَانْهَبُونَ وَ قَالَ عَزَّ وَ جَلَّ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

So, the one who fulfils with what Allah^{azwj} has Pacted upon him, would find Allah^{azwj} Fulfilling with His^{azwj} Pact. Allah^{azwj} is Saying: **fulfil My Covenant, I will Fulfil My Covenant with you; Me alone, you should be fearing [2:40]**; and the Mighty and Majestic Said: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**;

وَ قَالَ لِلنَّاسِ بَعْدَهُمْ فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ فَتَنَّا مَقْعَدَكَ مِنْ جَهَنَّمَ وَ كَفَىٰ بِجَهَنَّمَ سَعِيرًا وَ نَحْنُ آلَ إِبْرَاهِيمَ الْمَحْسُودُونَ وَ أَنْتَ الْحَامِي لَنَا

And He^{azwj} Said to the people after them: **From them is one who believes in him, and of them is he who turns away from him [4:55]**. So, assume your seat from Hell, and **be sufficed with Hell as a Blazing Fire [4:55]**; and we^{asws} are Progeny of Ibrahim^{as}, the envied ones, and you are the envier to us^{asws}.

خَلَقَ اللَّهُ آدَمَ بِيَدِهِ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ وَ أَسَجَدَ لَهُ الْمَلَائِكَةُ وَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا وَ اصْطَفَاهُ عَلَى الْعَالَمِينَ فَحَسَدَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ

Allah^{azwj} Created Adam^{as} with His^{azwj} Hands, **and Blew into him from His Spirit. [32:9]**, and the Angels did Sajdah (prostration) to him^{as}, and He^{azwj} Taught him^{as} the names, all of them, and Selected him^{as} over the worlds. But, the Satan^{la} envied him^{as}, **so he was from the deviators [7:175]**.

وَ نُوحًا حَسَدَهُ قَوْمُهُ إِذْ قَالُوا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ ذَلِكَ حَسَدٌ مِنْهُمْ لَنُوحٍ أَنْ يَقُولُوا لَهُ بِالْفَضْلِ وَ هُوَ بَشَرٌ

And Noah^{as} was envied by his^{as} people when they said, **'This one is not but a person like you. [23:24]**. That was envy from them towards Noah^{as} that they are acknowledging to him^{saww} being with the merit, and he^{as} is a person.

وَ مِنْ بَعْدِهِ حَسَدُوا هُودًا إِذْ يَقُولُ قَوْمُهُ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَ يَشْرَبُ مِمَّا تَشْرَبُونَ وَ لَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَحَاسِرُونَ قَالُوا ذَلِكَ حَسَدًا أَنْ يُفَضَّلَ اللَّهُ مَنْ يَشَاءُ وَ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

And from after it, they envied Hud^{as} when his^{as} people said, **'This one is not but a person like you. He eats from what you are eating from, and he drinks from what you are drinking [23:33] And if you were to obey a person like yourselves, then you would be the losers [23:34]**. They said that out of envy. Allah^{azwj} Merits one He^{azwj} so Desires, **He Particularises with His Mercy the one He so Desires to; and Allah is the Lord of Mighty Grace' [3:74]**.

وَ مِنْ قَبْلِ ذَلِكَ ابْنُ آدَمَ فَابِيلَ قَتَلَ هَابِيلَ حَسَدًا فَكَانَ مِنَ الْخَاسِرِينَ وَ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ إِذْ قَالُوا لَنَبِيِّ هُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ فَلَمَّا بَعَثَ اللَّهُ هُتَمَ طَالُوتَ مَلِكًا حَسَدُوهُ وَ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ زَعَمُوا أَنَّهُمْ أَحَقُّ بِالْمُلْكِ مِنْهُ

And from before that, the son of Adam^{as} Qabeel^{la} killed Habeel^{as} out of envy, so he^{la} was from the losers, and a group from the children of Israel, **when they said to a Prophet of theirs: 'Appoint for us a king; we would fight in the Way of Allah'. [2:246]**. But when Allah^{azwj} Sent Talut to them as a king, they envied him and **They said: 'How can he hold kingship over us [2:247]**, and they claimed that they were more rightful with the kingdom than him.

كُلُّ ذَلِكَ نَفْصٌ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَ عِنْدَنَا تَفْسِيرُهُ وَ عِنْدَنَا تَأْوِيلُهُ وَ قَدْ خَابَ مَنْ افْتَرَى وَ نَعْرِفُ فَيْكُمُ شَبَهُهُ وَ أَمْثَالَهُ وَ مَا تُعْجِي الْآيَاتُ وَ النُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

All that, **Like that We Relate unto you from the news of what has preceded, [20:99]**, and with us^{asws} is its interpretation, and with us^{asws} is its explanation, **and the one who fabricates would be disappointed' [20:61]**; and we recognise its resemblance and its example among you. **and the Signs and the warners do not avail a people not believing [10:101]**.

فَكَانَ نَبِيَّنَا صَ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ أَنْ يُزِيلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ حَسَدًا مِنْ الْقَوْمِ عَلَى تَفْضِيلِ بَعْضِنَا عَلَى بَعْضٍ أَلَا وَ نَحْنُ أَهْلُ الْبَيْتِ آلُ إِبْرَاهِيمَ الْمَحْسُودُونَ حُسِدًا كَمَا حَسَدَ آبَاؤُنَا مِنْ قَبْلِنَا سُنَّةً وَ مَثَلًا

It so happened that our Prophet^{saww}, **when there came to them what they recognised, [2:89] out of every envy that Allah Sends down from His Grace upon the one whom He so Desires from His servants. [2:90]**, envy of the people upon the preference of some of us over the others. Indeed! And we^{asws}, People^{asws} of the Household are Progeny of Ibrahim^{as}, the envied, just as our^{asws} forefathers were envied from before us^{asws}, being a way and an example.

وَ قَالَ اللَّهُ وَ آلُ إِبْرَاهِيمَ وَ آلُ لُوطٍ وَ آلُ عِمْرَانَ وَ آلُ يَعْقُوبَ وَ آلُ مُوسَى وَ آلُ هَارُونَ وَ آلُ دَاوُدَ فَتَنَحْنُ آلَ نَبِيِّنَا مُحَمَّدٍ ص

And Allah^{azwj} Said: **the Progeny of Ibrahim, [4:55]**, and **the progeny of Lut, [15:59]**, **the progeny of Imran [3:33]**, **the Progeny of Yaqoub, [19:6]** **the progeny of Musa and the progeny of Haroun [2:248]**, **progeny of Dawood, [34:13]**. So, we^{asws} are the Progeny of our Prophet Muhammad^{saww}.

أَمْ لَمْ تَعْلَمْ يَا مُعَاوِيَةُ إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ نَحْنُ أَوْلُو الْأَرْحَامِ قَالَ اللَّهُ تَعَالَى النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَنْوَاجُهُ أُمَّهَاتُهُمْ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ نَحْنُ أَهْلُ بَيْتِ اخْتَارَنَا اللَّهُ وَ اصْطَفَانَا وَ جَعَلَ النَّبُوَّةَ فِيْنَا وَ الْكِتَابَ لَنَا وَ الْحِكْمَةَ وَ الْعِلْمَ وَ الْإِيمَانَ وَ بَيْتَ اللَّهِ وَ مَسْكَنَ إِسْمَاعِيلَ وَ مَقَامَ إِبْرَاهِيمَ

Don't you know, O Muawiya, **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; [3:68]**. We^{asws} are People^{asws} of the Household. Allah^{azwj} has Chosen us^{asws}, and Selected us^{asws}, and Made the Prophet-hood to be among us^{asws}, and the Book is for us^{asws}, and the Wisdom, and the knowledge, and the Eman, and House of Allah^{azwj}, and dwelling of Ismail^{as}, and standing place of Ibrahim^{as}.

فَالْمُلْكُ لَنَا وَبِلَيْكَ يَا مُعَاوِيَةُ وَ نَحْنُ أَوْلَى بِإِبْرَاهِيمَ وَ نَحْنُ آلُهُ وَ آلُ عِمْرَانَ وَ أَوْلَى بِعِمْرَانَ وَ آلُ لُوطٍ وَ نَحْنُ أَوْلَى بِلُوطٍ وَ آلُ يَعْقُوبَ وَ نَحْنُ أَوْلَى بِيَعْقُوبَ وَ آلُ مُوسَى وَ آلُ هَارُونَ وَ آلُ دَاوُدَ وَ أَوْلَى بِهِمْ وَ نَحْنُ أَهْلُ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا

So, the kingdom is for us^{asws}, O Muawiya, and we^{asws} are foremost with Ibrahim^{as}, and we^{asws} are his^{as} progeny, and progeny of Imran^{as}, and foremost with Imran^{as}, and progeny of Lut^{as}, and we^{asws} are foremost with Lut^{as}, and progeny of Yaqoub, and we^{asws} are foremost of Yaqoub^{as}, and progeny of Musa^{as} and progeny of Haroun^{as} and progeny of Dawood^{as}, and foremost with them^{as}, and progeny^{asws} of Muhammad^{saww}, foremost with him^{saww}, and we^{asws} are the People^{asws} of the Household which Allah^{azwj} Kept the uncleanness away from them^{asws} and Purified with a purifying.

وَ لِكُلِّ نَبِيٍّ دَعْوَةٌ فِي خَاصَّةِ نَفْسِهِ وَ ذُرِّيَّتِهِ وَ أَهْلِهِ وَ لِكُلِّ نَبِيٍّ وَصِيَّةٌ فِي آلِهِ أَمْ لَمْ تَعْلَمْ أَنَّ إِبْرَاهِيمَ أَوْصَى بِابْنِهِ [إِسْمَاعِيلَ] يَعْقُوبَ وَ يَعْقُوبَ أَوْصَى بِبَنِيهِ إِذْ خَضِرَ الْمَوْتُ وَ أَنَّ مُحَمَّدًا أَوْصَى إِلَى آلِهِ سُنَّةَ إِبْرَاهِيمَ وَ النَّبِيِّينَ أَقْدَاءَهُمْ كَمَا أَمَرَ اللَّهُ

And for every Prophet^{as} there is a call regarding himself^{as} in particular, and his^{as} offspring, and his^{as} progeny, and for every Prophet^{saww} there is a successor^{as} among his^{as} family. Don't you know that Ibrahim^{as} bequeathed to his^{as} son^{as} (of his^{as} son^{as}) Yaqoub^{as}, and Yaqoub^{as} bequeathed to his^{as} son^{as} when the death presented, and that Muhammad^{saww} bequeathed to his^{saww} family, being a Sunnah of Ibrahim^{as} and the Prophets^{as}, led by them^{as} just as Allah^{azwj} had Commanded him^{saww}.

لَيْسَ لَكَ مِنْهُمْ وَ لَا مِنْهُ سُنَّةٌ فِي النَّبِيِّينَ وَ فِي هَذِهِ الذُّرِّيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ قَالَ اللَّهُ لِإِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ هُمَا يَرْفَعَانِ الْقَوَاعِدَ مِنَ الْبَيْتِ رَبَّنَا وَ اجْعَلْنَا مُسْلِمَيْنِ لَكَ وَ مِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ

There isn't for you from them^{as} nor from him^{saww}, any Sunnah regarding the Prophets^{as}, and regarding this offspring which some are from others. Allah^{azwj} Said to Ibrahim^{as} and Ismail^{as} (Relating their^{as} words), and they^{as} were both raising the foundations of the House (Kaaba): **Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, [2:128].**

فَنَحْنُ الْأُمَّةُ الْمُسْلِمَةُ وَ قَالَا رَبَّنَا وَ ابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ فَنَحْنُ أَهْلُ هَذِهِ الدَّعْوَةِ وَ رَسُولُ اللَّهِ مِنَّا وَ نَحْنُ مِنْهُ بَعْضُنَا مِنْ بَعْضٍ وَ بَعْضُنَا أَوَّلُ بَعْضٍ فِي الْوَلَايَةِ وَ الْمِيرَاثِ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

We^{asws} are the community of submitters. And they^{as} both said: **Our Lord! And Send among them a Rasool from them, who will recite to them Your Verses [2:129].** So, we^{asws} are the people of this call, and Rasool-Allah^{saww} is from us^{asws} and we^{asws} are from him^{saww}, some of us from others, and some of us are foremost with others regarding the Wilayah and the inheritance, **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].**

وَ عَلَيْنَا نَزَلَ الْكِتَابُ وَ فِيْنَا بُعِثَ الرَّسُولُ وَ عَلَيْنَا ثَلَاثُ الْآيَاتِ وَ نَحْنُ الْمُنتَحِلُونَ لِلْكِتَابِ وَ الشَّهَادَةُ عَلَيْهِ وَ الدُّعَاءُ إِلَيْهِ وَ الْقَوْلَامُ بِهِ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

And the Book was Revealed unto us^{asws}, and the Rasool^{saww} as Sent among us^{asws}, and the Verses were recited unto us^{asws}, and we^{asws} are the imitators of the Book, and the witnesses upon it, and the callers to it, and the ones standing with it, **So which Hadeeth (Divine News) after it would they be believing in? [7:185].**

أَفَعَبَّرَ اللَّهُ يَا مُعَاوِيَةُ تَبْغِي رَبًّا أَمْ غَيْرَ كِتَابِهِ كِتَابًا أَمْ غَيْرَ الْكَعْبَةِ بَيْتَ اللَّهِ وَ مَسْكَنَ إِسْمَاعِيلَ وَ مَقَامَ أَبِيْنَا إِبْرَاهِيمَ تَبْغِي قِبْلَةً أَمْ غَيْرَ مِلَّتِهِ تَبْغِي دِينًا أَمْ غَيْرَ
اللَّهُ تَبْغِي مَلِكًا:

O Muawiya! Is it other than Allah^{azwj} you are seeking as a Lord^{azwj}, or other than His^{azwj} Book, or other than the Kabah as House of Allah^{azwj}, and dwelling of Ismail^{as}, and standing place of our father^{as} Ibrahim^{as}, seeking a Qiblah, or other than his^{as} nation you are seeking as religion, or other than Allah^{azwj} you are seeking as King?

فَقَدْ جَعَلَ اللَّهُ ذَلِكَ فِينَا فَقَدْ أُبْدِيَتْ عَدَاوَتُكَ لَنَا وَ حَسَدُكَ وَ بُغْضُكَ وَ تَقْضُكَ عَهْدَ اللَّهِ وَ تَخْرِيفُكَ آيَاتِ اللَّهِ وَ تَبْدِيلُكَ قَوْلَ اللَّهِ

Allah^{azwj} has Made (all) that to be among us^{asws}. You have revealed your enmity towards us^{asws}, and your envy, and your hatred, and your breaking the Pact of Allah^{azwj}, and your altering the Verses of Allah^{azwj}, and your replacing the Words of Allah^{azwj}.

قَالَ اللَّهُ لِإِبْرَاهِيمَ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ أَ فَتَرْغَبُ عَنْ مِلَّتِي وَ قَدْ اصْطَفَاهُ اللَّهُ فِي الدُّنْيَا وَ هُوَ فِي الْآخِرَةِ مِنَ الصَّالِحِينَ أَمْ غَيْرَ الْحُكْمِ تَبْغِي حُكْمًا
أَمْ غَيْرَ الْمُسْتَحْفَظِ مِنَّا تَبْغِي إِمَامًا الْإِمَامَةُ لِإِبْرَاهِيمَ وَ ذُرِّيَّتِهِ وَ الْمُؤْمِنُونَ تَبِعَ لَهُمْ لَا يَرْغَبُونَ عَنْ مِلَّتِي قَالَ فَمَنْ تَبْغِي فَإِنَّهُ مِنِّي

Allah^{azwj} Said to Ibrahim^{as}: **Surely Allah has Chosen for you the Religion, [2:132]**. Are you turning away from his^{as} nation and Allah^{azwj} has Chosen him^{saww} in the world and in the Hereafter he^{as} is from the righteous, or are you seeking other than the Judgment as a judgment, or other than the preservers from us^{asws} as an imam. The Imamate is for Ibrahim^{as} and his^{as} offspring, and the Momineen are followers of theirs^{as}, not turning away from his^{as} nation. He^{as} Said: **So the one who follows me, then he is from me, [14:36]**.

أَدْعُوكَ يَا مُعَاوِيَةُ إِلَى اللَّهِ وَ رَسُولِهِ وَ كِتَابِهِ وَ وَلِيِّ أَمْرِهِ الْحَكِيمِ مِنْ آلِ إِبْرَاهِيمَ وَ إِلَى الَّذِي أَقْرَزْتَ بِهِ زَعَمْتَ إِلَى اللَّهِ وَ الْوَفَاءَ بِعَهْدِهِ وَ مِيثَاقَهُ الَّذِي
وَأَتَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَ أَطَعْنَا وَ لَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَ لَا تَكُونُوا كَالَّذِي تَقَضَّتْ عَزْلَهَا مِنْ بَعْدِ قُوَّةٍ
أَنْكَاثًا تَتَخَذُونَ آيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

I^{asws} am calling you, O Muawiya, to Allah^{azwj} and His^{azwj} Rasool^{saww}, and His^{azwj} Book, and the Master of His^{azwj} Command, the wise one from the progeny of Ibrahim^{as}, and to that which you have acknowledged with to Allah^{azwj}, claiming the loyalty with His^{azwj} Pact, **and His Covenant which He Bound you with firmly, when you said: 'We have heard and we obey', [5:7] And do not become like those who disunited and differed [3:105] after the Knowledge had come to them in rivalry between them. [42:14] And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you that you could become a community which is more prosperous than (another) community. [16:92]**.

فَنَحْنُ الْأُمَّةُ الْأَرْبَى فَ لَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَ هُمْ لَا يَسْمَعُونَ أَتَبْعَانَا وَ اقْتَدِ بِنَا فَإِنَّ ذَلِكَ لَنَا آلِ إِبْرَاهِيمَ عَلَى الْعَالَمِينَ مُفْتَرَضٌ فَإِنَّ الْأُفْدَةَ مِنَ
الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ تَهْوِي إِلَيْنَا وَ ذَلِكَ دَعْوَةُ الْمَرْءِ الْمُسْلِمِ

We^{asws} are the prosperous community, so **do not become like those who are saying, 'We hear', and they are not listening [8:21]**. Follow us^{asws} and be guided by us^{asws}, for that is for us^{asws}, progeny of Ibrahim^{as}, over the worlds, Obligated. If the hearts of the Momineen and the Muslims incline towards us, and that is a supplication of the Muslim person (Ibrahim^{as}).

فَهَلْ تَنْقُمُ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْنَا وَ أَتَّبَعْنَا مِلَّةَ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى مُحَمَّدٍ وَ آلِهِ

So, are you **not taking revenge from us except that we believe [7:126]** in Allah^{azwj}, and what has been Revealed unto us^{asws}, and our beliefs and our^{asws} following the nation of Ibrahim^{as}, may the Salawaat of Allah^{azwj} be upon him^{as} and upon Muhammad^{saww} and his^{saww} progeny^{asws}.

فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ قَدْ انْتَهَى إِلَيَّ كِتَابُكَ فَأَكْثَرْتُ فِيهِ ذِكْرَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ آدَمَ وَ نُوحٍ وَ النَّبِيِّينَ وَ ذِكْرَ مُحَمَّدٍ وَ قَرَابَتِكُمْ مِنْهُ وَ مَنْزِلَتِكُمْ وَ حَقِّكَ وَ لَمْ تَرْضَ بِقَرَابَتِكَ مِنْ مُحَمَّدٍ حَتَّى انْتَسَبْتَ إِلَى جَمِيعِ النَّبِيِّينَ

Muawiya wrote to him^{asws}, 'From Muawiya Bin Abu Sufyan to Ali^{asws} Bin Abu Talib^{asws}. Your^{asws} letter ended up to me and you^{asws} have frequented in it the mention of Ibrahim^{as}, and Ismail^{as}, and Adam^{as}, and Noah^{as}, and the (other) Prophets^{as}, and mentioned Muhammad^{saww} and your^{asws} kinship from him^{saww}, and your^{asws} right, and you^{asws} were not pleased with your^{asws} kinship from Muhammad^{saww} until you^{asws} attributed to the entirety of the Prophets^{as}.

أَلَا وَ إِنَّمَا كَانَ مُحَمَّدٌ رَسُولًا مِنَ الرُّسُلِ إِلَى النَّاسِ كَمَا نَفَعَهُ قَبْلَهُ رُسُلَاتِ رَبِّهِ لَا يَمْلِكُ شَيْئًا غَيْرَهُ أَلَا وَ إِنَّ اللَّهَ ذَكَرَ قَوْمًا جَعَلُوا بَيْنَهُ وَ بَيْنَ الْجَنَّةِ نَسَبًا وَ قَدْ خِفْتُ عَلَيْكَ أَنْ تُضَارِعَهُمْ

Indeed! And rather, Muhammad^{saww} was a Rasool from the Messengers to the people, all of them. He^{saww} delivered the Message of his^{saww} Lord^{azwj}, not possessing anything other than it. Indeed! And Allah^{azwj} Mentioned a people **asserting a link between Him and the Jinn, [37:158]**, and I fear upon you^{asws} that you would conflict with them.

أَلَا وَ إِنَّ اللَّهَ أَنْزَلَ فِي كِتَابِهِ أَنَّهُ لَمْ يَكُنْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَا وَلِيٌّ مِنَ الذُّلِّ فَأَخْبَرْنَا مَا فَضَّلَ قَرَابَتِكَ وَ مَا فَضَّلَ حَقِّكَ وَ أَتَيْنَ وَ خَذْتُ اسْمَكَ فِي كِتَابِ اللَّهِ وَ مُلْكَكَ وَ إِمَامَتَكَ وَ فَضْلَكَ

Indeed! And Allah^{azwj} Revealed in His^{azwj} Book that **He^{azwj} and He did not Take a son, and there is no associate for Him in the Kingdom, [25:2]**, nor any guardian from the humiliation. Inform us, what is the merit of your^{asws} kinship, and what is the merit of your^{asws} rights, and where can you find your^{asws} name in the Book of Allah^{azwj}, and your^{asws} kingdom, and your^{asws} Imamate, and your^{asws} merits?

أَلَا وَ إِنَّمَا تَقْتَدِي بِمَنْ كَانَ قَبْلَنَا مِنَ الْأَئِمَّةِ وَ الْخُلَفَاءِ الَّذِينَ اقْتَدَيْتَ بِهِمْ فَكُنْتَ كَمَنْ اخْتَارَ وَ رَضِيَ وَ لَسْنَا مِنْكُمْ قَتِيلَ خَلِيفَتِنَا أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَفَّانَ

Indeed! And rather, we are guided by the ones who were before us, from the leaders and the caliphs, from those we were led. I was like the one who had chosen and was pleased, and the killers of our caliph, commander of the faithful Usman Bin Affan aren't from us.

وَ قَالَ اللَّهُ وَ مَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَتَحْنُ أَوَّلَى بِعُثْمَانَ وَ ذُرِّيَّتِهِ وَ أَنْتُمْ أَخَذْتُمُوهُ عَلَى رِضَى مِنْ أَنْفُسِكُمْ جَعَلْتُمُوهُ خَلِيفَةً وَ سَمِعْتُمْ لَهُ وَ أَطَعْتُمْ

And Allah^{azwj} Said: **and one who is killed unjustly, so We have Made an authority to be for his guardian, [17:33]**. So, we are foremost with Usman and his offspring, and you^{asws} had taken him (as caliph) upon an agreement from yourselves, making him a caliph, and listened to him and obeyed’.

فَأَجَابَهُ عَلِيٌّ عَ أَنَّمَا الَّذِي عَيَّرْتَنِي بِهِ يَا مُعَاوِيَةُ مِنْ كِتَابِي وَكَثْرَةِ ذِكْرِ آبَائِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ النَّبِيِّينَ فَإِنَّهُ مَنْ أَحَبَّ آبَاءَهُ أَكْثَرَ ذَكَرَهُمْ فَذَكَرَهُمْ حُبُّ اللَّهِ وَ رَسُولِهِ

Ali^{asws} answered him: ‘As for that which you are faulting me^{asws} with from my^{asws} letter, O Muawiya, and frequency of the mention of my^{asws} forefathers Ibrahim^{as}, and Ismail^{as} and the (other) Prophets^{as}, surely the one who loves his forefathers would mention them frequently. Their^{as} mention is love of Allah^{azwj} and His^{azwj} Rasool^{saww}.

وَ أَنَا أُعَيِّرُكَ بِبَعْضِهِمْ فَإِنَّ بَعْضَهُمْ بُغِضُ اللَّهِ وَ رَسُولِهِ وَ أُعَيِّرُكَ بِحُبِّكَ آبَاءَكَ وَ كَثْرَةِ ذِكْرِهِمْ فَإِنَّ حُبَّهُمْ كُفْرٌ

And I^{asws} am faulting you with hating them^{as}, for hating them^{asws} is hating Allah^{azwj} and His^{azwj} Rasool^{saww}. And I^{asws} am faulting you with loving your forefathers and mentioning them frequently, for loving them is Kufr.

وَ أَنَّمَا الَّذِي أَتَكَرَّرْتُ مِنْ نَسَبِي مِنْ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ قَرَابَتِي مِنْ مُحَمَّدٍ ص وَ فَضْلِي وَ حَقِّي وَ مُلْكِي وَ إِمَامَتِي فَإِنَّكَ لَمْ تَزَلْ مُنْكَرًا لِذَلِكَ لَمْ يُؤْمَرْ بِهِ قَلْبُكَ

And as for that which you are denying of my^{asws} lineage being from Ibrahim^{as}, and Ismail^{as}, and my^{asws} kinship from Muhammad^{saww}, and my^{asws} merits, and my^{asws} rights, and my^{asws} kingship, and my^{asws} Imamate, so you have not ceased to be a denier of that, not believing in it with your heart.

أَلَا وَ إِنَّا أَهْلَ الْبَيْتِ كَذَلِكَ لَا يُجِبُنَا كَافِرٌ وَ لَا يُبْغِضُنَا مُؤْمِنٌ

Indeed! And we^{asws}, People^{asws} of the Household are like that. Neither will any Kafir loves us^{asws} nor will any Momin hate us^{asws}.

وَ الَّذِي أَتَكَرَّرْتُ مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَأَتَكَرَّرْتُ أَنْ تُكُونَ فِينَا فَقَدْ قَالَ اللَّهُ النَّبِيُّ أُولَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى بِهِ

And that which you are denying from the Words of Allah^{azwj} Mighty and Majestic: **So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**. You are denying that it happens to be regarding us^{asws}. Allah^{azwj} has Said: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6]**, and we^{asws} are foremost with it.

وَ الَّذِي أَتَكَرَّرْتُ مِنْ إِمَامَةِ مُحَمَّدٍ ص وَ زَعَمْتُ أَنَّهُ كَانَ رَسُولًا وَ لَمْ يَكُنْ إِمَامًا فَإِنَّ إِنْكَارَكَ عَلَى جَمِيعِ النَّبِيِّينَ الْأَيُّمَةِ وَ لَكِنَّا نَشْهَدُ أَنَّهُ كَانَ رَسُولًا نَبِيًّا إِمَامًا ص وَ لِسَانُكَ ذَلِيلٌ عَلَى مَا فِي قَلْبِكَ

And that which you are denying from the Imamate of Muhammad^{saww} and are claiming that he^{saww} was a Rasool^{saww} and did not happen to be an Imam, then surely your denial is upon the entirety of the Prophets^{as} being Imams. But, we^{asws} testify that he^{saww} was a Rasool^{saww}, a Prophet^{saww}, an Imam^{saww}, and your tongue evidences of what is in your heart.

وَقَالَ اللَّهُ تَعَالَى أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

And Allah^{azwj} the Exalted Said: ***Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges? [47:29] And if We so Desire, We would Show them to you, so you would recognise them by their marks, and you can (already) recognise them by their tone of speech, and Allah Knows your deeds [47:30].***

أَلَا وَ قَدْ عَرَفْتَاكَ قَبْلَ الْيَوْمِ وَ عَدَاوَتَكَ وَ حَسَدَكَ وَ مَا فِي قَلْبِكَ مِنَ الْمَرَضِ الَّذِي أَخْرَجَهُ اللَّهُ

Indeed! And we^{asws} had known you before today, and your enmity, and your envy, and what disease there is in your heart which Allah^{azwj} Extracted.

وَالَّذِي أَنْكَرْتَ مِنْ قَرَابَتِي وَ حَقِّي فَإِنَّ سَهْمَنَا وَ حَقَّنَا فِي كِتَابِ اللَّهِ قِسْمَةً لَنَا مَعَ نَبِيِّنَا فَقَالَ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِلَّذِي الْقُرْبَى وَ قَالَ قَاتِ ذَا الْقُرْبَى حَقَّهُ

And that which you are denying of my^{asws} kinship, and my^{asws} rights, so surely our^{asws} share and our^{asws} rights are in the Book of Allah^{azwj}, Apportioned for us with our^{asws} Prophet^{saww}. ***And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, [8:41], and Said: Therefore, give to the near of kin his due, [30:38].***

وَ لَيْسَ وَجَدْتَ سَهْمَنَا مَعَ سَهْمِ اللَّهِ وَ رَسُولِهِ وَ سَهْمَكَ مَعَ الْأَبْعَدِينَ لَا سَهْمَ لَكَ إِنْ فَارَقْتَهُ فَقَدْ أَتَيْتَ اللَّهَ سَهْمَنَا وَ أَسْقَطَ سَهْمَكَ بِفِرَاقِكَ

And you haven't found our share with the Share of Allah^{azwj} and His^{azwj} Rasool^{saww}, and your share is with the remote ones. There is no share for you if you separate from it, for Allah^{azwj} has Proved our^{asws} share and Dropped your share with your kinship.

وَ أَنْكَرْتَ إِمَامَتِي وَ مُلْكِي فَهَلْ تَجِدُ فِي كِتَابِ اللَّهِ قَوْلَهُ لِأَلِ إِبْرَاهِيمَ وَ اصْطَفَاهُمْ عَلَى الْعَالَمِينَ فَهُوَ فَضَّلَنَا عَلَى الْعَالَمِينَ وَ تَزْعُمُ أَنَّكَ لَسْتَ مِنَ الْعَالَمِينَ أَوْ تَزْعُمُ أَنَّ لَسْنَا مِنْ آلِ إِبْرَاهِيمَ

And you denied my^{asws} Imamate and my^{asws} kingdom. Did you not find in the Book of Allah^{azwj} His^{azwj} Words for the progeny of Ibrahim^{as} and Choosing them over the worlds? It is our^{asws} merit over the worlds. And either you are alleging you aren't from the worlds, or you are claiming that we^{asws} aren't from the progeny of Ibrahim^{as}.

فَإِنْ أَنْكَرْتَ ذَلِكَ لَنَا فَقَدْ أَنْكَرْتَ مُحَمَّدًا ص فَهُوَ مِنَّا وَ نَحْنُ مِنْهُ فَإِنْ اسْتَطَعْتَ أَنْ تُفَرِّقَ بَيْنَنَا وَ بَيْنَ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ وَ إِسْمَاعِيلَ وَ مُحَمَّدٍ وَ آلِهِ فِي كِتَابِ اللَّهِ فَافْعَلْ.

So, if you were to deny that being for us^{asws}, so you have denied Muhammad^{saww}, for he^{saww} is from us^{asws} and we^{asws} are from him^{saww}. So, if you are able to differentiate between us^{asws} and Ibrahim^{as}, and Ismail^{as}, and Muhammad^{saww} in the Book of Allah^{azwj}, then do so”.⁹¹

421 - كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، مِنْ عَيْنِهِ بِالْإِسْنَادِ عَنْ أَبَانٍ عَنْهُ قَالَ وَ حَدَّثَنِي أَيْضاً عُمَرُ بْنُ أَبِي سَلَمَةَ وَ زَعَمَ أَبُو هُرَيْرَةَ الْعَبْدِيُّ أَنَّهُ سَمِعَهُ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: إِنَّ مُعَاوِيَةَ دَعَا أَبَا الدَّرْدَاءِ وَ نَحْنُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عِصْمَةَ وَ دَعَا أَبَا هُرَيْرَةَ فَقَالَ هُمَا أَنْطَلِقَا إِلَيَّ عَلَيَّ عَ فَأَقْرَبَاهُ مِنِّي السَّلَامَ وَ قَوْلَا لَهُ وَ اللَّهُ إِنِّي لَأَعْلَمُ أَنَّكَ أَوْلَى النَّاسِ بِالْخِلَافَةِ وَ أَحَقُّ بِهَا مِنِّي لِأَنَّكَ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ وَ أَنَا مِنَ الطَّلَقَاءِ وَ لَيْسَ لِي مِثْلُ سَابِقَتِكَ فِي الْإِسْلَامِ وَ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص وَ عَلِمَكَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ عَلَيْهِ وَ آلِهِ السَّلَامُ

Kitab Suleymn Bin Qays – From Ayna, by the chain from Aban, from him who said, ‘And it is narrated to me as well by Umar Bin Abu Salama, and he claimed Abu Hureyra Al Abdy, he heard from Umar Bin Abu Salama who said,

‘Muawiya called for Abu Al-Darda, and we were with Amir-ul-Momineen^{asws} at Siffeen, and he called Abu Hureira, so he said to the both of them, ‘Go to Ali^{asws} and convey my greetings to him^{asws}, and say to him^{asws}, ‘By Allah^{azwj}, I am well aware that you^{asws} are first of the people for the Caliphate and more deserving of it than me, because you^{asws} are from the earlier Emigrants whilst I am from the *Tulaqa* (freed captives at the conquest of Makkah), and there is nothing for me like your precedence in Al-Islam, and your^{asws} closeness to the Rasool-Allah^{saww}, and your^{asws} knowledge of the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}.

وَ لَقَدْ بَايَعَكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ بَعْدَ مَا تَشَاوَرُوا قَبْلَ ثَلَاثَةِ أَيَّامٍ ثُمَّ أَتَوْكَ فَبَايَعُوكَ طَائِعِينَ غَيْرَ مُكْرِهِينَ وَ كَانَ أَوَّلُ مَنْ بَايَعَكَ طَلْحَةَ وَ الزُّبَيْرُ ثُمَّ نَكَنَّا بَيْعَتِكَ ظُلْمًا وَ طَلَبًا مَا لَيْسَ لَهُمَا

And the Emigrants and the Helpers have paid allegiance to you^{asws} after having consulted for three days. Then they gave it to you. So, they have paid allegiance to you willingly, not with abhorrence. And the first ones of those that paid allegiance to you^{asws} were Talha and Al-Zubayr, then they broke their allegiance to you^{asws}, and oppressed you^{asws}, and they had both sought that which was not for them.

وَ بَلَغَنِي أَنَّكَ تَعْتَذِرُ مِنْ قَتْلِ عُثْمَانَ وَ تَتَبَرَّأُ مِنْ دَمِهِ وَ تَزْعُمُ أَنَّهُ قُتِلَ وَ أَنَّكَ قَاعِدٌ فِي بَيْتِكَ وَ أَنَّكَ قَدْ قُلْتَ حِينَ قُتِلَ اللَّهُمَّ لَمْ أَزُصْ وَ لَمْ أَمَالِجْ

And it has reached me that you^{asws} excused yourself^{asws} from the killing of Usman and distanced yourself^{asws} from his blood, and are claiming that when he was killed, you^{asws} were seated in your^{asws} house. And when he was killed you^{asws} said: ‘Our Allah^{azwj}, I^{asws} am not pleased, and it is not of my^{asws} deeds’.

وَ قُلْتُ لَهُ يَوْمَ الْجَمَلِ حِينَ نَادَوْا يَا لَكَرَاتِ عُثْمَانَ قُلْتُ كُتِبَتْ قَتْلُهُ عُثْمَانَ الْيَوْمَ لَوُجْهِهِمْ إِلَى النَّارِ أَ نَحْنُ قَتَلْنَاهُ إِنَّمَا قَتَلَهُ هُمَا وَ صَاحِبَيْهُمَا وَ أَمَرُوا بِقَتْلِهِ وَ أَنَا قَاعِدٌ فِي بَيْتِي

And you^{asws} said on the Day of the Camel (Al-Jamal) when it was announced, ‘O avengers of Usman!’ – when the rebels were around the camel – you^{asws} said: ‘Those who killed Usman have been flung with their faces into the Fire, have we^{asws} killed him?’ But rather he was

⁹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 420

killed by the two of them (Talha and Al-Zubeyr) and their female companion (Ayesha), who ordered for his killing, whilst I^{asws} was seated in my^{asws} house’.

وَأَنَا ابْنُ عَمِّ عُثْمَانَ وَ الْمُطَالِبُ بِدَمِهِ فَإِنْ كَانَ الْأَمْرُ كَمَا قُلْتُ فَأَمْكِنَا مِنْ قَتْلَةِ عُثْمَانَ وَ اذْفَعُهُمْ إِلَيْنَا نَقْتُلُهُمْ بِابْنِ عَمِّنَا وَ نُبَايِعَكَ وَ نُسَلِّمُ إِلَيْكَ الْأَمْرَ هَذِهِ وَاحِدَةٌ

And I am the son of the uncle of Usman, and his guardian and am the seeker of his blood. So if the matter was as you^{asws} say it to be, if it is possible, hand over to us the ones who killed Usman so that we call kill them for the son of our uncle, and we will pay allegiance to you^{asws} and submit the matter (Caliphate) to you^{asws}. This is one thing.

وَأَمَّا الثَّانِيَةُ فَقَدْ أَتَيْتَنِي عُيُوبِي وَ أَتَيْتَنِي الْكُذْبُ عَنْ أَوْلِيَاءِ عُثْمَانَ مِمَّنْ هُوَ مَعَكَ يُقَاتِلُ وَ تَحَسَّبَ أَنَّهُ عَلَى رَأْيِكَ وَ رَاضٍ بِأَمْرِكَ وَ هَوَاهُ مَعَنَا وَ قَلْبُهُ عِنْدَنَا وَ جَسَدُهُ مَعَكَ وَ أَنَّكَ تُظَاهِرُ وَلَايَةَ أَبِي بَكْرٍ وَ عُمرَ وَ تَتَرَحَّمُ عَلَيْهِمَا وَ تَكْفُ عَنْ عُثْمَانَ وَ لَا تَذْكُرُهُ وَ لَا تَتَرَحَّمُ عَلَيْهِ وَ لَا تَلْعَنُهُ

And as for the second, my spies have given me the news and the letter from the friends of Usman – from among those who are fighting alongside you^{asws}, and you^{asws} are counting them to be on your^{asws} side and being pleased with (them being submitted to) your^{asws} command, but they fancy us and their hearts are with us whilst their bodies are with you^{asws} – You^{asws} apparently display the friendship of Abu Bakr and Umar and invoking Mercy on them both, but pause the same for Usman, and do not mention him, and you are not invoking Mercy for him, nor do you^{asws} curse him.

وَ فِي رِوَايَةٍ أُخْرَى وَ لَا تُسُبُّهُ وَ لَا تَتَبَرَّأَ مِنْهُ

And in another report: ‘You^{asws} are neither reviling him nor disavowing from him’.

وَ بَلَغَنِي أَنَّكَ إِذَا خَلَوْتَ بِبَطَانَتِكَ الْحَبِيشَةِ وَ شِيعَتِكَ وَ خَاصَّتِكَ الضَّالَّةِ الْمُغَيَّرَةِ الْكَاذِبَةِ تَبَرَّأْتَ عَنْهُمْ مِنْ أَبِي بَكْرٍ وَ عُمرَ وَ عُثْمَانَ وَ لَعَنْتَهُمْ وَ ادَّعَيْتَ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ فِي أُمَّتِهِ وَ خَلِيفَتُهُ فِيهِمْ وَ أَنَّ اللَّهَ تَعَالَى جَلَّ اسْمُهُ فَرَضَ عَلَى الْمُؤْمِنِينَ طَاعَتَكَ وَ أَمَرَ بِوَلَايَتِكَ فِي كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ ص

And it has reached me from you^{asws} that, when you^{asws} are alone with your^{asws} malicious associates, and your^{asws} Shias, and your^{asws} special ones, the misguided thieves and liars, you^{asws} distance yourself^{asws} from Abu Bakr, and Umar, and Usman and curse them all. And you^{asws} are claiming that you^{asws} are the Caliph of the Rasool-Allah^{saww} in his^{saww} community, and his^{saww} successor among them, and that Allah^{azwj} has Obligated obedience to you^{asws} upon the believers and Ordered for your^{asws} ‘Wilayah’ in His^{azwj} Book and the Sunnah of His^{azwj} Prophet^{saww}.

وَ أَنَّهُ أَمَرَ مُحَمَّدًا أَنْ يَقُومَ بِذَلِكَ فِي أُمَّتِهِ وَ أَنَّهُ أَنْزَلَ عَلَيْهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فَجَمَعَ قُرَيْشًا وَ الْأَنْصَارَ وَ بَنِي أُمَيَّةَ بِعَدِيرِ خُثَمٍ

And the Allah^{azwj} Commanded Muhammad^{saww} that he^{saww} should stand with that in his^{saww} community, and it was Sent down upon him^{saww} **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].** So, he^{saww} gathered Quraysh and the Helpers and the clan of Umayya at Ghadeer Khumm.

و فِي رِوَايَةٍ أُخْرَى فَجَمَعَ أُمَّتَهُ بِعَدِيدِ حُجْمٍ فَبَلَغَ مَا أُمِرَ بِهِ فِيكَ عَنِ اللَّهِ وَ أَمَرَ أَنْ يُبَلِّغَ الشَّاهِدُ الْعَائِبَ وَ أَخْبَرَهُمْ أَنَّكَ أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ أَنَّكَ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And in another report, so he^{saww} gathered his^{saww} community at Ghadeer Khumm and preached what he^{saww} had been Ordered to - with regards to it from Allah^{azwj}, and ordered that those who were present should make it reach to those who were absent, and informed them that you^{asws} are higher to them than their own selves, and you^{asws} are from him^{saww} of the status which Haroun^{as} had from Musa^{as}.

و بَلَغَنِي أَنَّكَ لَا تَخْطُبُ خُطْبَةً إِلَّا قُلْتَ قَبْلَ أَنْ تَنْزِلَ عَنْ مِنْبَرِكَ وَ اللَّهُ إِنِّي لَأَوَّلَى بِالنَّاسِ وَ مَا زِلْتُ مَظْلُومًا مُنْذُ فُيْضَ رَسُولِ اللَّهِ ص وَ اللَّهُ لَئِنْ كَانَ مَا بَلَغَنِي عَنْكَ حَقًّا فَلَظَلُّمٌ أَبِي بَكْرٍ وَ عُمَرُ إِيَّاكَ أَعْظَمُ مِنْ ظَلَمِ عُثْمَانَ لِأَنَّهُ بَلَغَنِي أَنَّكَ تَقُولُ لَقَدْ فُيْضَ رَسُولُ اللَّهِ وَ نَحْنُ شُهَدَاؤُهُ

And it has reached me about you^{asws}, that you^{asws} never preach to the people except that you^{asws} say before descending from your^{asws} Pulpit: 'By Allah^{azwj}, I^{asws} am higher to the people than their own selves, and I^{asws} have never ceased to be oppressed since the Rasool-Allah^{saww} passed away'. If it was as it has reached me from you^{asws} from that as truth, so the injustice of Abu Bakr and Umar towards you^{asws} is greater than the injustice of Usman, because Rasool-Allah^{saww} had passed away and we were witnesses.

فَانْطَلَقَ عُمَرُ وَ بَاتَعَ أَبَا بَكْرٍ وَ مَا اسْتَأْذَنَكَ وَ لَا شَاوَرَكَ وَ لَقَدْ خَاصَمَ الرَّحْلَانِ الْأَنْصَارَ بِحَقِّكَ وَ حُجَّتِكَ وَ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص وَ لَوْ سَلَّمَا لَكَ الْأَمْرَ وَ بَاتِعَاكَ كَانَ عُثْمَانُ أَسْرَعَ النَّاسِ إِلَى ذَلِكَ لِقَرَابَتِكَ مِنْهُ وَ حَقِّكَ عَلَيْهِ لِأَنَّهُ ابْنُ عَمَّتِكَ وَ ابْنُ عَمَّتِكَ

Umar went and pledged allegiance to Abu Bakr and did not ask you^{asws}, nor did he consult with you^{asws}. And the two men argued by your^{asws} rights, and your^{asws} proofs, and your^{asws} closeness to the Rasool-Allah^{saww}. Had they submitted to you^{asws}, and paid allegiance to you^{asws}, Usman would have been the easiest of the people to come to that due to the closeness of his relation to you^{asws} than them, and your^{asws} right to him, because he is the son of your^{asws} uncle and your^{asws} aunt.

ثُمَّ عَمَدَ أَبُو بَكْرٍ فَرَدَّهَا إِلَى عُمَرَ عِنْدَ مَوْتِهِ مَا شَاوَرَكَ وَ لَا اسْتَأْذَنَكَ حِينَ اسْتَخْلَفَهُ وَ بَاتَعَ لَهُ ثُمَّ جَعَلَكَ عُمَرُ فِي الشُّورَى بَيْنَ سِتَّةٍ مِنْكُمْ وَ أَخْرَجَ مِنْهَا جَمِيعَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ غَيْرِهِمْ

Then Abu Bakr deliberately returned it (caliphate) to Umar before his death. He did not consult with you^{asws} nor did he ask you when he made him a Caliph and sought allegiance to him. Then Umar made you^{asws} to be in the consultation council (Al-Shura) between the six of you, and kept out from it all the Emigrants and the Helpers, and others.

فَوَلَّيْتُمْ ابْنَ عَوْفٍ أَمْرَكُمْ فِي الْيَوْمِ الثَّلَاثِ حِينَ رَأَيْتُمْ النَّاسَ قَدْ اجْتَمَعُوا وَ اخْتَرَطُوا سُبُوفَهُمْ وَ حَلَفُوا بِاللَّهِ لَئِنْ غَابَتِ الشَّمْسُ وَ لَمْ تَخْتَارُوا أَحَدَكُمْ لَنْضَرِنَ أَعْنَاقَكُمْ وَ لَنَنْفِذَ فِيكُمْ أَمْرَ عُمَرَ وَ وَصِيَّتَهُ فَوَلَّيْتُمْ أَمْرَكُمْ ابْنَ عَوْفٍ فَبَاتَعَ عُثْمَانُ وَ بَاتَعْتُمُوهُ

Ibn Awf was made to be in charge of your affair on the third day, when you all saw the people had gathered and drawn their swords and had taken an oath upon Allah^{azwj} that if the sun sets and you all had not chosen one of you, they would strike your necks and would carry out with regard to you^{asws}, the condition of Umar. The one in charge of your affair, Ibn Awf, pledged allegiance to Usman. You^{asws} had to pledge allegiance to him.

ثُمَّ حَصَرَ عُثْمَانُ فَاسْتَنْصَرَكُمْ فَلَمْ تَنْصُرُوهُ وَ دَعَاكُمْ فَلَمْ تُجِيبُوهُ وَ بَيَعْتُهُ فِي أَعْنَاقِكُمْ وَ أَنْتُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ حُضُورَ شُهُودٍ

Then Usman was besieged, so he asked for your^{asws} help. But you^{asws} did not help him, and he called out to you^{asws}, and you^{asws} did not answer his call, and he had a right (due to being caliph) upon your^{asws} neck, and upon yours, O group of Emigrants and the Helpers who were present and witnessed it.

فَحَلَّيْتُمْ بَيْنَهُ وَ بَيْنَ أَهْلِ مِصْرَ فَحَلَّيْتُمْ حَتَّى قَتَلُوهُ وَ أَغَانَهُمْ طَوَائِفُ مِنْكُمْ عَلَى قَتْلِهِ وَ خَذَلَهُ عَامَّتُكُمْ فَصِرْتُمْ فِي أَمْرِهِ بَيْنَ قَاتِلٍ وَ آمِرٍ وَ خَاذِلٍ

You^{asws} left him alone with the people of Egypt until they killed him, and your sects from among you helped them on his killing, and most of you abandoned him. So you^{asws} became, with regards to his matter, between a murderer and an instructor and a forsaker.

ثُمَّ بَايَعَكَ النَّاسُ وَ أَنْتَ أَحَقُّ بِهَا مِنِّي فَأَمَكِيَّ مِنْ قَتْلَةِ عُثْمَانَ حَتَّى أَقْتُلَهُمْ وَ أَسَلَّمَ الْأَمْرَ لَكَ وَ أَبَايَعَكَ أَنَا وَ جَمِيعُ مَنْ قَبْلِي مِنْ أَهْلِ الشَّامِ

Then the people paid allegiance to you^{asws} and you^{asws} are more deserving of this matter than me. Hand over the ones who killed Usman so that I can kill them, and submit the command (Caliphate) to you^{asws}, and I will pledge allegiance to you^{asws}, and so will all those who are confronting you, from the people of Syria’.

فَلَمَّا قَرَأَ عَلِيٌّ عَ كِتَابِ مُعَاوِيَةَ وَ بَلَغَهُ أَبُو الدَّرْدَاءِ رِسَالَتَهُ وَ مَقَالَتَهُ قَالَ عَلِيٌّ عَ لِأَبِي الدَّرْدَاءِ قَدْ أَبْلَعْتُمَايَا مَا أَرْسَلَكُمَا بِهِ مُعَاوِيَةُ فَاسْمَعَا مِنِّي ثُمَّ أْبْلِعَاهُ عَنِّي وَ قُولَا لَهُ

When Ali^{asws} read the letter of Muawiya which had been brought by Abu Al-Darda and Abu Hureira, his message and his words, Ali^{asws} said to Abu Al-Darda: ‘The two of you have brought to me what Muawiya had sent you two with, so hear from me^{asws}, then take it from me^{asws} to him just as you two brought it to me, and say to him that: -

إِنَّ عُثْمَانَ بْنَ عَفَّانَ لَا يَغْدُو أَنْ يَكُونَ أَحَدَ رَجُلَيْنِ إِمَّا إِمَامٌ هُدَى حَرَامَ الدِّمِ وَاجِبَ النَّصْرِ لَا يَحِلُّ مَعْصِيَتُهُ وَ لَا يَسْعُ الْأُمَّةُ حِدْلَانَهُ أَوْ إِمَامٌ ضَلَالَةٍ حَلَالَ الدِّمِ لَا يَحِلُّ وَلَا يَتُّهُ وَ لَا نَصْرُهُ فَلَا يَخْلُو مِنْ إِحْدَى الْحُصْلَتَيْنِ

‘Usman Bin Affan was nothing more than one of the two men – an imam of guidance (shedding of) whose blood was forbidden, and helping him was obligatory, and it was not permissible to disobey him, nor was there any leeway for abandoning him; or he was an imam of misguidance, (the shedding of) whose blood was permissible, and befriending him and helping him was not permissible. So, he was not devoid of one of the two characteristics.

وَ الْوَاجِبُ فِي حُكْمِ اللَّهِ وَ حُكْمِ الْإِسْلَامِ عَلَى الْمُسْلِمِينَ بَعْدَ مَا يَمُوتُ إِمَامُهُمْ أَوْ يُقْتَلُ ضَالًّا كَانَ أَوْ مُهْتَدِيًّا مَظْلُومًا كَانَ أَوْ ظَالِمًا حَلَالَ الدِّمِ أَوْ حَرَامَ الدِّمِ أَنْ لَا يَعْمَلُوا عَمَلًا وَ لَا يُحْدِثُوا حَدَثًا وَ لَا يُقَدِّمُوا يَدًا وَ لَا يَجْعَلُوا يَدًا وَ لَا يَبْدَعُوا بِشَيْءٍ قَبْلَ أَنْ يَخْتَارُوا لِأَنْفُسِهِمْ إِمَامًا يَجْمَعُ أَمْرَهُمْ عَفِيفًا عَالِمًا وَرِعًا عَارِفًا بِالْقَضَاءِ وَ السُّنَّةِ

And the Obligation in the Judgment of Allah^{azwj} and the judgment upon the Muslims, after the death of their imam or his murder – be he upon error or on guidance, an oppressed one or an oppressor, (shedding of) whose blood was permissible or prohibited – is that they

should neither take any action, nor make any event to happen, nor proceed with their hands or their feet, nor initiate anything before choosing for themselves an imam who is a chaste, devout, scholar and has the understanding of the judgments and the Sunnah.

يَجْمَعُ أَمْرَهُمْ وَ يَحْكُمُ بَيْنَهُمْ وَ يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ وَ يَحْفَظُ أَطْرَافَهُمْ وَ يَجِيءُ فَيُنْصِتُ لَهُمْ وَ يَقِيمُ حُجَّتَهُمْ وَ جُمُعَتَهُمْ وَ يَجِيءُ صَدَقَاتِهِمْ

He will gather for them their affairs and he judges between them and takes the rights of the oppressed one from the oppressor, and protects them, and levies their taxes (Fey), and establishes their arguments and their congregations, and levies their Charities (Sadaqa).

ثُمَّ يَخْتَكِمُونَ إِلَيْهِ فِي إِمَامِهِمُ الْمُقْتُولِ ظُلْمًا لِيَحْكُمَ بَيْنَهُمْ بِالْحَقِّ فَإِنْ كَانَ إِمَامُهُمْ قُتِلَ مَظْلُومًا حَكَمَ لِأَوْلِيَائِهِ بِدَمِهِ وَ إِنْ كَانَ قُتِلَ ظَالِمًا أَنْظَرَ كَيْفَ كَانَ الْحُكْمُ فِي هَذَا

Then he will be judging with regards to their imam who had been killed unjustly, and he will pass a judgment against the killer, judging between them with the truth. So if their Imam was killed as an oppressed one, the judgment will be for his guardians for his blood, and if he was killed whilst being an oppressor, he will consider how the judgment will be with regards to this.

وَ إِنْ أَوَّلَ مَا يُتَبَغَى لِلْمُسْلِمِينَ أَنْ يَفْعَلُوهُ أَنْ يَخْتَارُوا إِمَامًا يَجْمَعُ أَمْرَهُمْ إِنْ كَانَتْ الْخِيَرَةُ لَهُمْ وَ يُتَابِعُوهُ وَ يُطِيعُوهُ وَ إِنْ كَانَتْ الْخِيَرَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى رَسُولِهِ فَإِنَّ اللَّهَ قَدْ كَفَاهُمْ التَّنَظَّرَ فِي ذَلِكَ وَ الْإِخْتِيَارَ وَ رَسُولُ اللَّهِ ص قَدْ رَضِيَ لَهُمْ إِمَامًا وَ أَمْرَهُمْ بِطَاعَتِهِ وَ اتِّبَاعِهِ

This is first (issue) that they should try to resolve by agreeing on an Imam who would gather their affairs, and he is their kind care taker and they should follow him and obey him. However, the choice of an Imam is from Allah^{azwj} Mighty and Majestic, and for His^{azwj} Rasool^{saww}, so Allah^{azwj} is Sufficient for Considering with regards to that Choice, and the Rasool-Allah^{saww} had chosen for them an Imam^{asws} and ordered them for being obedient to him^{asws} and to follow him^{asws}.

وَ قَدْ بَايَعَتِ النَّاسُ بَعْدَ قَتْلِ عُثْمَانَ وَ بَايَعَتِ الْمُهَاجِرُونَ وَ الْأَنْصَارُ بَعْدَ مَا تَشَاوَرُوا فِي ثَلَاثَةِ أَيَّامٍ وَ هُمُ الَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ وَ عَقَدُوا إِمَامَتَهُمْ وَلِيَّ بِذَلِكَ أَهْلُ بَدْرٍ وَ السَّابِقَةُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ عِزَّ أَنْتَهُمْ بَايَعُوهُمْ قَبْلَ عَلَى غَيْرِ مَشُورَةٍ مِنَ الْعَامَّةِ

And the people had pledged allegiance to me^{asws} after the killing of Usman, and so did the Emigrants and the Helpers after having consulted for three days, and they are the ones who had paid allegiance to Abu Bakr, and Umar, and Usman and held on to their imamate. And that was for me^{asws} from the people of Badr and the former ones from the Emigrants and the Helpers, except that they had paid allegiance before me without consulting the general public, and that their allegiance to me^{asws} was after having consulted the general public.

وَ إِنْ بَيَّعَتِ كَانَتْ مَشُورَةً مِنَ الْعَامَّةِ فَإِنْ كَانَ اللَّهُ جَلَّ اسْمُهُ جَعَلَ الْإِخْتِيَارَ إِلَى الْأُمَّةِ وَ هُمُ الَّذِينَ يَخْتَارُونَ وَ يَنْظُرُونَ لِأَنْفُسِهِمْ وَ اخْتِيَارُهُمْ لِأَنْفُسِهِمْ وَ نَظَرُهُمْ لَهَا خَيْرٌ لَهُمْ مِنَ اخْتِيَارِ اللَّهِ وَ رَسُولِهِ لَهُمْ وَ كَانَ مِنْ اخْتَارُوهُ وَ بَايَعُوهُ بِيَعْتَهُ بِيَعَهُ هُدًى وَ كَانَ إِمَامًا وَاجِبًا عَلَى النَّاسِ طَاعَتُهُ وَ نَصْرَتُهُ فَقَدْ تَشَاوَرُوا فِيَّ وَ اخْتَارُونِي بِإِجْمَاعٍ مِنْهُمْ

If Allah^{azwj}, Majestic is His^{azwj} Name, had Made the choice to be for the community to make, and they are the ones who will be choosing, and considering for themselves, and that their

choosing and considering for themselves for it is better for them than the Choice of Allah^{azwj} and His^{azwj} Rasool^{saww} for them, and that the one whom they had chosen, and paid allegiance to with an allegiance of guidance, and he would be an Imam the obedience to whom would be obligatory upon the people, and to help him. So, they have consulted with regards to me^{asws} and chosen me^{asws} by consensus among them.

وَإِنْ كَانَ اللَّهُ جَلَّ وَ عَزَّ هُوَ الَّذِي يَخْتَارُ وَ لَهُ الْخَيْرَةُ فَقَدْ اخْتَارَنِي لِلْأَمَّةِ وَ اسْتَخْلَفَنِي عَلَيْهِمْ وَ أَمَرَهُمْ بِطَاعَتِي وَ نُصْرَتِي فِي كِتَابِهِ الْمُنْزَلِ وَ سُنَّةِ نَبِيِّهِ ص
فَذَلِكَ أَقْوَى بِحُجَّتِي وَ أَوْجِبُ بِحُجَّتِي

And if it was Allah^{azwj} Mighty and Majestic Who would be the One to Choose, and the choice was for Him^{azwj} to Make, so He^{azwj} has Chosen me^{asws} for the community, and Made me^{asws} to be the Caliph over them and Ordered them to be obedient to me^{asws} and to help me^{asws}, in His^{azwj} Revealed Book, and the Sunnah of His^{azwj} Prophet^{saww}. That is a stronger argument for me^{asws} and more than Obligates my^{asws} right.

وَ لَوْ أَنَّ عُثْمَانَ قُتِلَ عَلَى عَهْدِ أَبِي بَكْرٍ وَ عُمرَ أَكَانَ لِمُعَاوِيَةَ قِتَالُهُمَا وَ الْخُرُوجَ عَلَيْهِمَا لِلطَّلَبِ قَالَ أَبُو هُرَيْرَةَ وَ أَبُو الدَّرْدَاءِ لَا قَالَ عَلِيٌّ ع فَكَذَلِكَ أَنَا
فَإِنْ قَالَ مُعَاوِيَةُ نَعَمْ فَقُولَا لَهُ إِذَا يَجُوزَ لِكُلِّ مَنْ ظَلِمَ بِمَظْلَمَةٍ أَوْ قُتِلَ لَهُ قَتِيلًا [قَتِيلًا] أَنْ يَشُقَّ عَصَا الْمُسْلِمِينَ وَ يُفَرِّقَ جَمَاعَتَهُمْ وَ يَدْعُو إِلَى نَفْسِهِ مَعَ
أَنْ وُلِدَ عُثْمَانُ أَوَّلِي يَطْلُبُ دَمَ أَبِيهِمْ مِنْ مُعَاوِيَةَ

And if Usman had been killed during the era of Abu Bakr or Umar, would Muawiya had fought against the two of them and come out against them both for seeking (the blood)?' Abu Hureira and Abu Al-Darda said, 'No'. Ali^{asws} said: 'My^{asws} (position) is similar to that. If Muawiya says, 'Yes', say to him, 'It would then become permissible for everyone who has been oppressed by an oppressor or killed by a killer, to created discord among the Muslims, and cause disunity in their gatherings, and make a call to himself. Along with this, the children of Usman should be the first to claim the blood of their father, rather than Muawiya'.

قَالَ فَسَكَتَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ وَ قَالَا قَدْ أَنْصَفْتَ مِنْ نَفْسِكَ قَالَ عَلِيٌّ ع وَ لَعْمَرِي لَقَدْ أَنْصَفَنِي مُعَاوِيَةُ إِنْ نَمَّ عَلَيَّ قَوْلُهُ وَ صَدَقَ مَا أَعْطَانِي
فَهَؤُلَاءِ بَنُو عُثْمَانَ رِجَالٌ قَدْ أَذْرَكُوا لَيْسُوا بِأَطْفَالٍ وَ لَا مُوَلَّى عَلَيْهِمْ فَلْيَأْتُوا أَجْمَعُ بَيْنَهُمْ وَ بَيْنَ قَتْلَةِ أَبِيهِمْ فَإِنْ عَجَزُوا عَنْ حُجَّتِهِمْ فَلْيَشْهَدُوا لِمُعَاوِيَةَ بِأَنَّهُ
وَلِيُّهُمْ وَ وَكَيْلُهُمْ فِي خُصُومَتِهِمْ

(Sulaym) said, 'Abu Al-Darda and Abu Hureira were silent for a while and said, 'You^{asws} have been equitable from yourself^{asws}'. Ali^{asws} said: 'By my^{asws} life, Muawiya would have done justice to me if he would have kept to his words and been truthful to what he gives to me^{asws}. Here are the sons of Usman, men who have understanding, and there are no children among them nor is there a guardian over them. So come, I^{asws} will gather them along with the killers of their father, and if they get tired from arguing against them, let them testify that Muawiya is a guardian for them, and their representative, and fight against them for their disagreements.

وَ لْيَتَّعِدُوا هُمْ وَ خُصَمَاءُ هُمْ بَيْنَ يَدَيَّ مَقْعَدِ الْخُصُومِ إِلَى الْإِيمَانِ وَ الْوَالِي الَّذِينَ يُقْرُونَ بِحُكْمِهِ وَ يُنْفِدُونَ قَضَاءَهُ فَأَنْظُرْ فِي حُجَّتِهِمْ وَ حُجَّةِ خُصَمَائِهِمْ
فَإِنْ كَانَ أَبُوهُمْ قُتِلَ ظَالِمًا وَ كَانَ حَالَالُ الدَّمِ أَنْبَلْتُ دَمَهُ وَ فِي رِوَايَةٍ أُخْرَى أَهْدَرْتُ دَمَهُ وَ إِنْ كَانَ أَبُوهُمْ قُتِلَ مَظْلُومًا حَرَامُ الدَّمِ أَقْدَتُهُمْ مِنْ قَاتِلِ أَبِيهِمْ
فَإِنْ شَاءُوا قَتَلُوا وَ إِنْ شَاءُوا عَقَرُوا وَ إِنْ شَاءُوا قَبِلُوا الدِّيَّةَ

And let them and the defendants sit in front of me^{asws}, like the sitting of a litigant to the Imam^{asws} and the governor, whose judgement they accept and carry out his^{asws} judgement, and I^{asws} will consider their arguments and the arguments of their opponents. If their father was killed whilst being an oppressor and it was lawful for his blood to be shed, (seeking revenge for) his blood is invalidated, and if he was an oppressed one, (the shedding of) whose blood was unlawful, I^{asws} will punish the one who killed their father, so if they want they can kill him, and if they want they can forgive him, and if they want they can accept the wergild.

وَهُؤُلَاءِ قَتَلُوا عُثْمَانَ فِي عَسْكَرِي يُقْرُونَ بِقَتْلِهِ وَ يَرْضَوْنَ بِحُكْمِي عَلَيْهِمْ فَلْيَأْتِنِي وَلَدُ عُثْمَانَ وَ مُعَاوِيَةُ إِنْ كَانَ وَلِيُّهُمْ وَ وَكِيلُهُمْ فَلْيُخَاصِمُوا قَتْلَتَهُ وَ لِيُحَاكِمُوهُمْ حَتَّى أَحْكُمَ بَيْنَهُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص وَ إِنْ كَانَ مُعَاوِيَةُ إِنَّمَا يَنْجَحِي وَ يَطْلُبُ الْأَعَالِيلَ وَ الْأَبَاطِيلَ فَلْيَنْجَحْ مَا بَدَا لَهُ فَسَوْفَ يُعِينُ اللَّهُ عَلَيْهِ

And here are the killers of Usman in my^{asws} army, accepting that they killed him, and are happy with my^{asws} judgement, be it against them or for them. Let the sons of Usman come to me, or Muawiya – if he was their guardian or their representative –let them present their arguments for his killing; and I^{asws} will judge between the two of them until I^{asws} judge by the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}. But Muawiya is coming to me^{asws} and he is seeking by the invalid reasons, so he can do whatever appears to him, for Allah^{azwj} will Help against him’.

قَالَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ قَدْ وَ اللَّهُ أَنْصَفْتَ مِنْ نَفْسِكَ وَ زِدْتَ عَلَى النَّصْفَةِ وَ أَرَحْتَ عَلْتَهُ وَ قَطَعْتَ حُجَّتَهُ وَ جِئْتَ بِحُجَّةٍ قَوِيَّةٍ صَادِقَةٍ مَا عَلَيْهَا لَوْنٌ

Abu Al-Darda and Abu Hureira said, ‘By Allah^{azwj}, you^{asws} have established the truth, and have done more than the justice, and you^{asws} have removed his reasons, and cut-off his arguments, and have come with strong arguments which are true and there can be no reproach against them’.

ثُمَّ خَرَجَ أَبُو هُرَيْرَةَ وَ أَبُو الدَّرْدَاءِ فَإِذَا خَوْ مِنْ عِشْرِينَ أَلْفَ رَجُلٍ مُتَّعِينَ فِي الْحَدِيدِ فَقَالُوا نَحْنُ قَتَلْنَا عُثْمَانَ مُقْرُونَ رَاضُونَ بِحُكْمِ عَلِيٍّ ع عَلَيْنَا وَ لَنَا فَلْيَأْتِنَا أَوْلِيَاءُ عُثْمَانَ فَلْيُحَاكِمُونَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فِي دَمِ آبِيهِمْ وَ إِنْ وَجِبَ عَلَيْنَا الْقَوْدُ أَوْ الدِّيَّةُ اصْطَبَرْنَا لِحُكْمِهِ وَ سَلَمْنَا

Then Abu Hureira and Abu Al-Darda went out, and there were nearly twenty thousand men covered with the iron (armaments). They (Abu Al-No'man Bin Zamaan) said, ‘We killed Usman, and we are accepting it, and are happy with the judgment of Ali^{asws}, be it against us or for us. Let the guardian of Usman come to us, so that Amir-ul-Momineen^{asws} can judge us with regard to the blood of their father. If punishment is obligated upon us or the blood-money (compensation), we will bear his^{asws} judgment patiently, and submit to it’.

فَقَالَا قَدْ أَنْصَفْتُمْ وَ لَا يَجِلُّ لِعَلِيٍّ ع دَفْعُكُمْ وَ لَا قَتْلُكُمْ حَتَّى يُحَاكِمُوكُمْ إِلَيْهِ فَيَحْكُمَ بَيْنَكُمْ وَ بَيْنَ أَصْحَابِكُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص

The two of them said, ‘You^{asws} are being fair, and it is not permissible for Ali^{asws} to defend you or to kill you until he^{asws} passes a judgement upon you. He^{asws} will judge between you and your companion by the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}’.

وَ انْطَلَقَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ حَتَّى قَدِمَا عَلَى مُعَاوِيَةَ فَأَخْبَرَاهُ بِمَا قَالَ عَلِيٌّ ع وَ مَا قَالَ قَتَلْنَا عُثْمَانَ وَ مَا قَالَ أَبُو التُّعْمَانِ بْنُ صَمَانَ

Abu Al-Darda and Abu Hureira went until they were in front of Muawiya. They informed him of what Ali^{asws} had said, and what the killers of Usman had said, and what Abu Al-No'man Bin Samaan had said.

فَقَالَ مُعَاوِيَةُ فَمَا زِدَ عَلَيْكُمَا فِي تَرْجُمِهِ عَلَى أَبِي بَكْرٍ وَ عُمَرَ وَ كَفَّهِ عَنِ التَّرْحِمِ عَلَى عُثْمَانَ وَ بَرَاءَتِهِ مِنْهُ فِي السِّرِّ وَ مَا يَدْعِي مِنْ اسْتِخْلَافِ رَسُولِ اللَّهِ ص إِيَّاهُ وَ أَنَّهُ لَمْ يَزَلْ مَظْلُومًا مُنْذُ فُيْضَ رَسُولُ اللَّهِ ص قَالَا بَلَى قَدْ تَرَحَّمْ عَلَى أَبِي بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ عِنْدَنَا وَ نَحْنُ نَسْمَعُ

Muawiya said to both of them, 'So what was his^{asws} response to you two with regard to invoking Mercy for Abu Bakr and Umar, and pausing from (the invocation of Mercy) for Usman, and distancing himself^{f asws} for them in secret, and what he^{asws} is claiming that the Rasool-Allah^{saww} appointed him^{asws} as Caliph, and that he^{asws} has never ceased to be an oppressed one since the passing away of the Rasool-Allah^{saww}? They said, 'Yes, he^{asws} had Invoked for Mercy for Abu Bakr, and Umar, and Usman in our presence, and we heard it'.

ثُمَّ قَالَ لَنَا فَمَا يَقُولُ إِنْ كَانَ اللَّهُ جَعَلَ الْخِيَارَ إِلَى الْأُمَّةِ فَكَانُوا هُمُ الَّذِينَ يَخْتَارُونَ وَ يُنْظَرُونَ لِأَنْفُسِهِمْ وَ كَانَ اخْتِيَارُهُمْ لِأَنْفُسِهِمْ وَ نَظَرُهُمْ لَهَا خَيْرًا لَهُمْ وَ أَرْشَدَ مِنْ اخْتِيَارِ اللَّهِ وَ اخْتِيَارِ رَسُولِ اللَّهِ ص فَقَدْ اخْتَارُونِي وَ بَايَعُونِي فَبَيْعُهُ هُدًى وَ أَنَا إِمَامٌ وَاجِبٌ عَلَى النَّاسِ نُصْرَتِي لِأَنَّهُمْ قَدْ تَشَاوَرُوا فِيَّ وَ اخْتَارُونِي

Then he^{asws} said to us, from what he^{asws} said: 'If Allah^{azwj} has Given them (the community) choice of agreeing to a leader, so they are the ones who will be choosing and considering for themselves – and their choosing for themselves and their consideration is more correct since it in accordance with the Choice of Allah^{azwj} and the choice of the Rasool-Allah^{saww} – so they have chosen me^{asws} and have paid allegiance to me^{asws}. The allegiance to me^{asws} is the allegiance of guidance, and I^{asws} am the Imam^{asws} the obedience to me^{asws} and helping me^{asws} has been Obligated upon the people, because they had consulted with regard to this and chose me^{asws}.

وَ إِنْ كَانَ اخْتِيَارُ اللَّهِ وَ اخْتِيَارُ رَسُولِهِ خَيْرًا لَهُمْ وَ أَرْشَدَ مِنْ اخْتِيَارِهِمْ لِأَنْفُسِهِمْ وَ نَظَرِهِمْ لَهَا فَقَدْ اخْتَارَنِي اللَّهُ وَ رَسُولُهُ لِلْأُمَّةِ وَ اسْتَخْلَفَانِي عَلَيْهِمْ وَ أَمْرَاهُمْ بِنُصْرَتِي وَ طَاعَتِي فِي كِتَابِ اللَّهِ الْمُنَزَّلِ عَلَى لِسَانِ نَبِيِّهِ الْمُرْسَلِ وَ ذَلِكَ أَقْوَى بِحُجَّتِي وَ أَوْجِبُ لِحَقِّي

And if the Choice of Allah^{azwj} and the choice of the Rasool-Allah^{saww} is better for them and more correct than their choice for themselves and their consideration of it, so Allah^{azwj} and His^{azwj} Rasool^{saww} have Chosen me^{asws} for the community, and have Appointed me^{asws} to be the Caliph over them, and Ordered them to help me^{asws} and obey me^{asws}, in the Revealed Book of Allah^{azwj} upon the tongue of His^{azwj} Messenger Prophet^{saww}. And that is stronger for my^{asws} argument and more than Obligates my^{asws} rights'.

ثُمَّ صَعِدَ الْمُنْبَرِ فِي عَسْكَرِهِ وَ جَمَعَ النَّاسَ وَ مَنْ يَحْضُرَتِهِ مِنَ النَّوَاجِي وَ الْمُهَاجِرِينَ وَ الْأَنْصَارَ

Then he^{asws} ascended the pulpit among his^{asws} army, and gathered the people, and from those who were present from nearby, and the Emigrants and the Helpers.

ثُمَّ حَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ إِنَّ مَنَاقِبِي أَكْثَرُ مِنْ أَنْ تُحْصَى وَ بَعْدَ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ مِنْ ذَلِكَ وَ مَا قَالَ رَسُولُ اللَّهِ إِيَّيَّ سَائِبُكُمْ عَنْ خِصَالِ سَبْعَةِ قَالُوا رَسُولُ اللَّهِ أَكْتَفَى بِهَا مِنْ جَمِيعِ مَنَاقِبِي وَ فَضْلِي

Then he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O group of people! My^{asws} virtues are more than what can be counted or numbered, and after (all that) is what Allah^{azwj} has Revealed in His^{azwj} Book from that, and what the Rasool-Allah^{saww} has said. I^{asws} shall inform you of seven qualities Rasool-Allah^{saww} had said which should suffice for you to recognise all my^{asws} virtues and my^{asws} preferences.

أَتَعْلَمُونَ أَنَّ اللَّهَ فَضَّلَ فِي كِتَابِهِ النَّاطِقِ السَّابِقَ إِلَى الْإِسْلَامِ فِي غَيْرِ آيَةٍ مِنْ كِتَابِهِ عَلَى الْمَسْبُوقِ وَ أَنَّهُ لَمْ يَسْبِقْنِي إِلَى اللَّهِ وَ رَسُولِهِ أَحَدٌ مِنَ الْأُمَّةِ قَالُوا
اللَّهُمَّ نَعَمْ

Are you knowing that Allah^{azwj} Preferred to Speak in His^{azwj} Book, being the foremost to Al-Islam – in another Verse from His^{azwj} Book over the preceded one, and there is no one from the community who preceded me^{asws} to Allah^{azwj} and His^{azwj} Rasool^{saww}? They said, 'O Allah^{azwj}, yes'.

قَالَ أَتَشَدُّكُمْ اللَّهُ أَتَعْلَمُونَ مَا سُئِلَ رَسُولُ اللَّهِ ص عَنْ قَوْلِهِ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فَقَالَ رَسُولُ اللَّهِ ص أَنْزَلَهُ اللَّهُ فِي الْأَنْبِيَاءِ وَ أَوْصِيَائِهِمْ
وَ أَنَا أَفْضَلُ أَنْبِيَاءِ اللَّهِ وَ رَسُولِهِ وَ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَفْضَلُ الْأَوْصِيَاءِ

He^{asws} said: 'I^{asws} adjure you all to Allah^{azwj}, I^{asws} asked the Rasool-Allah^{saww} about His^{azwj} Words: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].** Rasool-Allah^{saww} said: 'Allah^{azwj} has Sent these down regarding the Prophets^{as} and their^{as} successors^{as}, and I^{saww} am the best of the Prophets^{as} of Allah^{azwj}, and my^{saww} brother, and my^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws} is the best of the successors^{as}?'

فَقَامَ نَحْوُ مِنْ سَبْعِينَ بَدْرِيًّا جُلُوسًا مِنَ الْأَنْصَارِ وَ بَقِيَّتُهُمْ مِنَ الْمُهَاجِرِينَ مِنْهُمْ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ خَالِدُ بْنُ زَيْدٍ أَبُو أَيُّوبَ الْأَنْصَارِيُّ وَ فِي الْمُهَاجِرِينَ
عَمَّارُ بْنُ يَاسِرٍ فَقَالُوا نَشْهَدُ أَنَّكَ قَدْ سَمِعْنَا رَسُولَ اللَّهِ ص قَالَ ذَلِكَ

About seventy from the participants of Badr, most of them from the Helpers and the rest of them from the Emigrants stood up. Among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub Al-Ansaary, and from the Emigrants were Ammar Bin Yaaser and others, so they said, 'We hereby testify that we have heard the Rasool-Allah^{saww} say that'.

قَالَ فَأَنْشَدُكُمْ بِاللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ وَ قَوْلِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ
يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ الْآيَةُ ثُمَّ قَالَ وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَلِيجَةً

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj} regarding the Words of Allah^{azwj} **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59],** and His^{azwj} Words: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55],** then Said: **and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16].**

فَقَالَ النَّاسُ يَا رَسُولَ اللَّهِ أَخَاصُّ لِبَعْضِ الْمُؤْمِنِينَ أَمْ عَامٌّ لِجَمِيعِهِمْ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ أَنْ يُعَلِّمَهُمْ وَ أَنَّ يُفَسِّرَ لَهُمْ مِنَ الْوَلَايَةِ مَا فَسَّرَ لَهُمْ مِنْ
صَلَاتِهِمْ وَ صِيَامِهِمْ وَ زَكَاتِهِمْ وَ حَجِّهِمْ

The people said, 'O Rasool-Allah^{saww}, is this especially for some of the believers or generally for all of them?' Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Rasool^{saww} that he^{saww} should teach them as to the ones^{asws} for whom the Verse Came down, and that he^{saww} should explain about the 'Wilayah' just as he^{saww} had explained to them their Salats, and their Fasts, and their Zakaat, and their Hajj.

فَتَصَبَّيْ لِلنَّاسِ بِعَدِيدِ خُصْمٍ وَ قَالَ إِنَّ اللَّهَ أَرْسَلَنِي بِرِسَالَةٍ ضَاقَ بِهَا صَدْرِي وَ ظَنَنْتُ أَنَّ النَّاسَ مُكَذِّبِي بِهَا فَأَوْعَدَنِي لِأَبْلَعَتَهَا أَوْ يُعَذِّبَنِي قُمْ يَا عَلِيُّ

He^{saww} nominated me^{asws} at Ghadeer Khumm and said that: 'Allah^{azwj} Sent me^{saww} with a Message which constricted my^{saww} chest and I^{saww} saw that the people would not believe me^{saww}. He^{azwj} Promised me^{saww} that I^{saww} should preach it or else He^{azwj} would Punish me^{saww}. Arise! O Ali^{asws}.

قُمْ نَادَى بِأَعْلَى صَوْتِهِ بَعْدَ أَنْ أَمَرَ بِأَلَّا أَنْ يُنَادِيَ بِ الصَّلَاةِ جَامِعَةً فَصَلَّى بِهِمُ الطَّهْرُ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ مُؤَلَّي وَ أَنَا مُؤَلَّى الْمُؤْمِنِينَ وَ أَنَا أَوَّلِي بِهِمْ مِنْ أَنْفُسِهِمْ مَنْ كُنْتُ مُؤَلَّاهُ فَعَلَيْ مُؤَلَّاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذِلْ مَنْ خَذَلَهُ

Then he^{saww} called for the congregational Salat, so we all prayed Salat with him^{asws}, Al-Zohr (Midday Salat), then said: 'O you people! Surely Allah^{azwj} is my^{saww} Master (Mawla), and I^{saww} am the Master^{saww} of the Momineen and foremost with them than their own selves. Indeed! The one to whom I^{saww} am Master^{saww} of, Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws} and Abandon the one who abandons him^{asws}.

فَقَامَ إِلَيْهِ سَلْمَانُ الْفَارِسِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَلَاؤُهُ فِيمَا دَا فَقَالَ وَلَاؤُهُ كَوَلَاتِي مَنْ كُنْتُ أَوَّلِي بِهِ مِنْ نَفْسِهِ فَعَلَيْ أَوَّلِي بِهِ مِنْ نَفْسِهِ

Salman Al-Farsi^{ra} stood up in front of him^{saww} and said, 'O Rasool-Allah^{saww}, be submissive to him^{asws} like what?' He^{saww} said: 'Be submissive to him^{asws} like you^{ra} are submissive to me^{saww}. The one to whom I^{saww} am higher than his own self, so Ali^{asws} is higher to him than his own self'.

وَ أَنْزَلَ اللَّهُ الْيَوْمَ أُنْخَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا فَقَالَ سَلْمَانُ يَا رَسُولَ اللَّهِ أَ نَزَلَتْ هَذِهِ الْآيَاتُ فِي عَلِيٍّ خَاصَّةً فَقَالَ فِيهِ وَ فِي أَوْصِيَائِي إِلَى يَوْمِ الْقِيَامَةِ

And Allah^{azwj} Blessed and Exalted Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].** Salman Al-Farsi^{ra} said, 'O Rasool-Allah^{saww}, this Verse has Descended regarding Ali^{asws} especially?' Rasool-Allah^{saww} said: 'Indeed, it is regarding him^{asws}, and regarding my^{saww} successors up to the Day of Qiyamah'.

فَقَالَ سَلْمَانُ يَا رَسُولَ اللَّهِ ص بَيْنَهُمْ لَنَا فَقَالَ عَلِيُّ ع أَخِي وَ وَزِيرِي وَ وَصِيِّي وَ صَنُوي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِي كُلِّ مُؤْمِنٍ بَعْدِي وَ أَحَدَ عَشَرَ إِمَامًا مِنْ وَلَدِهِ الْحُسَيْنِ ثُمَّ الْحُسَيْنِ ع ثُمَّ تِسْعَةً مِنْ وَلَدِ الْحُسَيْنِ ع وَاحِدٌ بَعْدَ وَاحِدٍ الْقُرْآنُ مَعَهُمْ وَ هُمْ مَعَ الْقُرْآنِ لَا يُفَارِقُونَهُ حَتَّى يَرُدُّوا عَلَيَّ الْحَوْضَ

Salman Al-Farsi^{ra} said, 'O Rasool-Allah^{saww}, explain it for us'. He^{saww} said: 'Ali^{asws}, who is my^{saww} brother, and my^{saww} Vizier, and my^{saww} successor, and my^{saww} inheritor, and my^{saww} Caliph in my^{saww} community, and the Guardian of every believer after me^{saww}, and eleven

Imams^{asws} from his sons^{asws}. The first of them^{asws} is my^{saww} son Al-Hassan^{asws}, then Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws}, one after the other. The Quran is with them^{asws} and they^{asws} are with the Quran. Neither will it separate from them^{asws} nor will they separate from it until they^{asws} return to the Fountain’.

فَقَامَ اثْنَا عَشَرَ رَجُلًا مِنَ الْبَدْرِيِّينَ فَقَالُوا نَشْهَدُ أَنَّ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص كَمَا قُلْتَ سَوَاءٌ لَمْ تَرِدْ حَرْفًا وَ لَمْ تَنْقُصْ حَرْفًا وَ قَالَ بَقِيَّةُ السَّبْعِينَ قَدْ سَمِعْنَا ذَلِكَ وَ لَمْ نَحْفَظْهُ كُلَّهُ وَ هَؤُلَاءِ الْإِثْنَا عَشَرَ خِيَارُنَا وَ أَفْضَلُنَا فَقَالَ صَدَقْتُمْ لَيْسَ كُلُّ النَّاسِ يَحْفَظُ بَعْضُهُمْ أَحْفَظُ مِنْ بَعْضٍ

Twelve men from the people of Badr stood up and said, ‘We testify that we heard that from the Rasool-Allah^{saww} as you^{asws} have said it exactly, neither have you^{asws} added nor you^{asws} have been deficient by a single letter, and the Rasool-Allah^{saww} made us witnesses on that’. And the remaining seventy said, ‘We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us’. He^{asws} said: ‘You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others’.

فَقَامَ مِنَ الْإِثْنِي عَشَرَ أَرْبَعَةُ أَبُو الْهَيْثَمِ بْنِ التَّيْهَانِ وَ أَبُو أَيُّوبَ وَ عَمَّارٌ وَ خُرَيْمَةُ بْنُ ثَابِتٍ ذُو الشَّهَادَتَيْنِ فَقَالُوا نَشْهَدُ أَنَّ قَدْ سَمِعْنَا قَوْلَ رَسُولِ اللَّهِ ص وَ حَفِظْنَا أَنَّهُ قَالَ يَوْمَئِذٍ وَ هُوَ قَائِمٌ وَ عَلِيٌّ ع قَائِمٌ إِلَى جَانِبِهِ

Four out of the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah^{azwj} have Mercy of them – so they said, ‘We testify that we have heard the words of the Rasool-Allah^{saww} and we have preserved it that he^{saww} said, one day, and he^{saww} was standing, and Ali^{asws} was standing beside him^{saww}’.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَنْصِبَ لَكُمْ إِمَامًا يَكُونُ وَصِيِّي فِيكُمْ وَ خَلِيفَتِي فِي أُمَّتِي وَ فِي أَهْلِ بَيْتِي مِنْ بَعْدِي وَ الَّذِي فَرَضَ اللَّهُ عَلَى الْمُؤْمِنِينَ فِي كِتَابِهِ طَاعَتَهُ وَ أَمَرَكُمْ فِيهِ بِوَلَايَتِهِ

Then Rasool-Allah^{saww} said: ‘O you people! Allah^{azwj} has Commanded me^{saww} that I^{saww} should nominate for you an Imam^{asws} and a successor^{asws} who will be the successor^{asws} of your Prophet^{saww} among you, and my^{saww} Caliph in my^{saww} community, and among the People^{asws} of my^{saww} Household after me^{saww}, and the one^{asws} for whom Allah^{azwj} has Obligated upon the believers, in His^{azwj} book, obedience to him^{asws}, and has Commanded to you all in it for his^{asws} ‘Wilayah’.

فَرَاغْتُ رَبِّي خَشْيَةً طَعَنَ أَهْلُ النِّفَاقِ وَ تَكْذِيبِهِمْ فَأَوْعَدَنِي لِأَبْلَعُهَا أَوْ لِيُعَذِّبَنِي

So I^{saww} referred it back to my^{saww} Lord out of fear of the hypocrites and their belying it, so He^{azwj} Promised me^{saww} that (He^{azwj} will Protect me^{saww}) but if I^{saww} do not preach it, He^{azwj} would Punish me^{saww}.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ أَمَرَكُمْ فِي كِتَابِهِ بِالصَّلَاةِ وَ قَدْ بَيَّنَّهَا لَكُمْ وَ سَنَّهَا وَ الزَّكَاةَ وَ الصَّوْمَ وَ الْحَجَّ فَبَيَّنَّهَا وَ فَرَضَهَا لَكُمْ وَ أَمَرَكُمْ فِي كِتَابِهِ بِالْوَلَايَةِ

Then Rasool-Allah^{saww} said: ‘O you people! Surely Allah^{azwj} – Majestic is His^{azwj} Name – has Ordered you all in His^{azwj} Book for the Prayer and I^{saww} have explained it for you and its mannerism, and the Zakat, and the Soam (Fasting), and the Hajj (Pilgrimage). I^{saww} explained

these to you and interpreted them for you all, and He^{azwj} Commanded you all in His^{azwj} Book for the 'Wilayah'.

وَإِنِّي أَشْهَدُكُمْ أَنَّهَا النَّاسُ أَنَّهَا خَاصَّةٌ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءِ مِنْ وَلَدِي وَ وَلَدِ أَخِي وَ وَصِيِّ عَلِيِّ أَوْلَهُمْ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ ع لَا يَفَارِقُونَ الْكِتَابَ حَتَّى يَرُدُّوا عَلَيَّ الْخُوضَ

And I^{saww} adjure you, O you people, that it is especially for Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from my^{saww} sons^{asws} and the sons^{asws} of my^{saww} brother and my^{saww} successor^{asws}. Ali^{asws} is the first of them^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws} - my^{saww} son^{asws}. Neither will the Book be separated from them^{asws} nor will they^{asws} separate from it until they^{asws} return to the Fountain.

أَنَّهَا النَّاسُ إِنِّي قَدْ أَعْلَمْتُكُمْ مَفْرَعَكُمْ وَ إِمَامَكُمْ بَعْدِي وَ دَلِيلَكُمْ وَ هَادِيَكُمْ وَ هُوَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ فِيكُمْ بِمَنْزِلَتِي

O you people! I^{saww} have made known to you your shelter and your Imam^{asws} after me^{saww}, and your evidence and your guide, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is among you at the status that I^{saww} have among you.

فَقَلَّدُوهُ دِينَكُمْ وَ أَطِيعُوهُ فِي جَمِيعِ أُمُورِكُمْ فَإِنَّ عِنْدَهُ جَمِيعَ مَا عَلَّمَنِي اللَّهُ عَزَّ وَ جَلَّ وَ أَمَرَنِي اللَّهُ أَنْ أَعْلَمَهُ إِيَّاكُمْ وَ أَعْلَمْتُكُمْ أَنَّهُ عِنْدَهُ فَاسْأَلُوهُ وَ تَعَلَّمُوا مِنْهُ وَ مِنْ أَوْصِيَائِهِ بَعْدَهُ وَ لَا تَعْلَمُوهُمْ وَ لَا تَتَقَدَّمُوهُمْ وَ لَا تَتَخَلَّفُوا عَنْهُمْ فَإِنَّهُمْ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُمْ لَا يُزِيلُونَهُ وَ لَا يُزِيلُهُمْ

So, emulate him^{asws} (do his^{asws} Taqleed), and obey him^{asws} in all of your affairs, for in his^{asws} possession is what Allah^{azwj} has Taught me^{saww}, and Ordered me^{saww} for, and I^{saww} have made it known to him^{asws}, and I^{saww} am letting you know that it is with him^{asws}. So ask him^{asws} and learn from him^{asws} and from the successors^{asws} after him^{asws}, and do not try to teach them^{asws} nor precede them^{asws} not be left behind them^{asws}, for they^{asws} are with the truth and the truth is with them^{asws}, neither will they^{asws} leave it nor will it leave them^{asws}.

ثُمَّ قَالَ عَلِيُّ ع لِأَبِي الدَّرْدَاءِ وَ أَبِي هُرَيْرَةَ وَ مَنْ حَوْلَهُ يَا أَيُّهَا النَّاسُ أَ تَعْلَمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ فِي كِتَابِهِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا

Then Ali^{asws} said to Abu Al-Darda and Abu Hureira and those who were around them: 'O you people! Do you know that Allah^{azwj} Blessed and High Sent down in His^{azwj} Book: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

فَجَمَعَنِي رَسُولُ [اللَّهِ] ص وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فِي كِسَاءٍ وَ قَالَ اللَّهُمَّ هَؤُلَاءِ [أَجَبَتِي] وَ عِزَّتِي وَ حَامَّتِي وَ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيرًا

Rasool-Allah^{saww} gathered me^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} along with himself^{saww} in his^{saww} Blanket (Kisaa), and said: 'O Allah^{azwj}! These^{asws} are my^{saww} Family, and my^{saww} special ones, and the People^{asws} of my^{saww} Household, never let uncleanness come near them^{asws} and Keep them^{asws} Purified with a thorough Purifying.

فَقَالَتْ أُمُّ سَلَمَةَ وَأَنَا فَقَالَ إِنَّكَ إِلَى خَيْرٍ وَإِنَّمَا أُنْزِلَتْ فِيَّ وَفِي أُخِي عَلِيٍّ وَابْنَتِي فَاطِمَةَ وَابْنِي الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ خَاصَّةً لَيْسَ مَعَنَا غَيْرُنَا وَفِي تِسْعَةٍ مِنْ وَلَدِ الْحُسَيْنِ مِنْ بَعْدِي

Umm Salama^{ra} said: ‘And I^{ra}, O Rasool-Allah^{saww}?’ So he^{saww} said: ‘You^{ra} are upon good, but this has Descended regarding myself^{saww}, and regarding my^{saww} brother Ali^{asws}, and my^{saww} daughter Fatima^{asws}, and regarding my^{saww} sons Al-Hassan^{asws} and Al-Husayn^{asws}, and regarding nine Imams^{asws} from the sons^{asws} of Al-Husayn^{asws} from after me^{saww}’.

فَقَامَ كُلُّهُمْ فَقَالُوا نَشْهَدُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْنَا بِذَلِكَ فَسَأَلْنَا عَنْ ذَلِكَ رَسُولَ اللَّهِ ص فَحَدَّثَنَا بِهِ كَمَا حَدَّثَتْنَا أُمُّ سَلَمَةَ

All of them stood up and said, ‘We bear witness that Umm Salama^{ra} narrated that to us, so we asked the Rasool-Allah^{saww}, and he^{saww} narrated to us just as Umm Salama^{ra} had narrated it’.

ثُمَّ قَالَ أَنْشِدُكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ اللَّهَ جَلَّ اسْمُهُ أَنْزَلَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ فَقَالَ سَلَمَانُ يَا رَسُولَ اللَّهِ أَعَامَّةٌ أَمْ خَاصَّةٌ

Then Ali^{asws} said: ‘I^{asws} adjure you all to Allah^{azwj}, do you know that Allah^{azwj}, Majestic is His^{azwj} Name, Sent down in His^{azwj} Book: **O you who believe! Fear Allah and be with the truthful ones [9:119]**?’ Salman^{ra} said, ‘O Rasool-Allah^{saww}, is this general or special?’

فَقَالَ أَمَّا الْمَأْمُورُونَ فَعَامَّةٌ لِأَنَّ جَمَاعَةَ الْمُؤْمِنِينَ أَمُرُوا بِذَلِكَ وَأَمَّا الصَّادِقُونَ فَخَاصَّةٌ عَلَيَّ بِنُ أَبِي طَالِبٍ وَأَوْصِيَائِي مِنْ بَعْدِي إِلَى يَوْمِ الْقِيَامَةِ

He^{saww} said: ‘But rather, the ones who have been Ordered are the general, being the group of the believers who have been Ordered with that, and as for the ‘Truthful’, so it is specially for my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, and my^{saww} successors^{asws} from after him^{asws} up to the Day of Qiyamah’.

وَقُلْتُ لِرَسُولِ اللَّهِ ص فِي غَزْوَةِ تَبُوكَ يَا رَسُولَ اللَّهِ لِمَ خَلَفْتَنِي فَقَالَ إِنَّ الْمَدِينَةَ لَا تَصْلُحُ إِلَّا بِي أَوْ بِكَ وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا النَّبُوءَةَ فَإِنَّهُ لَا نَبِيَّ بَعْدِي

Ali^{asws} said: ‘And I^{asws} said to the Rasool-Allah^{saww} during the (military) expedition of Tabuk: ‘O Rasool-Allah^{saww}, why did you^{saww} leave me^{asws} behind?’ He^{saww} said: ‘O Ali^{asws}, Al-Medina cannot be in a correct state except by me^{saww} and by you^{asws}, and you^{asws} are from me^{saww} of the status which Haroun^{as} had from Musa^{as} except for the Prophet-hood, except there will be no Prophet^{as} after me^{saww}’.

فَقَامَ رِجَالٌ مِنْ مَعَهُ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَقَالُوا نَشْهَدُ أَنَّ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص فِي غَزْوَةِ تَبُوكَ

Some men from the Emigrants and the Helpers stood up and said, ‘We testify that we heard that from the Rasool-Allah^{saww} during the (military) expedition of Tabuk’.

فَقَالَ أَنْشِدُكُمْ اللَّهَ أ تَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ فِي سُورَةِ الْحَجِّ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ إِلَى آخِرِ السُّورَةِ

He^{asws} said: ‘I^{asws} adjure you all to Allah^{azwj}, do you know that Allah^{azwj} Mighty and Majestic Revealed in Surah Al-Hajj: **O you who believe! Perform Ruku and Sujud and worship your Lord, [22:77]** – up to the end of the Surah.

فَقَامَ سَلْمَانُ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ أَنْتَ عَلَيْهِمْ شَهِيدٌ وَ هُمْ شُهَدَاءُ عَلَى النَّاسِ الَّذِينَ اجْتَبَاهُمُ اللَّهُ وَ مَا جَعَلَ عَلَيْهِمْ فِي الدِّينِ مِنْ حَرَجٍ
مِلَّةَ آبَائِهِمْ إِبْرَاهِيمَ

Salman^{ra} stood up and said, ‘O Rasool-Allah^{saww}, who are these^{asws} over whom you^{saww} are a witness and they^{asws} are witnesses over the people, whom Allah^{azwj} has Chosen, and did not Make anything wrong to them in the Religion, the Nation of their^{asws} father Ibrahim^{as}?’

قَالَ عَنِّي بِذَلِكَ ثَلَاثَةَ عَشَرَ إِنْسَانًا أَنَا وَ أَحِي وَ أَحَدَ عَشَرَ مِنْ وَلَدِي قَالُوا اللَّهُمَّ نَعَمْ

Rasool-Allah^{saww} said: ‘But it means by that thirteen humans – I^{asws}, and my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, and eleven from his^{asws} sons^{asws}. They said, ‘O Allah^{azwj}, yes’.

قَالَ أَنْشُدْكُمْ اللَّهَ أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَامَ خَطِيبًا وَ لَمْ يَخْطُبْ بَعْدَهَا وَ قَالَ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَهْلًا النَّاسُ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا
كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَإِنَّهُ قَدْ عَاهَدَ إِلَيَّ اللَّطِيفُ الْحَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

Ali^{asws} said: ‘I^{asws} adjure you all to Allah^{azwj}, do you know that Rasool-Allah^{saww} stood up to preach – and he^{saww} never preached after it – and said: ‘O you people! I^{asws} am leaving among you all two commands, you will not stray if you attach yourselves to these two – the Book of Allah^{azwj} and my^{saww} Family, the People^{asws} of my^{saww} Household, for it has been Promised to me^{saww} by the Kind^{azwj}, the Aware^{azwj}, that these two will never separate until they return to me^{saww} at the Fountain?’

فَقَالُوا اللَّهُمَّ نَعَمْ قَدْ شَهِدْنَا ذَلِكَ كُلَّهُ

They said, ‘O Allah^{azwj}, yes, we have witnessed that, all of it’.

فَقَالَ حَسَنِي اللَّهُ فَقَامَ الْإِنثَا عَشَرَ فَقَالُوا نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ص حِينَ خَطَبَ فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ قَامَ عُمَرُ بْنُ الْخَطَّابِ شِبْهَ الْمُعْضَبِ فَقَالَ يَا
رَسُولَ اللَّهِ أَكُلُّ أَهْلِ بَيْتِكَ

Ali^{asws} said: ‘Allah^{azwj} is Sufficient for me^{asws}. Twelve from the group of the participants of Badr stood up and said, ‘We testify that when Rasool-Allah^{saww} preached on the day in which he^{saww} passed away, Umar Bin Al-Khattab stood up angrily and said, ‘O Rasool-Allah^{saww}, all the People^{asws} of your^{saww} Household?’

فَقَالَ لَا وَ لَكِنْ أَوْصِيَائِي مِنْهُمْ عَلَيٌّ أَحِي وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي هَذَا أَوْ هَؤُلَاءِ وَ آخِرُهُمْ

He^{saww} said: ‘No, but my^{saww} successors^{asws}. My^{saww} brother among them^{asws}, who is my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} Caliph in my^{saww} community, and the Guardian of every believer after me^{asws}, this is their first and their last.

ثُمَّ وَصَّيْتُ ابْنِي هَذَا وَ أَشَارَ إِلَى الْحُسَيْنِ ثُمَّ وَصَّيْتُهُ هَذَا وَ أَشَارَ إِلَى الْحُسَيْنِ ثُمَّ وَصَّيْتُ ابْنِي وَ سَمِّيَ أَحِي ثُمَّ وَصَّيْتُهُ سَمِّيَ ثُمَّ سَبْعَةٌ مِنْ وَلَدِي وَاحِدٌ بَعْدَ وَاحِدٍ
حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ شَهِدَاءُ لِلَّهِ فِي أَرْضِهِ وَ حُجَّجُهُ عَلَى خَلْقِهِ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ

Then my^{saww} successor^{asws} is this son^{asws} of mine^{saww}, – and he^{saww} gestured towards Ali Hassan^{asws} – ‘Then his^{asws} successor^{asws} is this’ – and he^{saww} indicated to Al Husayn^{asws} – ‘Then

successor^{asws} of my^{saww} son^{asws}, – ‘Then my^{saww} successor^{asws} is my^{saww} son^{asws}, – and he^{saww} named, ‘Then his^{asws} successor^{asws}, then seven from his^{asws} sons^{asws}, one after one, until they^{asws} return to me^{saww} at the Fountain. They are the witnesses of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Proofs over His^{azwj} creatures. The one who obeys them has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}.

فَقَامَ السَّبْعُونَ الْبَدْرِيُّونَ وَخَوُصُّهُمْ مِنَ الْآخَرِينَ فَقَالُوا أَذَرَكْنَا وَ مَا كُنَّا نَسِينَا نَشْهَدُ أَنَّا قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ

The remainder of the seventy people of Badr, and like of them from the later ones stood up and said, ‘You^{asws} have reminded us of what we had forgotten. We testify that we have heard that from Rasool-Allah^{saww}.

فَلَمْ يَدَعْ ع شَيْئاً إِلَّا نَاشَدَهُمْ فِيهِ حَتَّى أَتَى عَلَى آخِرِ مَنَاقِبِهِ وَ مَا قَالَ رَسُولُ اللَّهِ ص فِيهِ كُلُّ ذَلِكَ يُصَدِّقُونَهُ وَ يَشْهَدُونَ أَنَّهُ حَقٌّ

He^{asws} did not leave out anything except he^{asws} adjured them regarding it, until he^{asws} came to the last of his^{asws} virtues and what Rasool-Allah^{saww} had said regarding it. During all that they were ratifying him^{asws} and testifying that it was true.

فَلَمَّا حَدَّثَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ مُعَاوِيَةَ بِكُلِّ ذَلِكَ وَ بِمَا رَدَّ عَلَيْهِ النَّاسُ وَجَمَ مِنْ ذَلِكَ وَ قَالَ يَا أَبَا الدَّرْدَاءِ وَ يَا أَبَا هُرَيْرَةَ لَيْسَ كَانَ مَا تُحَدِّثَانِي عَنْهُ حَقّاً لَقَدْ هَلَكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ غَيْرُهُ وَ غَيْرَ أَهْلِ بَيْتِهِ وَ شِيعَتِهِ

When Abu Al-Darda and Abu Hureira narrated to Muawiya of all that and with what the people had responded, he got annoyed from that and said, ‘O Abu Al-Darda, and O Abu Hureira, if what you two have narrated to me from him^{asws} is true, the Emigrants and the Helpers have perished, apart from himself^{asws}, and the People^{asws} of his^{asws} Household, and his^{asws} Shias’.

ثُمَّ كَتَبَ مُعَاوِيَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع لَيْسَ كَانَ مَا قُلْتُ وَ ادَّعَيْتَ وَ اسْتَشْهَدْتَ عَلَيْهِ أَصْحَابُكَ حَقّاً لَقَدْ هَلَكَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ جَمِيعُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ غَيْرُكَ وَ غَيْرَ أَهْلِ بَيْتِكَ وَ شِيعَتِكَ

Then Muawiya wrote to Amir-ul-Momineen^{asws}: ‘If what your companions have said, and claimed, and testified to is true, Abu Bakr, and Umar and Usman have perished, and all of the Emigrants and the Helpers apart from yourself^{asws}, and the People^{asws} of your^{asws} Household, and your^{asws} Shias.

وَ قَدْ بَلَغَنِي تَرْجُحُكَ عَلَيْهِمْ وَ اسْتِغْفَارُكَ هُمْ وَ إِنَّهُمْ لَعَلَى وَجْهِهِ مَا هَذَا ثَالِثٌ إِمَّا تَقِيَّةٌ إِنْ أَنْتَ تَبَرَّأْتَ مِنْهُمْ خِفْتُ أَنْ يَتَفَرَّقَ عَنْكَ أَهْلُ عَسْكَرِكَ الَّذِينَ تَقَاتِلُنِي بِهِمْ وَ إِنْ كَانَ الَّذِي ادَّعَيْتَ بَاطِلاً وَ كَذِباً

And it has reached me that you^{asws} supplicate for them and seek Forgiveness for them, and it has for it two angles and there is no third angle to it. As for dissimulation, you^{asws} distance yourself^{asws} from them fearing that the people in your^{asws} army would disperse from you^{asws}, by whom you are fighting, or that which you^{asws} are claiming is false and a lie.

فَقَدْ جَاءَنِي بَعْضُ مَنْ يَتَّقِي بِهِ مِنْ خَاصَّتِكَ بِأَنَّكَ تَقُولُ لِشِيعَتِكَ وَ بِطَانَتِكَ بِطَانَةَ السُّوءِ إِنِّي قَدْ سَمِعْتُ ثَلَاثَةً مِنْ بَنِي أَبِي بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ فَإِذَا سِعْغُمُونِي أَتَرْجَحُ عَلَى أَحَدٍ مِنْ أَيْمَةِ الضَّلَالَةِ فَإِنَّمَا أَغْنِي بِذَلِكَ بَنِي

And it has reached me, and it was one of your^{asws} reliable and special ones who came with it, and you^{asws} are saying to your^{asws} Shias who have strayed, and your^{asws} devotees which is an evil entourage, that: 'I^{asws} have named three of my^{asws} sons as Abu Bakr, and Umar, and Usman. So, if you hear from me^{asws} supplicating for Mercy for any one of the imams of misguidance, then I^{asws} mean by that to be my^{asws} son'.

وَالدَّلِيلُ عَلَى ذَلِكَ وَ فِي رِوَايَةٍ أُخْرَى عَلَى صِدْقِ مَا أَتَوْنِي بِهِ وَ رَقَّوهُ إِلَيَّ أَنَّ قَدْ رَأَيْتُكَ بِأَعْيُنِنَا فَلَا نَحْتَاجُ أَنْ نَسْأَلَ عَنْ ذَلِكَ غَيْرَنَا وَ إِلَّا فَلِمَ حَمَلْتَ أَمْرًا لَكَ فَاطِمَةَ عَلَى حِمَارٍ وَ أَخَذْتَ بِيَدِ ابْنَتِكَ الْحَسَنِ وَ الْحُسَيْنِ إِذْ بُوعَ أَبُو بَكْرٍ فَلَمْ تَدْعِ أَحَدًا مِنْ أَهْلِ بَدْرٍ وَ السَّابِقَةِ إِلَّا وَ قَدْ دَعَوْتَهُمْ وَ اسْتَنْفَرْتَهُمْ عَلَيْهِ فَلَمْ يَجِدْ مِنْهُمْ إِنْسَانًا غَيْرَ أَرْبَعَةٍ سَلَمَانَ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ الزُّبَيْرُ

And the evidence upon that and in another report upon truthfulness: 'What they have come with and presented to me, is what I have seen you^{asws} with my own eyes, so I do not need to ask about that from others. I saw you^{asws} make your^{asws} wife Fatima^{asws} to ride upon a mule, and took the hands of your^{asws} sons Al-Hassan^{asws} and Al-Husayn^{asws} – when they had paid allegiance to Abu Bakr – so you^{asws} did not leave out anyone from the people of Badr, and the former ones, except that you called upon them for their help. You^{asws} did not find among them any humans apart from four – Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Al-Zubayr.

لَعَمْرِي لَوْ كُنْتُ مُحِقًّا لِأَجَابُوكَ وَ سَاعَدُوكَ وَ نَصَرُوكَ وَ لَكِنْ ادَّعَيْتَ بَاطِلًا وَ مَا لَا يُقْرُونَ بِهِ وَ سَمِعْتُكَ أَذْنَائِي وَ أَنْتَ تَقُولُ لِأَبِي سُفْيَانَ حِينَ قَالَ لَكَ عَلَيْكَ عَلَيْهِ أَذَلُّ أَحْبَاءٍ فُرَيْشٍ تَبَمَّ وَ عَدِيٍّ وَ دَعَاكَ إِلَى أَنْ يَنْصُرَكَ فَقُلْتَ لَوْ وَجَدْتُ أَعْوَانًا أَرْبَعِينَ رَجُلًا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مِنْ أَهْلِ السَّابِقَةِ لَنَاهَضْتُ الرَّجُلَ فَإِنَّمَا لَمْ يَجِدْ غَيْرَ أَرْبَعَةٍ رَهْطٍ بَايَعْتُ مُكْرَهًا

By my life, if you^{asws} were on truth, they would have answered you^{asws} and supported you^{asws} and helped you^{asws}, but your^{asws} claim was false and they did not accept it. And I heard you^{asws} with my own ears and you^{asws} said to Abu Sufyan – when he said to you, 'They have overcome the kingdom of the son^{saww} of your^{asws} uncle^{as}, O son of Abu Talib^{asws}, and the ones who have overcome you^{asws} are the disgraced tribes of Quraysh; Taym and Ady', and he claimed that he will help you – so you^{asws} said: 'If I^{asws} find as helpers, forty men from the Emigrants and the helpers, from the former ones, I^{asws} would resist this man'. When you^{asws} did not find any apart from a group of four, you^{asws} paid allegiance abhorrently'.

قَالَ فَكَتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَّا بَعْدُ فَقَدْ قَرَأْتُ كِتَابَكَ فَكَثُرَ مَا يُعْجِبُنِي بِمَا خَطَّطَ فِيهِ يَدُكَ وَ أَطْنَبْتَ فِيهِ مِنْ كَلَامِكَ وَ مِنَ الْبَلَاءِ الْعَظِيمِ وَ الْخُطْبِ الْجَلِيلِ عَلَى هَذِهِ الْأُمَّةِ أَنْ يَكُونَ مِثْلَكَ يَتَكَلَّمُ أَوْ يَنْظُرُ فِي عَامَّةِ أَمْرِهِمْ أَوْ خَاصَّتِهِ وَ أَنْتَ مَنْ تَعْلَمُ وَ ابْنُ مَنْ قَدْ عَلِمْتَ وَ أَنَا مَنْ قَدْ عَلِمْتُ وَ ابْنُ مَنْ تَعْلَمُ وَ سَأَجِيبُكَ فِيمَا قَدْ كَتَبْتَ بِجَوَابٍ

(Sulaym) said, 'Amir-ul-Momineen^{asws} wrote to him: 'As for after, I^{asws} have read your letter and was very surprised at what was written in it by your hand, and amplifying your words. And from the great afflictions and the grave matter upon this community is that there would be someone like you who would speak or consider public matters or for special ones, and you know who you are whose son you are, and I^{asws} the one you have known and you know whose son^{asws} I^{asws} am, and I^{asws} am answering you what you have written, with the answer.

لَا أَظُنُّكَ تَعْقِلُهُ أَنْتَ وَ لَا وَزِيرَكَ ابْنُ النَّابِغَةِ عَمَرُو الْمُؤَافِقُ لَكَ كَمَا وَافَقَ شَرُّ طَبَقَةٍ فَإِنَّهُ هُوَ الَّذِي أَمَرَكَ بِهَذَا الْكِتَابِ وَ زَيْنَةُ لَكَ أَوْ حَضَرَكَمَا فِيهِ إِبْلِيسُ وَ مَرَدُّهُ أَصْحَابِهِ

I^{asws} do not think that you are saying it, nor your Vizier Ibn Naabiga Amro (Bin Al Aas), who is as compatible for you just as the layers are, for he is the one who ordered you to write this letter and has decorated himself to you, and Iblees^{la} was present with you two along with his^{la} renegade companions’.

وَ فِي رِوَايَةٍ أُخْرَى وَ مَرَدُّهُ أَبَالِيسِيهِ وَ إِنَّ رَسُولَ اللَّهِ ص قَدْ كَانَ خَبَّرَنِي أَنَّهُ رَأَى عَلَى مِنْبَرِهِ اثْنَيْ عَشَرَ رَجُلًا أَيْمَةً ضَالَّةً مِنْ قُرَيْشٍ يَصْعَدُونَ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ص وَ يَنْزِلُونَ عَلَى صُورَةِ الْقُرُودِ يَزِدُّونَ أَمْتَهُ عَلَى أَذْنَابِهِمْ عَنِ الصِّرَاطِ الْمُسْتَقِيمِ اللَّهُمَّ وَ قَدْ خَبَّرَنِي بِأَسْمَائِهِمْ رَجُلًا رَجُلًا وَ كَمْ يَمْلِكُ كُلُّ وَاحِدٍ مِنْهُمْ وَاحِدٌ بَعْدَ وَاحِدٍ

And in another report: ‘And his^{la} renegade devils. And Rasool-Allah^{saww} has informed me, and made it known to me that he^{saww} saw twelve men upon his^{saww} Pulpit, being imams of misguidance from the Quraysh, ascending the Pulpit of the Rasool-Allah^{saww} and descending from it, who had faces of monkeys. They were reverting the community back upon its heels from the Straight Path. He^{saww} informed me^{asws} of their names, man after man, and for how long they will be ruling for, each one of them after the other.

عَشْرَةٌ مِنْهُمْ مِنْ بَنِي أُمَيَّةَ وَ رَجُلَيْنِ مِنْ حَضْرَيْنِ مُخْتَلِفَيْنِ مِنْ قُرَيْشٍ عَلَيْهِمَا مِثْلُ أَوْزَارِ الْأُمَمَةِ جَمِيعاً إِلَى يَوْمِ الْقِيَامَةِ وَ مِثْلُ جَمِيعِ عَذَابِهِمْ فَلَيْسَ دَمٌ يُهْرَاقُ فِي غَيْرِ حَقِّهِ وَ لَا فَرْجٌ يُعْشَى وَ لَا حُكْمٌ يَغْيَرُ حَقٌّ إِلَّا كَانَ عَلَيْهِمَا وَزْرُهُ

Ten of them are from the Clan of Umayya, and two men from different tribes of Quraysh. Upon these two will be the like of sins of the entire community up to the Day of Judgement, and the like of their Punishments. There is no one whose blood will be shed unjustifiably, nor a woman violated, nor an unlawful command issued without right except its burden will be upon these two (Abu Bakr and Umar).

وَ سَمِعْتُهُ يَقُولُ إِنَّ بَنِي أَبِي الْعَاصِ إِذَا بَلَغُوا ثَلَاثِينَ رَجُلًا جَعَلُوا كِتَابَ اللَّهِ دَخَلًا وَ عِبَادَ اللَّهِ خَوَلًا وَ مَالَ اللَّهِ دَوْلًا

And I^{asws} heard him^{saww} say that: ‘When the Clan of Abu Al-Aas reaches to thirty men, they will take the Book of Allah^{azwj} to deceive by, and the servants of Allah^{azwj} under their authority, and the wealth of Allah^{azwj} for their own.

وَ قَالَ رَسُولُ اللَّهِ ص يَا أَجِي إِنَّكَ لَسْتَ كَمِثْلِي إِنَّ اللَّهَ أَمَرَنِي أَنْ أَصْدَعَ بِالْحَقِّ وَ أَخْبَرَنِي أَنَّهُ يَعْصِمُنِي مِنَ النَّاسِ فَأَمَرَنِي أَنْ أَجَاهِدَ وَ لَوْ بِنَفْسِي فَقَالَ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَ قَالَ حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

And the Rasool-Allah^{saww} said: ‘O my^{saww} brother^{asws}, your^{asws} situation is not like mine^{saww}, in that Allah^{azwj} has Ordered me^{asws} that I^{saww} should declare the truth and Informed me^{saww} that He^{azwj} will Protect me^{saww} from the people, and Ordered me^{saww} that I^{saww} should struggle even though I^{saww} may be alone. He^{azwj} Said: **So fight in the Way of Allah; it is not encumbered except on yourself**, - and Said: **and encourage the Momineen, [4:84].**

وَ قَدْ مَكَثْتُ بِمَكَّةَ مَا مَكَثْتُ لَمْ أُؤْمَرْ بِقِتَالٍ ثُمَّ أَمَرَنِي بِالْقِتَالِ لِأَنَّهُ لَا يُغْرَفُ الدِّينَ إِلَّا بِبِي وَ لَا الشَّرَائِعَ وَ لَا السُّنَنَ وَ الْأَحْكَامَ وَ الْحُدُودَ وَ الْحَلَالَ وَ الْحَرَامَ وَ إِنَّ النَّاسَ يَدْعُونَ بَعْدِي مَا أَمَرَهُمُ اللَّهُ بِهِ وَ مَا أَمَرَهُمْ فِيكَ مِنْ وَلَايَتِكَ وَ مَا أَظْهَرْتُ مِنْ مَحَبَّتِكَ مُتَعَمِّدِينَ غَيْرَ جَاهِلِينَ مُخَالِفَةً لِمَا أَنْزَلَ اللَّهُ فِيكَ

And I^{saww} have stayed at Mecca (for the duration) I^{saww} stayed, then Allah^{azwj} Ordered me^{saww} for the fighting because the Religion could not be recognised except by me^{saww}, nor the Law, nor the Sunnah and the Regulations, and the Limits, and the Permissibles and the Prohibition. And that the people, after me^{saww}, will leave what Allah^{azwj} has Commanded them for, and what He^{azwj} Commanded them regarding you^{asws} from your^{asws} Wilayah, and what has been made apparent from your^{asws} arguments, deliberately, not out of ignorance or their doubts with regards to you^{asws}, in particular their opposition to what Allah^{azwj} had Sent down regarding you^{asws}.

فَإِنْ وَجَدْتَ أَعْوَانًا عَلَيْهِمْ فَجَاهِدْهُمْ فَإِنْ لَمْ يَجِدْ أَعْوَانًا فَامْكُفْ يَدَكَ وَاحْشِنْ دَمَكَ فَإِنَّكَ إِنْ نَابَذْتَهُمْ قَتَلُوكَ وَإِنْ تَابَعُوكَ وَاطَاعُوكَ فَاحْلِلْهُمْ عَلَى الْحَقِّ وَالْإِلَّا فَادْعِ النَّاسَ فَإِنْ اسْتَجَابُوا لَكَ وَارْزَوْكَ فَنَابَذْهُمْ وَجَاهِدْهُمْ وَإِنْ لَمْ يَجِدْ أَعْوَانًا فَامْكُفْ يَدَكَ وَاحْشِنْ دَمَكَ

If you^{asws} were to find helpers against them, fight them, and if you^{asws} do not find helpers, restrain your^{asws} hand, and save your^{asws} blood, for if you^{asws} oppose them, they will kill you^{asws}. And if they follow you^{asws} and obey you^{asws}, carry them towards the truth, otherwise let them be. If they respond to you^{asws} by opposing you^{asws}, so oppose them and fight them. And if you^{asws} do not find helpers, then restrain your^{asws} hand and save your^{asws} blood.

وَاعْلَمْ أَنَّكَ إِنْ دَعَوْتَهُمْ لَمْ يَسْتَجِيبُوا لَكَ فَلَا تَدْعَنَّ عَنْ أَنْ تَجْعَلَ الْحُجَّةَ عَلَيْهِمْ إِنَّكَ يَا أَحْيَى لَسْتَ مِثْلِي إِيَّيْ قَدْ أَقَمْتُ حُجَّتَكَ وَأَظْهَرْتُ لَهُمْ مَا أَنْزَلَ اللَّهُ فِيكَ وَإِنَّهُ لَمْ يُعْلَمْ أَيْ رَسُولُ اللَّهِ وَأَنْ حَقِّي وَطَاعَتِي وَاجِبَانِ حَتَّى أَظْهَرْتُ ذَلِكَ وَأَمَّا أَنْتَ فَإِنِّي كُنْتُ قَدْ أَظْهَرْتُ حُجَّتَكَ وَفُتُّ بِأَمْرِكَ

And know that if you^{asws} call them and they do not answer you^{asws} do not let them be if you^{asws} have already established the argument against them. You^{asws}, O my^{saww} brother, are not (in a situation) like mine^{saww}. I^{saww} have established your^{asws} argument and manifested to them what Allah^{azwj} has Sent down regarding you^{asws}, and they do not know that I^{saww} am Rasool-Allah^{saww} and that my^{saww} rights and obedience to me^{saww} are both Obligatory until I^{saww} manifested it to you^{asws}, for I^{saww} had already manifested your^{asws} argument, and established it with your^{asws} command.

فَإِنْ سَكَتَ عَنْهُمْ لَمْ تَأْتُمْ غَيْرَ أَنَّهُ أَحَبُّ أَنْ تَدْعُوهُمْ وَإِنْ لَمْ يَسْتَجِيبُوا لَكَ وَ لَمْ يَقْبَلُوا مِنْكَ وَ تَظَاهَرَتْ عَلَيْكَ

If you^{asws} are silent from them, you^{asws} will not be sinning, but I^{saww} would love it if you^{asws} call them even though they do not respond to you^{asws} and do not accept from you^{asws} and back each other against you^{asws}.

ظَلَمَهُ قُرَيْشٌ فَدَعَوْهُمْ فَإِنِّي أَخَافُ عَلَيْكَ إِنْ نَاهَضْتَ الْقَوْمَ وَ نَابَذْتَهُمْ وَ جَاهَدْتَهُمْ مِنْ غَيْرِ أَنْ يَكُونَ مَعَكَ فِتْنَةٌ تَقْوَى بِهِمْ أَنْ يَقْتُلُوكَ وَ التَّوْبَةُ مِنْ دِينِ اللَّهِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ

And the Quraysh will exhibit injustice to you^{asws}, I^{saww} fear for you^{asws} that the people will reject you and you^{asws} should only oppose them and fight against them when you^{asws} find helpers with you^{asws} by whom you^{asws} can strengthen by, otherwise they will try to eliminate you^{asws}. They would attempt to extinguish the Light of Allah^{azwj} so that there will be no one worshipping Allah^{azwj} in His^{azwj} earth, and the dissimulation is from the Religion of Allah^{azwj}, and there is no Religion to the one who has no Taqaiyya (dissimulation) for him.

وَإِنَّ اللَّهَ قَضَى الْإِخْتِلَافَ وَالْفُرْقَةَ عَلَى هَذِهِ الْأُمَّةِ وَلَوْ شَاءَ جَمَعَهُمْ عَلَى الْهُدَى وَلَمْ يَخْتَلِفْ اثْنَانِ مِنْهَا وَلَا مِنْ خَلْقِهِ وَلَمْ يَتَنَازَعْ فِي شَيْءٍ مِنْ أَمْرِهِ وَلَمْ يَجْحَدِ الْمُفْضُولُ ذَا الْفَضْلِ فَضْلَهُ

And that Allah^{azwj} has Judged that there be sects and differences in this community, and had He^{azwj} so Desired, He^{azwj} would have Gathered them on Guidance and no two from them would have differed, nor would anyone from His^{azwj} creatures would have disputed with regards to anything from His^{azwj} Commands, and the lower ones would not have struggled against the preferred ones for their preferences.

وَلَوْ شَاءَ عَجَّلَ مِنْهُ النَّقْمَةَ وَكَانَ مِنْهُ التَّعْيِيرُ حِينَ يُكَذِّبُ الظَّالِمَ وَيَعْلَمُ الْحَقُّ أَيْنَ مَصِيرُهُ وَاللَّهُ جَعَلَ الدُّنْيَا دَارَ الْأَعْمَالِ وَجَعَلَ الْآخِرَةَ دَارَ الثَّوَابِ وَالْعِقَابِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى فَقُلْتُ شُكْرًا لِلَّهِ عَلَى نِعَمَائِهِ وَصَبْرًا عَلَى بَلَائِهِ وَتَسْلِيمًا وَرِضَى بِقَضَائِهِ

And had He^{azwj} so Desired, He^{azwj} would Hasten the Revenge, and Change them until the oppressor would be falsified and they would come to know where the truth lies. And Allah^{azwj} has made the world to be a House of deeds, and made the Hereafter to be the House of Reward and Punishment. **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].** I^{saww} said: 'Thanks be to Allah^{azwj} for His^{azwj} Favours, and I^{asws} observe patience on His^{azwj} afflictions and submit to them, and I^{saww} am pleased with His^{azwj} Judgement'.

ثُمَّ قَالَ يَا أَخِي أَبَشِّرْ فَإِنَّ حَيَاتَكَ وَمَوْتَكَ مَعِي وَأَنْتَ أَحْيَى وَأَنْتَ وَصِيٌّ وَأَنْتَ وَزِيرِي وَأَنْتَ وَارِثِي وَأَنْتَ تُقَاتِلُ عَلَى سُنَّتِي وَأَنْتَ مَعِيَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَلَكَ بِهَارُونَ أُسْوَةٌ حَسَنَةٌ إِذِ اسْتَضَعَّهُ أَهْلُهُ وَتَظَاهَرُوا عَلَيْهِ وَكَادُوا يَقْتُلُونَهُ

Then he^{saww} said: 'O my^{saww} brother^{asws}, receive good news for your^{asws} life and your^{asws} passing away are with me^{saww}, and you^{asws} are my^{saww} brother, and you^{asws} are my^{saww} successor^{asws}, and you^{asws} are my^{saww} Vizier, and you^{asws} are my^{saww} inheritor, and you^{asws} will fight upon my^{saww} Sunnah, and you^{asws} are from me^{asws} of the status which Haroun^{as} had from Musa^{as}, and for you^{asws}, with Haroun^{as} is the best example when his^{as} people considered him^{as} to be weak, and prevailed upon him^{as} and almost killed him^{as}.

فَاصْبِرْ لِظُلْمِ قُرَيْشٍ إِيَّاكَ وَتَظَاهَرِهِمْ عَلَيْكَ فَإِنَّهَا صَعَائِنٌ فِي صُدُورِ قَوْمٍ هُمْ أَحْقَادُ بَدْرِ وَثَرَاتُ أُخْدٍ وَإِنَّ مُوسَى أَمَرَ هَارُونَ حِينَ اسْتَخْلَفَهُ فِي قَوْمِهِ إِنْ ضَلُّوا فَوَجَدَ أَعْوَانًا أَنْ يُجَاهِدَهُمْ بِهِمْ فَإِنْ لَمْ يَجِدْ أَعْوَانًا أَنْ يَكْفَ يَدَهُ وَيَحْتَفِزَ دَمَهُ وَلَا يُغَرِّقَ بَيْنَهُمْ

Be patience to the injustice of the Quraysh towards you^{asws} and what they will be coming up against you^{asws}, for there are grudges in the hearts of the people, the malice of Badr and the animosities of Ohad. And that Musa^{as} had ordered Haroun^{as} when he^{as} left him^{as} behind among his^{as} people that if they go astray and he^{as} find helpers he^{as} should fight against them by these (helpers), but if he^{as} does not find helpers then he^{as} should restrain his^{as} hand and save his^{as} blood, and not create differences among them.

فَاعْمَلْ أَنْتَ كَذَلِكَ إِنْ وَجَدْتَ عَلَيْهِمْ أَعْوَانًا فَجَاهِدْهُمْ وَإِنْ لَمْ يَجِدْ أَعْوَانًا فَكُفِّ يَدَكَ وَاحْتَفِزْ دَمَكَ فَإِنَّكَ إِنْ نَابَذْتَهُمْ قَتَلُوكَ

So you^{asws} should do like that, and if you^{asws} find helpers against them, so fight against them, and if you^{asws} do not find helpers, so you^{asws} should restrain your^{asws} hand and save your^{asws} blood, for if you^{asws} confront them, they will kill you^{asws}.

وَأَعْلَمَ أَنَّكَ إِنَّمَا تَكُفُّ يَدَكَ وَتَحْفَظُ دَمَكَ إِذْنًا لَمْ تَجِدْ أَعْوَانًا تَخَوُّفُكَ عَلَيْكَ أَنْ يَرْجِعَ النَّاسُ إِلَى عِبَادَةِ الْأَصْنَامِ وَالْجُحُودِ بِأَنِّي رَسُولُ اللَّهِ فَاسْتَظْهَرُوا بِالْحُجَّةِ عَلَيْهِمْ وَدَعَاهُمْ لِيَهْلِكَ النَّاصِبُونَ لَكَ وَالْبَاغُونَ عَلَيْكَ وَيَسْلَمَ الْعَامَّةُ وَالْخَاصَّةُ

And know that if you^{asws} do not restrain your^{asws} hand and save your^{asws} blood when you^{asws} do not find helpers for yourself^{asws}, I^{saww} fear for you^{asws}, that the people will revert back to worshipping the idols and will dispute that I^{saww} am the Rasool-Allah^{saww}. So, show the arguments against them and call them, so that those who are *Nasibis* (hostile to you^{asws}) and the rebels against you^{asws} will be destroyed, whilst the general public and certain people will remain safe.

فَإِذَا وَجَدْتَ يَوْمًا أَعْوَانًا عَلَى إِقَامَةِ كِتَابِ اللَّهِ وَ السُّنَّةِ فَقَاتِلْ عَلَى تَأْوِيلِ الثُّرَاثِ كَمَا قَاتَلْتَ عَلَى تَنْزِيلِهِ فَإِنَّمَا يَهْلِكُ مِنَ الْأُمَّةِ مَنْ نَصَبَ لَكَ أَوْ لِأَحَدٍ مِنْ أَوْصِيَائِكَ وَ عَادَى وَ جَحَدَ وَ دَانَ بِخِلَافٍ مَا أَنْتُمْ عَلَيْهِ

So, the day you^{asws} find helpers for establishing the Book and the Sunnah, fight them over the explanation of the Quran just as I^{saww} fought over its Revelation. But, the one from the community who harbours hatred towards you^{asws} (the Nasibis), or towards any one^{asws} from your^{asws} successors^{asws} by being inimical will perish, for they would have made it to be a Religion all that which opposes you^{asws}.

وَلَعَمْرِي يَا مُعَاوِيَةَ لَوْ تَرَحَّمْتَ عَلَيَّكَ وَ عَلَى طَلْحَةَ وَ الزُّبَيْرِ كَانَ تَرْحُمِي عَلَيْكُمْ وَ اسْتَغْفَارِي لَكُمْ لَعَنَهُ عَلَيْكُمْ وَ عَذَابًا

And by my^{asws} life, O Muawiya, if I^{asws} were to invoke Mercy upon you and upon Talha and Al-Zubayr, my^{asws} invocation towards you and my^{asws} seeking of Forgiveness for you would not make falsehood to be truth, but Allah^{azwj} would Make my^{asws} invocation to you and my^{asws} seeking of Forgiveness for you to be a Curse and a Punishment upon you all.

وَمَا أَنْتَ وَ طَلْحَةُ وَ الزُّبَيْرُ بِأَعْظَمَ جُرْمًا وَ لَا أَصْغَرَ ذَنْبًا وَ لَا أَهْوَنَ بِدْعَةً وَ ضَلَالَةً مِنَ الَّذِينَ [الَّذِينَ] أَهْلَسَا لَكَ وَ لِصَاحِبِكَ الَّذِي تَطْلُبُ بِدَمِهِ وَ وَطْأًا لَكُمْ ظُلْمًا أَهْلَ الْبَيْتِ وَ حَمَلَكُمْ عَلَى رِقَابِنَا

And neither are you, or Talha and Al-Zubayr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you (Abu Bakr and Umar) and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us^{asws}, the People^{asws} of the Household, and burdened you upon our^{asws} necks.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَمْ تَرَى إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنَّةِ وَ الطَّاعُوتِ وَ يَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَ مَنْ يَلْعَنِ اللَّهُ فَلَنْ يَجِدَ لَهُ نَصِيرًا أَمْ هُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

Allah^{azwj} Blessed and Exalted Said: ***Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, 'They are more guided of the way than those who are believing'. [4:51] They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52] Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53].***

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَنَحْنُ الْمَحْسُودُونَ قَالَ اللَّهُ عَزَّ وَجَلَّ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

Or are they envying the people upon what Allah has Given them from His Grace? [4:54], so we^{asws} are the people and we^{asws} are the envied ones'. Allah^{azwj} Mighty and Majestic Said: *We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].*****

فَالْمُلْكُ الْعَظِيمُ أَنْ جَعَلَ مِنْهُمْ أَئِمَّةً مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ وَالْكِتَابَ وَالْحِكْمَةَ وَ النَّبُوَّةَ فَلَمْ يُتْرَكْ فِي آلِ إِبْرَاهِيمَ وَ يُنْكِرُونَهُ فِي آلِ مُحَمَّدٍ ص

The Great Kingdom is that Allah^{azwj} Made Imams^{asws} to be among them, the one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}, and the book, and the Wisdom, and the Prophet-hood. Why do you accept that with regards to the Progeny of Ibrahim^{as}, and are denying it with regards to the Progeny^{asws} of Muhammad^{sawww}?

يَا مُعَاوِيَةُ فَإِنْ تَكْفُرْ بِهَا أَنْتَ وَ صَاحِبُكَ وَ مَنْ قَبْلَكَ مِنْ طَعَامِ أَهْلِ الشَّامِ وَ الْيَمَنِ وَ الْأَعْرَابِ أَغْرَابِ رَبِيعَةَ وَ مُضَرَ جُفَاةِ الْأُمَّةِ فَقَدْ وَكَّلَ اللَّهُ بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ

O Muawiya, so if you are denying it along with your companions, and the ones before you from the tyrants of Syria, and Yemen, and the Bedouins, the Bedouins of Rabi'a (a tribe) and Muzar (a tribe), the betrayers of the community, so Allah^{azwj} has Empowered by it ***a people who wouldn't be Kafirs with it [6:89].***

يَا مُعَاوِيَةُ إِنَّ الْقُرْآنَ حَقٌّ وَ نُورٌ وَ هُدًى وَ رَحْمَةٌ وَ شِفَاءٌ لِلْمُؤْمِنِينَ وَ الَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْ وَ هُوَ عَلَيْهِمْ عَمًى

O Muawiya, the Quran is 'Haq' (a Truth), and 'Noor' (a Light), and a Guidance, and a Mercy, and a Healing for the believers, ***And those who are not believing, there is a heaviness in their ears and they are blind upon it [41:44].***

يَا مُعَاوِيَةُ إِنَّ اللَّهَ لَمْ يَدَعْ صِنْفًا مِنْ أَصْنَافِ الضَّلَالَةِ وَ الدُّعَاةِ إِلَى النَّارِ إِلَّا وَ قَدْ رَدَّ عَلَيْهِمْ وَ احْتَجَّ عَلَيْهِمْ فِي الْقُرْآنِ وَ نَهَى عَنْ اتِّبَاعِهِمْ وَ أَنْزَلَ فِيهِمْ قُرْآنًا نَاطِقًا عَلَّمَهُ مِنْ عِلْمِهِ وَ جَهَّلَهُ مِنْ جَهْلِهِ

O Muawiya, Allah^{azwj} Majestic is His^{azwj} Majesty, did not Leave any type from the variety of misguidance and the callers to the Fire except that He^{azwj} has Challenged (Rebutted) it and has Argued against them in the Quran, and has Forbidden it in His^{azwj} Book to follow them, and has Sent down regarding them a Quran which cut them off and Spoken against them, so the one who knows it knows it, and the one who is ignorant of it is ignorant of it.

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَيْسَ مِنَ الْقُرْآنِ آيَةٌ إِلَّا وَ لَهَا ظَهَرٌ وَ بَطْنٌ وَ مَا مِنْ حَرْفٍ إِلَّا وَ لَهُ تَأْوِيلٌ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ

And I^{asws} heard from the Rasool-Allah^{sawww} say: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an

explanation for it, **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].**

و فِي رِوَايَةٍ أُخْرَى وَ مَا مِنْهُ حَرْفٌ إِلَّا وَ لَهُ حَدٌّ مُطْلَعٌ عَلَى ظَهْرِ الْقُرْآنِ وَ بَطْنِهِ وَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ الرَّاسِخُونَ فِي الْعِلْمِ نَحْنُ آلُ مُحَمَّدٍ

And in another report: ‘And there is no letter from it except and there is a limit notifying upon an apparent of the Quran and its esoteric, and its interpretation, **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].** The ones^{asws} firmly rooted in knowledge are us^{asws}, the Progeny^{asws} of Muhammad^{saww}.

وَ أَمَرَ اللَّهُ سَائِرَ الْأُمَّةِ أَنْ يَقُولُوا آمَنَّا بِهِ كُلٌّ مِنْ عِنْدَ رَبِّنَا وَ مَا يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ وَ أَنْ يُسَلِّمُوا إِلَيْنَا وَ يَرُدُّوا الْأَمْرَ إِلَيْنَا وَ قَدْ قَالَ اللَّهُ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ هُمُ الَّذِينَ يُسْأَلُونَ عَنْهُ وَ يُطْلَبُونَ

And Allah^{azwj} Ordered the rest of the community that they should say: **They are saying, ‘We believe in it. It is all from the Presence of our Lord’. And none (would) mention except those with the understanding [3:7].** And that they should submit to us^{asws} and refer their knowledge to us^{asws}, and Allah^{azwj} has Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, [4:83],** they^{asws} are the ones who should be asked about it and sought.

وَ لَعَمْرِي لَوْ أَنَّ النَّاسَ حِينَ فُضِّلَ رَسُولُ اللَّهِ ص سَلَّمُوا لَنَا وَ اتَّبَعُونَا وَ قَلَّدُونَا أُمُورَهُمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ وَ لَمَّا طَمِعْتَ أَنْتَ يَا مُعَاوِيَةُ فَمَا فَاتَهُمْ مِنَّا أَكْثَرُ مِمَّا فَاتَنَا مِنْهُمْ

By my^{asws} life, had the people – when the Rasool-Allah^{saww} passed away – submitted to us^{asws}, and followed us^{asws}, and emulated us^{asws} (done our^{asws} Taqleed) in their affairs, they would have eaten from above them and from underneath their feet, from what you coveted with regards to it. O Muawiya, when you desired for the caliphate, it did not harm us^{asws} as much as the harm we^{asws} are going to get from them.

وَ لَقَدْ أَنْزَلَ اللَّهُ فِي وَ فِيكَ آيَاتٍ مِنْ سُورَةِ خَاصَّةٍ الْأُمَّةِ يُؤْوَلُونَهَا عَلَى الظَّاهِرِ وَ لَا يَعْلَمُونَ مَا الْبَاطِنُ وَ هِيَ فِي سُورَةِ الْحَاقَّةِ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ وَ أَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ وَ ذَلِكَ أَنَّهُ يُدْعَى بِكُلِّ إِمَامٍ ضَلَالَةٍ وَ إِمَامٍ هُدًى وَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ الَّذِينَ بَايَعُوهُ فَيُدْعَى فِي وَ بِكَ

And Allah^{azwj} has Sent down Verses from the Quran regarding myself^{asws} and you especially. You and those who have your vision recite it upon its apparent (meaning) and are unaware of its explanation and its hidden (Baatin), and this is in Surah Al-Haqqah: **So as for one Given his book in his right hand [69:19] And as for one Given his book in his left hand, [69:25],** and that He^{azwj} will Call every imam of misguidance and every Imam^{asws} of Guidance, and along with each one of them will be his companions who paid allegiance to him. So He^{azwj} will Call me^{asws} and you.

يَا مُعَاوِيَةُ وَ أَنْتَ صَاحِبُ السَّلْسِلَةِ الَّذِي يَقُولُ يَا لَيْتَنِي لَمْ أَوْتَ كِتَابِيَةَ وَ لَمْ أَذَرِ مَا حِسَابِيَةَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ وَ كَذَلِكَ كُلُّ إِمَامٍ ضَلَالَةٍ كَانَ قَبْلَكَ أَوْ يَكُونُ بَعْدَكَ لَهُ مِثْلُ ذَلِكَ مِنْ خِزْيِ اللَّهِ وَ عَذَابِهِ

O Muawiya, and you are one to be bound in chains who will be saying '**O Alas! I wish I had not been Given my book [69:25] And I had not known what my Reckoning was [69:26].**' ^{asws} have heard Rasool-Allah ^{saww} saying, and similarly for every imam of misguidance who was before you, and the ones who will be coming after you, similar words of disgrace from Allah ^{azwj} and of His ^{azwj} Punishment.

وَنَزَلَ فِيكُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ رَأَى اثْنَيْ عَشَرَ إِمَاماً مِنْ أَيْمَةِ الضَّلَالَةِ عَلَى مِنْبَرِهِ يَرُدُّونَ النَّاسَ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى رِجَالٍ مِنْ قُرَيْشٍ وَ عَشْرَةٌ مِنْ بَنِي أُمَيَّةٍ

And regarding you were Revealed the Words of Allah ^{azwj} Mighty and Majestic: **and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60]**, and that was when Rasool-Allah ^{saww} saw (in a dream) twelve imams from the imams of misguidance upon his ^{saww} Pulpit, reverting the people backwards upon their heels. Two men from two different tribes from Quraysh, and ten from the Clan of Umayya.

أَوَّلُ الْعَشْرَةِ صَاحِبُكَ الَّذِي تَطْلُبُ بِدَمِهِ وَ أَنْتَ وَ ابْنُكَ وَ سَبْعَةٌ مِنْ وَلَدِ الْحَكَمِ بْنِ أَبِي الْعَاصِ أَوْلَهُمْ مَرْوَانُ وَ قَدْ لَعَنَهُ رَسُولُ اللَّهِ ص وَ طَرَدَهُ وَ مَا وَلَدَ حِينَ أُسْمِعَ نَبِيُّنَا رَسُولُ اللَّهِ ص

The first of the ten is your companion whose blood you are seeking (Usman), and you, and your son, and seven from the sons of Al-Hakam Bin Abu Al-A'as, the first of them being Marwaan. And the Rasool-Allah ^{saww} has cursed him, and expelled him along with his son when they were intently listening in to (wives of) our Prophet ^{saww} Rasool-Allah ^{saww}.

إِنَّا أَهْلُ بَيْتِ اخْتَارَ اللَّهُ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَ لَمْ يَرْضَ لَنَا الدُّنْيَا ثَوَاباً وَ قَدْ سَمِعْتَ رَسُولَ اللَّهِ أَنْتَ وَ وَزِيرُكَ وَ صُوءُجُوكَ يَقُولُ إِذَا بَلَغَ بَنُو أَبِي الْعَاصِ ثَلَاثِينَ رَجُلًا اتَّخَذُوا كِتَابَ اللَّهِ دَخَلاً وَ عِبَادَ اللَّهِ حَوْلًا وَ مَالَ اللَّهِ دُولًا

O Muawiya, for us ^{asws}, the People ^{asws} of the Household, Allah ^{azwj} has Chosen the Hereafter instead of the world, and Allah ^{azwj} was not Pleased with the world as a Reward for us ^{asws}. And you and your Vizier (Amro Al-A'as) and your companions have heard the Rasool-Allah ^{saww} say: 'When the Clan of Abu Al-A'as reach thirty men, they will take the Book of Allah ^{azwj} to deceive by, and the servants of Allah ^{azwj} as their followers, and the wealth of Allah ^{azwj} for their own'.

يَا مُعَاوِيَةَ إِنَّ نَبِيَّ اللَّهِ زَكْرِيَّا نُشِرَ بِالْمِنْشَارِ وَ يَحْيَى ذُبِحَ وَ قَتْلَهُ قَوْمُهُ وَ هُوَ يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ ذَلِكَ لَهُوَ الدُّنْيَا عَلَى اللَّهِ إِنَّ أَوْلِيَاءَ الشَّيْطَانِ قَدْ حَارَبُوا أَوْلِيَاءَ الرَّحْمَنِ قَالَ اللَّهُ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْعِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

O Muawiya, the Prophet ^{as} of Allah ^{azwj} Zakariya was sawn by a chainsaw, and Yahya ^{as} was slaughtered, and his ^{as} people killed him ^{as}, and he ^{as} was calling them to Allah ^{azwj} Mighty and Majestic, and that is how disgraceful the world is to Allah ^{azwj}. The friends of Satan ^{la} have always been at war with the friends of the Beneficent ^{azwj}. Allah ^{azwj} Says: **Surely, (as for) those who are disbelieving in the Signs of Allah and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21].**

يَا مُعَاوِيَةُ إِنَّ رَسُولَ اللَّهِ قَدْ أَخْبَرَنِي أَنَّ أُمَّتَهُ سَيُخَضَّبُونَ لِحْيَتِي مِنْ دَمِ رَأْسِي وَ أَنِّي مُسْتَشْهَدٌ وَ سَتَلِي الْأُمَّةُ مِنْ بَعْدِي وَ أَنَّكَ سَتَقْتُلُ ابْنِي الْحُسَيْنَ غَدْرًا بِالسَّيْفِ وَ أَنَّ ابْنَكَ يَزِيدُ لَعَنَهُ اللَّهُ سَيَقْتُلُ ابْنِي الْحُسَيْنَ يَلِي ذَلِكَ مِنْهُ ابْنُ زَيْنَةَ

O Muawiya, Rasool-Allah^{saww} has informed me^{asws} that his^{asws} community will dye my^{asws} beard with the blood from my^{asws} head, and I^{asws} will be martyred, and after me^{asws} the community will follow you, and you will kill my^{asws} son Al-Hassan^{asws} treacherously by poison, and that your son Yazeed, may Allah^{azwj} Curse him, will kill my^{asws} son^{asws} Al-Husayn^{asws}, that (deed) will be carried out by the son of an adulteress.

وَ أَنَّ الْأُمَّةَ سَيَلِيهَا مِنْ بَعْدِكَ سَبْعَةٌ مِنْ وَلَدِ أَبِي الْعَاصِ وَ وَلَدِ مَرْوَانَ بْنِ الْحَكَمِ وَ خَمْسَةٌ مِنْ وَلَدِهِ تَكَلَّمَهُ [تُكَلِّمُهُ] اثْنَا عَشَرَ إِمَامًا قَدْ رَأَاهُمْ رَسُولُ اللَّهِ يَتَوَاتَبُونَ عَلَى مَنِيرِهِ تَوَاتَبَ الْقَرَدَةُ يَرُدُّونَ أُمَّتَهُ عَنْ دِينِ اللَّهِ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى وَ أَنَّهُمْ أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ وَ أَنَّ اللَّهَ سَيُخْرِجُ الْخِلَافَةَ مِنْهُمْ بِرَبَائِطِ سُودٍ تُقْبَلُ مِنَ الْمَشْرِقِ يُذْهِمُ اللَّهُ بِهِمْ وَ يَقْتُلُهُمْ تَحْتَ كُلِّ حَجَرٍ

And that the community, after you will flow on to seven from the sons of Abu Al-A'as, and five from the sons of Marwan Bin Al-Hakam, thereby completing the twelve Imams that the Rasool-Allah^{saww} had seen jumping upon his^{saww} Pulpit like the jumping of the monkeys, reverting the community from the Religion of Allah^{azwj} backwards upon its heels, and upon them will be the severest Punishment on the Day of Judgment. And that Allah^{azwj} will Take the Caliphate out from them by the black flags coming from the East. Allah^{azwj} will Humiliate them (clan of Umayya) by them, and they will kill them under every stone.

وَ أَنَّ رَجُلًا مِنْ وَلَدِكَ مَيْشُومٌ وَ مَلْعُونٌ جَلَفَ جَانِبِ مَنْكُوسِ الْقَلْبِ فَطَّ غَلِيظٌ قَاسٍ قَدْ نَزَعَ اللَّهُ مِنْ قَلْبِهِ الرَّأْفَةَ وَ الرَّحْمَةَ أَخُوَالَهُ مِنْ كُلِّ كَأَنِّي أَنْظُرُ إِلَيْهِ وَ لَوْ شِئْتُ لَسَمَّيْتُهُ وَ وَصَفْتُهُ وَ ابْنُكُمْ هُوَ فَيَبْعَثُ جَيْشًا إِلَى الْمَدِينَةِ

And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah^{azwj} has Removed leniency and mercy, whose maternal uncles will be from dogs, it is as if I^{asws} can see him and had I^{asws} so wished, I^{asws} would have named him, and described him, and how old he will be, and he will send an army to Al-Medina.

فَيَدْخُلُونَهَا فَيُسْرِفُونَ فِيهَا فِي الْقَتْلِ وَ الْفَوَاحِشِ وَ يَهْرُبُ مِنْهُمْ رَجُلٌ مِنْ وَلَدِي زَيْنٍ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلِئَتْ ظُلْمًا وَ جَوْرًا وَ إِنِّي لَأَعْرِفُ اسْمَهُ وَ ابْنُكُمْ هُوَ يَوْمَعِدٍ وَ عَلَامَتُهُ وَ هُوَ مِنْ وَلَدِ ابْنِي الْحُسَيْنِ ع الَّذِي يَقْتُلُهُ ابْنُكَ يَزِيدُ وَ هُوَ النَّازِرُ بِدَمِ أَبِيهِ

They will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my^{asws} sons^{asws}, pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him. And I^{asws} know his^{asws} name, and how old he^{asws} will be on that day, and his^{asws} signs. And he^{asws} will be from the sons^{asws} of my^{asws} son^{asws} Al-Husayn^{asws} who will be killed by your son Yazeed^{la}, and he^{asws} will avenge the blood of his^{asws} father^{asws}.

فَيَهْرُبُ إِلَى مَكَّةَ وَ يَقْتُلُ صَاحِبَ ذَلِكَ الْجَيْشِ رَجُلًا مِنْ وَلَدِي زَيْنًا بَرِيئًا عِنْدَ أَحْجَارِ الزَّيْتِ ثُمَّ يَصِيرُ ذَلِكَ الْجَيْشُ إِلَى مَكَّةَ وَ إِنِّي لَأَعْلَمُ اسْمَ أَمِيرِهِمْ وَ عَدَنَّهُمْ وَ أَسْمَاءَهُمْ وَ سَمَاتِ خِيُولِهِمْ فَإِذَا دَخَلُوا الْبَيْدَاءَ وَ اسْتَوَتْ بِهِمُ الْأَرْضُ خُسِفَ بِهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَوْ تَرَى إِذْ فَرَعُوا فَلَا قُوَّةَ وَ أُحْدِلُوا مِنْ مَكَانٍ قَرِيبٍ

He^{asws} will go to Mecca, and the commander of the army (opposing him^{asws}) will kill a pure man from my^{asws} sons at a place with stones of oil (Ahjaar AL-Zayt). Then that army will travel to Mecca, and I^{asws} know the name of its Emir (leader), and their number, and their names, and the description of their horses. When they enter Al-Bayda, the earth will spread out and Allah^{azwj} will Make it to swallow them up. Allah^{azwj} Mighty and Majestic has Said: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51].**

قَالَ مِنْ تَحْتِ أَفْدَامِهِمْ فَلَا يَنْقَى مِنْ ذَلِكَ الْجَيْشِ أَحَدٌ غَيْرَ رَجُلٍ وَاحِدٍ يُقَلِّبُ اللَّهُ وَجْهَهُ مِنْ قِبَلِ قَفَاهُ

He^{asws} said: '(The ground will shift) from underneath their feet – so there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

وَيَبْعَثُ اللَّهُ لِلْمَهْدِيِّ أَقْوَامًا يُجْمَعُونَ مِنْ أَطْرَافِ الْأَرْضِ قَرَعِ كَفَرِ الْحَرِيفِ وَاللَّهُ إِلَيَّ لِأَعْرِفَ أَسْمَاءَهُمْ وَاسْمَ أَمِيرِهِمْ وَمَنَاحَ رِكَابِهِمْ فَيَدْخُلُ الْمَهْدِيُّ الْكَعْبَةَ وَبَيْكِي وَتَنْصَرُّهُ

And Allah^{azwj} will Send for Al-Mahdi^{asws} a people. He^{azwj} will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah^{azwj}, I^{asws} know their names, and the name of their Emir (leader), and where their rides will stop. Al-Mahdi^{asws} will enter the Kaabah, and he^{asws} will be crying and beseeching.

قَالَ حَلَّ وَ عَزَّ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ هَذَا لَنَا خَاصَّةً أَهْلَ الْبَيْتِ

Allah^{azwj} Mighty and Majestic has Said: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62].** This is exclusively for us^{asws}, the People^{asws} of the Household.

أَمَّا وَاللَّهِ يَا مُعَاوِيَةُ لَقَدْ كَتَبْتُ إِلَيْكَ هَذَا الْكِتَابَ وَ إِلَيَّ لِأَعْلَمَ أَنَّكَ لَا تَنْتَفِعُ بِهِ وَ أَنَّكَ سَتَفْرَحُ إِذَا أُخْبِرْتُ أَنَّكَ سَتَلِي الْأَمْرَ وَ ابْنُكَ بَعْدَكَ لِأَنَّ الْأَحِرَةَ لَيْسَتْ مِنْ بَالِكَ وَ إِنَّكَ بِالْآخِرَةِ لِمِنَ الْكَافِرِينَ وَ سَتَنْدُمُ كَمَا نَدِمَ مَنْ أَسَسَ هَذَا الْأَمْرَ لَكَ وَ حَمَلَكَ عَلَى رِقَابِنَا حِينَ لَمْ تَنْفَعَهُ النَّدَامَةُ

But, by Allah^{azwj}, O Muawiya, I^{asws} have written to you this letter, and I^{asws} know that you will not benefit by it, and you will be happy when I^{asws} informed you that you will have the command, and your son after you, because the Hereafter is not in your mind, and without (securing) the Hereafter you are from the deniers (Kafir). And you will regret just like the one who gave you the command regretted it, and burdened you upon our^{asws} necks, but his regret will not benefit him.

وَمَا دَعَانِي إِلَى الْكِتَابِ بِمَا كَتَبْتُ بِهِ أَنِّي أَمَرْتُ كَاتِبِي أَنْ يَنْسَخَ ذَلِكَ لِشِيعَتِي وَ أَصْحَابِي لَعَلَّ اللَّهَ أَنْ يَنْفَعَهُمْ بِذَلِكَ أَوْ يَقْرَأَهُ وَاحِدٌ مِنْ قِبَلِكَ فَخَرَجَ اللَّهُ بِهِ مِنَ الضَّلَالَةِ إِلَى الْهُدَى وَ مِنْ ظُلْمِكَ وَ ظَلَمِ أَصْحَابِكَ وَ فَتَنَيْكُمْ وَ أَخْبَيْتُ أَنْ أَخْتَجَّ عَلَيْكَ

And from what I^{asws} have been invited to write to you with what I^{asws} have written, I^{asws} ordered my scribe to make a copy of that for my^{asws} Shiites, and the chiefs of my^{asws} friends, and it is for Allah^{azwj} to Make them to benefit by that, or if anyone from before you were to read it, so Allah^{azwj} will Take them by it and by us^{asws}, out from straying and into the

Guidance, and from your injustices and the injustices of your companions and their strife, And I^{asws} preferred to argue against you’.

فَكُتِبَ إِلَيْهِ مُعَاوِيَةُ هَنِيئاً لَكَ يَا أَبَا الْحَسَنِ تَمْلُكَ الْآخِرَةَ وَ هَنِيئاً لَنَا تَمْلُكَ الدُّنْيَا.

Muawiya wrote to him^{asws}, ‘Congratulations to you^{asws}, O Abu Al-Hassan^{asws} for the Kingdom of the Hereafter, and congratulations to us for our kingdom in the world’.⁹²

422 - ني، الغيبة للنعماني ابنُ عُقْدَةَ وَ مُحَمَّدُ بْنُ هَمَّامٍ وَ عَبْدُ الْعَزِيزِ وَ عَبْدُ الْوَاحِدِ ابْنَا عَبْدِ اللَّهِ بْنِ يُوسُفَ عَنْ رِجَالِهِمْ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ وَ أَخْبَرَنَا بِهِ مِنْ غَيْرِ هَذِهِ الطَّرِيقِ هَارُونُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ الْمُعَلَّى الْهَمْدَانِيِّ عَنْ عَمْرِو بْنِ جَامِعٍ عَنْ عَمْرِو الْكِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ شَيْخٍ لَنَا كُوفِيٌّ ثِقَةٌ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرٍ عَنْ أَبِي عَيَّاشٍ عَنْ سُلَيْمٍ وَ ذَكَرَ أَبَانَ أَنَّهُ سَمِعَهُ أَيْضاً عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ مَعْمَرٌ وَ ذَكَرَ إِبْرَاهِيمُ الْعَبْدِيُّ أَنَّهُ أَيْضاً سَمِعَهُ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ سُلَيْمٍ

(The book) ‘Ghaybat Al Numani’ – Ibn Uqada, and Muhammad Bin Hammam, and Abd Al Aziz, and Abdul Wahid two sons of Abdullah Bin Yunus, from their men, from Abdul Razzaq Bin Hammam, from Ma’mar Bin Rashid, from Aban Bin Abu Ayyash, and it is informed to us from other than this path by Haroun Bin Muhammad, from Ahmad Bin Ubeyd Bin Ja’far Bin Al Molalla Al Hamdany, from Amro Bin Jamie Bin Amro Al Kinany, from Abdullah Bin Al Mubarak, an elder of ours, of Al Kufa, reliable, from Abdul Razzaq Bin Hammam, from Ma’mar, from Abu Ayyash, from Suleym, and Aban mentioned he heard it as well from Umar Bin Abu Salama, ‘Ma’mar said and mentioned Ibrahim Al Abdy, he was well heard it from Umar Bin Abu Salama, from Suleym,

أَنَّ مُعَاوِيَةَ لَمَّا دَعَا أَبَا الدَّرْدَاءِ وَ أَبَا هُرَيْرَةَ وَ نَحْنُ مَعَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي صِفِّينَ فَحَمَلَهُمَا الرِّسَالَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ أَدْبَاهَا إِلَيْهِ قَالَ قَدْ بَلَّغْتُمَانِي مَا أَرْسَلَكُمْ بِهِ مُعَاوِيَةُ فَاسْتَمِعَا مِنِّي وَ أُلْبِغَاهُ عَنِّي كَمَا بَلَّغْتُمَانِي قَالَا نَعَمْ

‘When Muawiya called Abu Al-Darda and Abu Hureyra, and we were with Amir Al-Momineen^{asws} in Siffeen, they carried the message to Amir Al-Momineen^{asws} and delivered it to him^{asws}. You have both delivered to me what message Muawiya had sent you with. (Now) listen from me^{asws} and deliver it from me^{asws} just as you have delivered it to me^{asws}. They said, ‘Yes’.

فَأَجَابَهُ عَلِيٌّ عَ الْجَوَابِ بِطَوِيلِهِ حَتَّى انْتَهَى إِلَى ذِكْرِ نَصْبِ رَسُولِ اللَّهِ صَ إِثَّاهُ بِغَايِرِ حُجْمٍ وَ سَأَلَ الْحَدِيثَ نَحْوًا مِمَّا رَوَيْنَا مِنْ كِتَابِ سُلَيْمٍ إِلَى قَوْلِهِ فَأَنْطَلَقَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ فَحَدَّثَا مُعَاوِيَةَ بِكُلِّ مَا قَالَ عَلِيٌّ عَ وَ اسْتَشْهَدَ عَلَيْهِ وَ مَا رَدَّ عَلَيْهِ النَّاسُ وَ شَهِدُوا بِهِ.

Ali^{asws} answered him with its length until he^{asws} ended to mention Rasool-Allah^{saww}’s nominating him^{asws} at Ghadeer Khumm, and he^{asws} continued the Hadeeth, approximate to what we reported from Kitab Suleym, up to his^{asws} words. Abu Darda and Abu Hureyra went and narrated whatever Ali^{asws} had said and witnessed upon it, and what the people responded to him and they witnessed it’.⁹³

⁹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 421

⁹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 422

باب 17 باب ما ورد في معاوية و عمرو بن العاص و أوليائهما و قد مضى بعضها في باب مثالب بني أمية

CHAPTER 17 – WHAT IS REPORTED REGARDING MUAWIYA, AND AMRO BIN AL AAS, AND THEIR FRIENDS, AND PART OF IT HAS PASSED IN THE CHAPTER REGARDING SCANDALS OF CLAN OF UmayyA

423 - فس، تفسير القمي و إنما تخافن من قوم خيانة فأنبذ إليهم على سواء نزلت في معاوية لما خان أمير المؤمنين ع.

Tafseer Al-Qummi – ***'And if you fear treachery from a people, then discard (the agreement) to them upon equality, [8:58]*** – It was Revealed regarding Muawiya when he betrayed Amir Al-Momineen ^{asws}, 94.

424 - قب، المناقب لابن شهر آشوب المحاضرات عن الراغب أنه قال أمير المؤمنين ع لا يموت ابن هند حتى يعلق الصليب في عنقه-

(The book) 'Al Manaqib' of Ibn Shehr Ashub – the lectures on the wishes –

'Amir Al-Momineen ^{asws} said: 'The son of Hind (Muawiya) will not die until the crucifix is hung in his neck (become Christian)'.

و قد رواه الأحنف بن قيس و ابن شهاب الزهري و الأعمش الكوفي و أبو حيان التوحيدي و أبو التلاج في جماعة فكان كما قال ع.

And it has been reported by Al Ahnaf Bin Qays, and Ibn Shihab Al Zuhry, and Al A'sam Al Kufy, and Abu Hayyan Al Tawheeb, and Abu Al Sallaj among a group,

'It happened just as Ali ^{asws} had said". 95

425 - فس، تفسير القمي و من يعص الله و رسوله في ولاية علي صلوات الله عليه فإن له نار جهنم خالدين فيها أبداً قال النبي ص يا علي أنت قسيم النار تقول هذا لي و هذا لك

Tafseer Al-Qummi - ***And one who disobeys Allah and His Rasool***, - regarding Wilayat of Ali ^{asws}, ***then for him is Fire of Hell, abiding therein for ever [72:23]***. The Prophet ^{saww} said: 'O Ali ^{asws}! You ^{asws} are distributor of the Fire. You ^{asws} would be saying: 'This one is for me ^{asws} (Paradise) and this one is for you' (Fire).

قالوا فمَنْ يَكُونُ مَعِيَ مَا تَعِدُنَا يَا مُحَمَّدُ مِنْ أَمْرِ عَلِيٍّ وَ النَّارِ

They said, 'So when will it happen? When it would be what you ^{saww} promised us, O Muhammad ^{saww}, from the matter of Ali ^{asws} and the Fire?'

فَأَنْزَلَ اللَّهُ تَعَالَى حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ يَغْنِي الْمَوْتُ وَ الْقِيَامَةُ فَسَيَعْلَمُونَ يَغْنِي فَلَاناً وَ فَلَاناً وَ مُعَاوِيَةَ وَ عَمْرُو بْنُ الْعَاصِ وَ أَصْحَابُ الصَّغَائِرِ مِنْ قُرَيْشٍ مَنْ أَوْعَدُوا نَصِيراً وَ أَقَلُّ عَدَدًا.

⁹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 423

⁹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 424

Allah^{azwj} the Exalted Revealed: **Until when they see what they are being threatened with**, - meaning the death and the Qiyamah, **then they would come to know** – meaning so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Muawiya, and Amro Bin Al-Aas and the bearers of grudges from Quraysh - **who is with weaker helpers and fewer number [72:24]**”.⁹⁶

426 - فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ الْحَسَنِ بْنِ زِيَادٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِهِ وَ أَنَّا لَا نَدْرِي أ شَرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا فَقَالَ لَا بَلْ وَ اللَّهُ شَرُّ أُرِيدَ بِهِمْ حِينَ بَايَعُوا مُعَاوِيَةَ وَ تَرَكُوا الْحَسَنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

Tafseer Al Qummi – Muhammad Bin Ja’far, from Muhammad Bin Isa, from Ziyad, from Al Hassan Bin Ali Bin Fazzal, from Ibn Bukeyr, from Al Hassan Bin Ziyad who said,

‘I heard Abu Abdullah^{asws} saying regarding His^{azwj} Words: **And we do not know whether evil is intended with ones in the earth or whether their Lord Intends rightful Guidance with them [72:10]**. He^{asws} said: ‘No, but by Allah^{azwj}, evil was intended with them when they pledged allegiance to Muawiya and they neglected Al-Hassan^{asws} Bin Ali^{asws}’.⁹⁷

427 - ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا ع عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ: لَقَدْ عَلِمَ الْمُشْتَخَفُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص أَنَّ أَهْلَ صِفِّينَ قَدْ لَعَنَهُمُ اللَّهُ عَزَّ وَ جَلَّ عَلَى لِسَانِ نَبِيِّهِ ص وَ قَدْ حَابَ مِنْ أَفْتَرَى.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ by the chain of Al-Tameemi from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said ‘The memorisers from the companions of Rasool-Allah^{saww} knew that the people Siffeen, Allah^{azwj} Mighty and Majestic had Cursed them upon the tongue of His^{azwj} Prophet^{saww}, **and the one who fabricates would be disappointed**’ [20:61]’.⁹⁸

428 - فس، تفسير القمي فَلَا صَدَقَ وَ لَا صَلَّى فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ رَسُولَ اللَّهِ ص دَعَا إِلَى بَيْعَةِ عَلِيٍّ يَوْمَ غَدِيرِ خُمٍ فَلَمَّا بَلَغَ النَّاسَ وَ أَخْبَرَهُمْ فِي عَلِيٍّ مَا أَرَادَ اللَّهُ أَنْ يُخْرِجَهُمْ بِهِ رَجَعُوا النَّاسَ

Tafseer Al Qummi - **So he neither ratified nor did he send the Salawat [75:31]**. The reason for its Revelation was that Rasool-Allah^{saww} called to the allegiance of Ali^{asws} on the day of Ghadeer Khumm. When the people reached and he^{saww} informed them regarding Ali^{asws} what Allah^{azwj} had Wanted him^{saww} to inform them with, the people returned (to kufr).

فَاتَّكَأَ مُعَاوِيَةُ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ وَ أَبِي مُوسَى الْأَشْعَرِيِّ ثُمَّ أَقْبَلَ يَتَمَطَّى نَحْوَ أَهْلِهِ وَ يَقُولُ وَ اللَّهُ مَا تُقَرُّ لِعَلِيٍّ بِالْوِلَايَةِ أَبَدًا وَ لَا نُصَدِّقُ مُحَمَّدًا مَقَالَتَهُ فِيهِ

Muawiya leaned upon Al-Mugheira Bin Shuba and Abu Musa Al-Ashari, then he came swaggering to around his people, and he said, ‘By Allah^{azwj} I will not acknowledge to Ali^{asws} with the Wilayah, at all, nor will I ratify Muhammad^{saww} of the words regarding him^{asws}’.

⁹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 425

⁹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 426

⁹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 427

فَأَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ فَلَا صَدَقَ وَلَا صَلَّى وَلَكِنْ كَذَبَ وَتَوَلَّى ثُمَّ دَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى أُولَى لَكَ فَأُولَى وَعِيداً لِلْفَاسِقِ فَصَعِدَ رَسُولُ اللَّهِ الْغُبَيْرَ وَهُوَ يُرِيدُ الْبَرَاءَةَ مِنْهُ فَأَنْزَلَ اللَّهُ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ فَسَكَتَ رَسُولُ اللَّهِ ص وَ لَمْ يُسَمِّهِ.

Allah^{azwj}, Majestic is His^{azwj} Mention, revealed: ***So he neither ratified nor did he send the Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering (boasting) [75:33] Closer to you, so closer [75:34] Then closer to you, so closer [75:35]***, being a promised to the mischief-maker. Rasool-Allah^{saww} ascended the pulpit intending the disavowing from it, but Allah^{azwj} Revealed: ***Do not move your tongue with it in order to hasten with it [75:16]***. So, Rasool-Allah^{saww} was silent and did not name him (Muawiya)".⁹⁹

429 - فس، تفسير القمي دخل رسول الله المسجِدَ وفيه عمرو بن العاصِ والحكم بن أبي العاصِ فقال عمرو يا أبا الأبتَرِ وكان الرجل في الجاهليَّةِ إذا لم يكن له ولدٌ يُسمَّى أبتَر

Tafseer Al-Qummi – Rasool-Allah^{saww} entered the Masjid and in it were Umar Bin Al-Aas, and Al-Hakam Bin Abu Al-Aas. Amro said, 'O father of Al-Abtar!' And the man during the pre-Islamic period, when there did not happen to be a son for him, would be called Al-Abtar.

ثُمَّ قَالَ عَمْرُو وَ إِنِّي لَأَشْتَأُ مُحَمَّدًا أَيُّ أَبْغَضُهُ فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ص إِنَّ شَانِكَ أَيُّ مُبْغِضِكَ عَمْرُو بْنُ الْعَاصِ هُوَ الْأَبْتَرُ يَغْنِي لَا دِينَ لَهُ وَلَا نَسَبَ.

Then Amro said, 'And I am man adversary of Muhammad^{saww}, i.e., hate him^{saww}. So, Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}: ***Surely your adversary, he is the one without posterity [108:3] – i.e., your^{saww} hater, Amro Bin Al-Aas, he is the one without posterity [108:3] – meaning there is neither any religion for him nor lineage***".¹⁰⁰

430 - يب، تهذيب الأحكام ابن طريف عن ابن غُلَوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص نَهَى أَهْلَ مَكَّةَ أَنْ يُؤَاجِرُوا دُورَهُمْ وَأَنْ يُغْلِقُوا عَلَيْهَا أَبْوَاباً وَقَالَ سَوَاءٌ الْعَاكِفُ فِيهِ وَالْبَادِ

(The book) 'Tahzeeb Al Ahkam' – Ibn Tareyf, from Ibn Gulwan,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws}: 'Rasool-Allah^{saww} has forbidden the people of Makkah to rent out their houses (to the pilgrims during Hajj), and that they should (take them guests) and that they should not be closing the doors upon it, and said: ***'to be equal therein, the dweller in it and the visitor [22:25]'***.

قَالَ وَ فَعَلَ ذَلِكَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ عَلِيٌّ ع حَتَّى كَانَ فِي زَمَنِ مُعَاوِيَةَ.

He^{asws} said: 'And that was done by Abu Bakr, and Umar, and Usman, and Ali^{asws}, until when it was during the era of Muawiya" (who abandoned the Sunnah – and let people charge fees to the visitors of the holy Kabah).¹⁰¹

⁹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 428

¹⁰⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 429

¹⁰¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 430

431 - مع، معاني الأخبار المُكْتَبُ عَنِ ابْنِ زَكْرِيَّا عَنِ ابْنِ حَبِيبٍ عَنْ نَصْرِ بْنِ عُبَيْدٍ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَبْدِ الْعَفَّارِ بْنِ الْقَاسِمِ عَنِ الْأَعْمَشِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَقْبَلَ أَبُو سُفْيَانَ وَ مُعَاوِيَةُ يَتَّبَعُهُ فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ الْعَنِ التَّابِعَ وَ الْمَتَّبِعَ اللَّهُمَّ عَلَيْكَ يَا أَقْبَسُ

(The book) 'Ma'ani Al Akhbar' – Al Mukattib, from Ibn Zakariya, from Ibn Habeeb, from Nasr Bin Ubeyd, from Nasr Bin Muzahim, from Abdul Gaffar Bin Al Qasim, from Al Amsh, from Aday Bin Sabit, from Al Bara'a Bin Aazib who said,

'Abu Sufyan came and Muawiya was following behind him. Rasool-Allah^{saww} said: 'O Allah^{azwj}! Curse the follower and the followed. O Allah^{azwj}! Upon you is (to Deal) with Al-Aqyesi'.

قَالَ ابْنُ الْبَرَاءِ لِأَبِيهِ مَنِ الْأَقْبَسُ قَالَ مُعَاوِيَةُ.

Ibn Al Bara'a (the narrator) said to his father, 'Who is Al-Aqyesi?' He said, 'Muawiya'.¹⁰²

- 432 كِتَابُ صِفِّينَ، مِثْلُهُ.

Kitab Sifteen – Similar to it.¹⁰³

433 - مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنْ مُحَمَّدٍ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنِ الْحَكَمِ بْنِ سَالِمٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا وَ آلُ أَبِي سُفْيَانَ أَهْلُ بَيْتَيْنِ تَعَادَيْنَا فِي اللَّهِ فُلْنَا صَدَقَ اللَّهُ وَ قَالُوا كَذَبَ اللَّهُ قَاتَلَ أَبُو سُفْيَانَ رَسُولَ اللَّهِ ص وَ قَاتَلَ مُعَاوِيَةُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ قَاتَلَ يَزِيدُ بْنُ مُعَاوِيَةَ الْحُسَيْنَ بْنَ عَلِيٍّ ع وَ السُّفْيَانِيُّ يُقَاتِلُ الْقَائِمَ ع.

(The book) 'Ma'ani Al Akhbar' – Ibn Al Waleed, from Muhammad Al Attar, and Ahmad Bin Idrees, both together from Al Ashary, from Al Sayyari, from Al Hakam Bin Salim, from the one who narrated it,

'From Abu Abdullah^{asws} having said: 'We^{asws} and the progeny of Abu Sufyan are people of two households are enemies for the Sake of Allah^{azwj}. We^{asws} said: 'Allah^{azwj} Spoke the truth', and they are saying, 'Allah^{azwj} has Lied. Abu Sufyan fought against Rasool-Allah^{saww}, and Muawiya fought against Ali^{asws} Bin Abu Talib^{asws}, and Yazeed Bin Muawiya^{la} fought against Al-Husayn^{asws} Bin Ali^{asws}, and Al-Sufyan (Sufiyani) will be fighting against Al-Qaim^{asws}'.¹⁰⁴

434 - قب، المناقب لابن شهر آشوب كِتَابُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْمُؤَدِّنِ عَنْ أَبِي مُعَاوِيَةَ الصَّرِيرِ عَنِ الْأَعْمَشِ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ وَ فِي تَفْسِيرِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ وَ قَدْ دَخَلَتِ الرِّوَايَاتُ بَعْضُهَا فِي بَعْضٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, the book of Ahmad Bin Abdullah Al Muwazzin, from Abu Muawiya Al Sareer, from Al Amsh, from Sumayya, from Abu Salih, from Abu Hureyra, and Ibn Abbas. And in Tafseer of Ibn Jurey, from Ara'a, from Ibn Abbas,

'Regarding His^{azwj} Words: **Isn't Allah the most Decisive of the judges? [95:8].** And the reports have mingled with each other.

¹⁰² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 431

¹⁰³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 432

¹⁰⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 433

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ فِي بَيْتِ أُمِّ هَانِيٍّ فَرَعَا فَسَأَلَتْهُ عَنْ ذَلِكَ فَقَالَ يَا أُمُّ هَانِيٍّ إِنَّ اللَّهَ عَزَّ وَجَلَّ عَرَضَ عَلَيَّ فِي مَنَامِي الْقِيَامَةَ وَأَهْوَالَهَا وَالْجَنَّةَ وَنَعِيمَهَا وَالنَّارَ وَمَا فِيهَا وَعَذَابَهَا

‘The Prophet^{saww} woke up from his^{saww} sleep in alarm in the house of Umm Hany. She asked him^{saww} about that. He^{saww} said: ‘O Umm Hany! Allah^{azwj} Mighty and Majestic Presented the Day of Qiyamah to me^{saww} in my^{saww} sleep, and its situations, and the Paradise and its bounties, and the Fire and what is therein and its torments.

فَاطْلَعْتُ فِي النَّارِ فَإِذَا أَنَا بِمُعَاوِيَةَ وَ عَمْرٍو بْنِ الْعَاصِ قَائِمَيْنِ فِي حَرِّ جَهَنَّمَ تَرَضُّعُ رُءُوسُهُمَا الرِّبَانِيَّةِ بِحِجَارَةٍ مِنْ جَهَنَّمَ يَقُولُونَ لَمَّا هَلْ آمَنَّا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ

I^{saww} noticed in the Fire and there I^{saww} saw Muawiya and Amro Bin Al-Aas, both standing in the heat of Hell. Their heads were being pelted into submission by the Zabaniyya (Angels of Hell) with stones from embers of Hell. They were saying to them both: ‘Didn’t you believe in the Wilayah of Ali^{asws} Bin Abu Talib^{asws}?’

قَالَ ابْنُ عَبَّاسٍ فَيَخْرُجُ عَلِيٌّ مِنْ حِجَابِ الْعِظَمَةِ ضَاحِكًا مُسْتَبْشِرًا وَ يُنَادِي حُكَيْمَ بْنَ وَ رَبِّ الْكَعْبَةِ فَذَلِكَ قَوْلُهُ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ فَيُبْعَثُ الْحَبِيبُ إِلَى النَّارِ وَ يَقُومُ عَلِيٌّ فِي الْمَوْقِفِ يَشْفَعُ فِي أَصْحَابِهِ وَ أَهْلِ بَيْتِهِ وَ شِيعَتِهِ.

Ibn Abbas said, ‘So, Ali^{asws} would come out from the veil of magnificence, laughing, smiling and calling out: ‘To me^{asws}, by Lord^{azwj} of the Kabah!’ So that is His^{azwj} Word: **Isn’t Allah the most Decisive of the judges? [95:8]**. He^{asws} would send the wicked to the Fire, and Ali^{asws} would stand in the position interceding regarding his^{asws} companions and his^{asws} family members, and his^{asws} Shias¹⁰⁵’.

435 - مع، معاني الأخبار ابنُ الْمُتَوَكَّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ خُبَيْبٍ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْتُبُ بَيْنَ يَدَيْهِ وَ أَهْوَى بِيَدِهِ إِلَى خَاصِرَتِهِ بِالسَّيْفِ مَنْ أَذْرَكَ هَذَا يَوْمًا أَمِيرًا فَلْيَبْتَغِ خَاصِرَتَهُ بِالسَّيْفِ

(The book) ‘Ma’ani Al Akhbar’ – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mawjub, from Al Sumali who said,

‘I heard Abu Ja’far^{asws} saying: ‘Rasool-Allah^{saww} said, and Muawiya was writing in front of him^{saww}, and he^{saww} gestured by his^{saww} hand to his waist with the sword: ‘One who comes across this one as a ruler, so let him stab him in his waist with the sword’.

فَرَأَى رَجُلٌ مِمَّنْ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ هُوَ يَخْطُبُ بِالشَّامِ عَلَى النَّاسِ فَاخْتَرَطَ سَيْفَهُ ثُمَّ مَشَى إِلَيْهِ فَحَالَ النَّاسُ بَيْنَهُ وَ بَيْنَهُ فَقَالُوا يَا عَبْدَ اللَّهِ مَا لَكَ

A man from the ones who had heard that from Rasool-Allah^{saww}, saw him (Muawiya) one day, and he was addressing at Syria to the people. He unsheathed his sword, then walked towards him. The people formed a barrier between him and him and they said, ‘O servant of Allah^{azwj}! What is the matter with you?’

¹⁰⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 434

فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ أَدْرَكَ هَذَا يَوْمًا أَمِيرًا فَلْيَنْقُرْ خَاصِرَتَهُ بِالسَّيْفِ قَالَ فَقَالُوا أَ تَدْرِي مَنِ اسْتَعْمَلَهُ قَالَ لَا قَالُوا أَمِيرُ الْمُؤْمِنِينَ عُمَرُ فَقَالَ الرَّجُلُ سَمِعَ [سَمْعًا] وَ طَاعَةً لِأَمِيرِ الْمُؤْمِنِينَ.

He said, 'I heard Rasool-Allah^{saww} saying: 'One who comes across this one as a ruler one day, so let him stab his waist with the sword'. They said, 'Do you know who has employed (appointed) him?' He said, 'No'. They said, 'Commander of the faithful, Umar'. The man said, 'I hear and am obedient to the commander of the faithful'.¹⁰⁶

436 - ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن أحمد بن محمد بن إسحاق عن أبيه قال: خَلَفَ رَجُلٌ بِخُرَاسَانَ بِالطَّلَاقِ أَنْ مُعَاوِيَةَ لَيْسَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانَ الرِّضَا ع بِهَا فَأُفِّيَ الْفُقَهَاءُ بِطَلَاقِهَا فَسُئِلَ الرِّضَا ع فَأُفِّيَ أَنَّهَا لَا تُطْلَقُ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Ahmad Bin Muhammad Bin Is'haq, from his father who said,

'A man vowed at Khurasan with the divorce that Muawiya wasn't from the companions of Rasool-Allah^{saww}, during the day Al-Reza^{asws} was at it (Khurasan). The jurists issued verdicts with her divorce. Al-Reza^{asws} was asked and he^{asws} issued a verdict: 'She is not divorced'.

فَكَتَبَ الْفُقَهَاءُ رُقْعَةً أَنْفَذُوهَا إِلَيْهِ وَ قَالُوا لَهُ مِنْ أَيْنَ قُلْتَ يَا ابْنَ رَسُولِ اللَّهِ ﷺ أَنَّهَا لَا تُطْلَقُ

The jurists wrote a note sending it to him^{asws} and they said to him^{asws} in their note, 'From where did you^{asws} say, O son^{asws} of Rasool-Allah^{saww}, that she is not divorced?'

فَوَقَّعَ ع فِي رُقْعَتِهِمْ قُلْتُ هَذَا مِنْ رِوَايَتِكُمْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِمُسْلِمَةِ الْفَتْحِ وَ قَدْ كَثُرُوا عَلَيْهِ أَنْتُمْ خَيْرٌ وَ أَصْحَابِي خَيْرٌ وَ لَا هِجْرَةَ بَعْدَ الْفَتْحِ فَأَبْطَلَ الْهِجْرَةَ وَ لَمْ يَجْعَلْ هَؤُلَاءِ أَصْحَابًا لَهُ فَرَجَعُوا إِلَى قَوْلِهِ.

He^{asws} signed: 'This is in your reports from Abu Saeed Al-Khudri that Rasool-Allah^{saww} said to a Muslim woman at the conquest (of Makkah), and a lot of them had gathered to him^{saww}: 'You are good, and my^{saww} companions are good, and there is no emigration after the conquest'. Thus, the emigration was invalidated and he^{saww} did not make them as companions of his^{saww}. They (jurists) returned to his^{asws} words'.¹⁰⁷

437 - ل، الحصال ابن موسى عن ابن زكريا عن ابن حبيب عن نصير بن عبيد عن نصر بن مزاحم عن يحيى بن يعلى عن يحيى بن سلمة بن كهيل عن أبيه عن سالم بن أبي الجعد عن أبي حزم بن أبي الأسود عن رجل من أهل الشام عن أبيه قال سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ مَنْ شَرَّ خَلْقِ اللَّهِ خَمْسَةً إِبْلِيسُ وَ ابْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ وَ فِرْعَوْنُ ذُو الْأَوْتَادِ وَ رَجُلٌ مِنْ بَنِي إِسْرَائِيلَ رَدَّهُمْ عَنْ دِينِهِمْ وَ رَجُلٌ مِنْ هَذَا [هَذِهِ] الْأُمَّةِ يَبَايِعُ عَلَى كُفْرٍ عِنْدَ بَابِ لُدٍّ

(The book) 'Al Khisaal' – Ibn Musa, from Ibn Zakariya, from Ibn Habeeb, from Nuseyr, from Ubeyd, from Nasr Bin Muzahim, from Yahya Bin Ya'la, from Yahya Bin Salama Bin Kuheyl, from his father, from Salim Bin Abu Al Ja'ad, from Abu Harb Bin Abu Al Aswad, from a man from the people of Syria, from his father who said,

'I heard the Prophet^{saww} saying: 'From the vilest creatures of Allah^{azwj}, there are five – Iblees^{la}, and son of Adam^{as} who killed his brother, and Pharaoh^{la} with the pegs, and a man

¹⁰⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 435

¹⁰⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 436

from the children of Israel who returned them from their religion, and a man from this community who would be pledged allegiance to upon Kufr at the door of Ludd (a town near Palestine where Isa^{as} would kill Al-Dajjal^{la})’.

قَالَ ثُمَّ قَالَ إِنِّي لَمَّا رَأَيْتُ مُعَاوِيَةَ يُبَايِعُ عِنْدَ لُدٍّ ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ص فَلَجِثْتُ بِعَلِيِّ فَكُنْتُ مَعَهُ.

He (the narrator) said, ‘Then he^{saww} said, ‘When I saw Muawiya being pledged allegiance to at Ludd, I remembered the words of Rasool-Allah^{saww}, so I joined up with Ali^{asws}, and I was with him^{asws}’.¹⁰⁸

438 – كِتَابُ صِفِّينَ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ يَحْيَى بْنِ يَعْلَى مِثْلُهُ

Kitab Siffeen of Nasr Bin Muzahim, from Yahya Bin Ya’la – similar to it.¹⁰⁹

439 – ير، بصائر الدرجات الحسن بن علي عن العباس بن عامر عن أبان عن بشير النبال عن أبي جعفر ع أَنَّهُ قَالَ: كُنْتُ خَلْفَ أَبِي وَهُوَ عَلَى بَعْلِيهِ فَنَفَرْتُ يَحْتَمِلُهُ فَإِذَا رَجُلٌ شَيْخٌ فِي عُنُقِهِ سِلْسِلَةٌ وَ رَجُلٌ يُتْبِعُهُ فَقَالَ يَا عَلِيُّ بْنُ الْحُسَيْنِ اسْقِنِي اسْقِنِي فَقَالَ الرَّجُلُ لَا تَسْقِهِ لَا سَقَاهُ اللَّهُ قَالَ وَ كَانَ الشَّيْخُ مُعَاوِيَةَ.

(The book) ‘Basaair Al Darajaat’ - Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Aban, from Bashir Al Nabal,

From Abu Ja’far^{asws} having said: ‘I was (travelling) behind my^{asws} father^{asws} and he^{asws} was upon a mule. His^{asws} mule alienated, and there was an old man having a chain in his neck, and a man was following him. He said, ‘O Ali^{asws} Bin Al-Husayn^{asws}! Quench me! Quench me!’ The man (holding his chain) said, ‘Do not quench him. Allah^{azwj} did not Quench’. And the old man (in chains) was Muawiya’.¹¹⁰

440 – ختص، الإختصاص أَيْبُوبُ بْنُ نُوحٍ وَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْعَبَّاسِ مِثْلُهُ.

(The book) ‘Al-Ikhtisas’ – Ayoub Bin Nuh, and Al Hassan Bin Ali Bin Abdullah Bin Al Mugheira, from Al Abbas – similar to it.¹¹¹

441 – ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ يَحْيَى بْنِ أُمِّ الطَّوِيلِ قَالَ: صَحِبْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع فِي الْمَدِينَةِ إِلَى مَكَّةَ وَ هُوَ عَلَى بَعْلِيهِ وَ أَنَا عَلَى رَاحِلَةٍ فَجُرْنَا وَادِي ضَحْنَانَ فَإِذَا نَحْنُ بِرَجُلٍ أَسْوَدَ فِي رَقَبَتِهِ سِلْسِلَةٌ قَالَ وَ هُوَ يَقُولُ يَا عَلِيُّ بْنُ الْحُسَيْنِ اسْقِنِي سَقَاكَ اللَّهُ

(The book ‘Basaair Al Darajaat’ - Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Al Husayn Bin Abu Al Ala’a, from Haroun Bin Kharjat, from Yahya Ibn Umm Taweel who said,

‘I accompanied Ali^{asws} Bin Al-Husayn^{asws} in (from) Al-Medina to Makkah, and he^{asws} was upon his^{asws} mule, and I was upon a riding camel. We went out to the valley of Zajnan, and there we were with a black man having a chain in his neck, and he was saying, ‘O Ali^{asws} Bin Al-Husayn^{asws}, quench me, may Allah^{azwj} Quench you^{asws}!’

¹⁰⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 437

¹⁰⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 438

¹¹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 439

¹¹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 440

قَالَ فَقَالَ عَلِيٌّ فَوَضَعَ رَأْسَهُ عَلَى صَدْرِهِ ثُمَّ حَرَّكَ دَائِبَتَهُ قَالَ فَالْتَفَتْتُ فَإِذَا رَجُلٌ يَجْذِبُهُ وَهُوَ يَقُولُ لَا تَسْفِهْهُ لَا سَفَاهُ اللَّهُ قَالَ فَحَرَّكْتُ رَاحِلَتِي فَلَحِقْتُ بِعَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ فَقَالَ لِي أَيُّ شَيْءٍ رَأَيْتَ فَأَخْبَرْتُهُ فَقَالَ ذَلِكَ مُعَاوِيَةُ.

He (the narrator) said, 'He^{asws} said: 'To me^{asws}!' And he^{asws} placed his^{asws} head upon his^{asws} chest, then moved his^{asws} animal away. I turned around that there was a man pulling him (by the chain), and he was saying, 'Do not quench him, Allah^{azwj} did not Quench!' I moved my camel and caught up with Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} said to me; 'Which thing did you see?' I informed him. He^{asws} said: 'That is Muawiya''¹¹².

442 - حة، فرحة الغري مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الدِّيَابِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ بْنِ مُوْهُوبٍ عَنْ مُحَمَّدِ بْنِ الْقَاضِي عَنِ عَبْدِ اللَّهِ عَنِ الْمُبَارَكِ بْنِ عَبْدِ الْجُبَّارِ عَنْ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ الرَّبِيعِ عَنْ نَصْرِ بْنِ مُزَاجِمِ التَّمِيمِيِّ فِي كِتَابِ صِفَتَيْنِ قَالَ: كَانَ مُعَاوِيَةُ إِذَا قَنَتَ لَعَنَ عَلِيًّا ع وَابْنَ عَبَّاسٍ وَ قَيْسَ بْنَ سَعْدٍ وَ الْحُسَيْنَ وَ الْحُسَيْنَ ع وَ لَمْ يُنْكِرْ ذَلِكَ عَلَيْهِ إِلَّا خَوْفًا مِنْ مُؤْمِنٍ أَوْ اعْتِقَادًا مِنْ جَاهِلٍ

(The book) 'Farhat Al Ghary' – Muhammad Bin Muhammad Bin Ali Bin Al Zayyab, from Al Hassan Bin Is'haq Bin Mowhub, from Muhammad Bin Al Qazy Abdullah, from Al Mubarak Bin Abdul Jabbar, from Ahmad Bin Abdul Wahid, from Ali Bin Muhammad Bin Uqba, from Suleyman Bin Al Rabie, from Nasr Bin Muazhim Al Tameemi in Kitab Siffeen who said,

'Whenever Muawiya was performing Qunoot (when leading Salat) would curse Ali^{asws}, and Ibn Abbas, and Qays Bin Sa'ad, and Al-Hassan^{asws} and Al-Husayn^{asws}, and that was not being denied/disliked upon him, either out of fear from a Momin, or belief from an ignoramus.

وَ كَانَ خَالِدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ أَسَدٍ بْنِ كَرِيزَ بْنِ عَامِرٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ شَمْسٍ بْنِ عَمْعَمَةَ بْنِ حَرِيزَ بْنِ شَقٍّ بْنِ مُصَنَّبٍ بْنِ يَشْكُرَ بْنِ دَهْمِ بْنِ أَفْرَكٍ بْنِ بَدِيرٍ بْنِ قَثْرِ الْقُسَيْرِيِّ يَقُولُ عَلَى الْمَنَبْرِ الْعُنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ فَإِنَّهُ لُصٌّ بَنُ لُصٍّ بِضَمِّ اللَّامِ

And Khalid Bin Abdullah Bin Yazeed Bin Asad Bin Kareyz Bin Aamir Bin Abdullah Bin Abd Shams Bin Am'amah Bin Hareyz Bin Shaq Bin Mus'ab Bin Yashkar Bin Dahm Bin Afrik Bin Badeyr Bin Qasr Al-Qasry was saying upon the pulpit, 'Curse Ali^{asws} Bin Abu Talib^{asws}, for he is a thief son of a thief!' – by joining the (letter) 'laam'.

فَقَامَ إِلَيْهِ أَعْرَابِيٌّ فَقَالَ وَ اللَّهُ مَا أَعْلَمُ مِنْ أَيِّ شَيْءٍ أَحَبُّ مِنْ سَبِّكَ عَلِيٌّ بْنُ أَبِي طَالِبٍ أَمْ مِنْ مَعْرِفَتِكَ بِالْعَرَبِيَّةِ.

A Bedouin stood up to him and said, 'By Allah^{azwj}! I don't know from which thing I should be more surprised, your reviling Ali^{asws} Bin Abu Talib^{asws} or from your understanding of the Arabic (language)!'¹¹³

443 - كشف، كشف الغمة من كتاب الموقفيات للرُّبَيْزِيِّ عَنْ بَكَّارِ الرُّبَيْزِيِّ عَنْ رَجَالِهِ قَالَ قَالَ مُطَرِّفُ بْنُ الْمُغِيرَةِ بْنِ شُعْبَةَ وَقَدْ ذُتْ مَعَ أَبِي الْمُغِيرَةِ عَلَى مُعَاوِيَةَ وَ كَانَ أَبِي يَأْتِيهِ فَيَتَحَدَّثُ مَعَهُ ثُمَّ يَنْصَرِفُ إِلَيَّ فَيَذْكُرُ مُعَاوِيَةَ وَ يَذْكُرُ عَقْلَهُ وَ يُعَجِّبُ بِمَا يَرَى مِنْهُ إِذْ جَاءَ ذَلِكَ لَيْلَةً

(The book) 'Kashf al Ghumma', from Kitab Al Muwaffaqiyat, from Al Zubeyr, from his men who said, 'Mutrif Bin Al Mugheira Bin Shuba,

¹¹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 441

¹¹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 442

'I was delegated with Abu Al-Mugheira to Muawiya, and my father used to go to him. He would discuss with him then leave to come to me. He mentioned Muawiya and his intellect, and he was surprised with what he had seen from him when he had come on that night.

فَأَمْسَكَ عَنِ الْعِشَاءِ وَرَأَيْتُهُ مُعْتَمِماً فَاَنْتَظَرْتُهُ سَاعَةً وَظَنَنْتُ أَنَّهُ لِيَشِيءُ حَدَثَ فِينَا وَفِي عَمَلِنَا فَعُلْتُ مَا لِي أَرَاكَ مُعْتَمِماً مُنْذُ اللَّيْلَةِ فَقَالَ يَا بُنَيَّ جِئْتُ مِنْ عِنْدِ أَخْبَثِ النَّاسِ قُلْتُ وَ مَا ذَاكَ

I withheld from Al-Isha (Salat) and saw him bleak. So, I waited for a while and thought it was for a thing that had occurred regarding us, and regarding our work. I said, 'What is the matter I see you gloomy since the night?' He said, 'O my son! You have come to the wickedest of the people'. I said, 'And why is that?'

قَالَ قُلْتُ لَهُ وَ خَلَوْتُ بِهِ إِنَّكَ قَدْ بَلَغْتَ سِنًا فَلَوْ أَظْهَرْتَ عَدْلًا وَ بَسَطْتَ خَيْرًا فَإِنَّكَ قَدْ كَبُرْتَ وَ لَوْ نَظَرْتُ إِلَى إِخْوَتِكَ مِنْ بَنِي هَاشِمٍ فَوَصَلْتُ أَرْحَامَهُمْ فَوَ اللَّهُ مَا عِنْدَهُمُ الْيَوْمَ شَيْءٌ تَخَافُهُ

He (the narrator) said, 'I said to him (Muawiya) and I was alone with him, 'You have reached old age. If you could manifest justice and extend goodness, for you have become old, and if you could look at your brethren from the clan of Hashim^{asws}, and connect with their relationship. By Allah^{azwj}! There is nothing with them today you can fear'.

فَقَالَ هَيْهَاتَ هَيْهَاتَ مَلِكَ أَخُو تَيْمٍ فَعَدَلَ وَ فَعَلَ مَا فَعَلَ فَوَ اللَّهُ مَا عَدَا أَنْ هَلَكَ فَهَلْكَ ذِكْرُهُ إِلَّا أَنْ يَقُولَ قَائِلٌ أَبُو بَكْرٍ

He said, 'Far be it! Far be it! The brother of (clan of) Taym (Abu Bakr) became king and he did justice, and did what he did. By Allah^{azwj}! He was not unjust. He died and his mention died, except that a speaker would say (the name) 'Abu Bakr'.

ثُمَّ مَلِكَ أَخُو بَنِي عَدِيٍّ فَاجْتَهَدَ وَ شَمَّرَ عَشْرَ سِنِينَ فَوَ اللَّهُ مَا عَدَا أَنْ هَلَكَ فَهَلْكَ ذِكْرُهُ إِلَّا أَنْ يَقُولَ قَائِلٌ عُمرُ

Then the brother of (clan of) Aday became king. He struggled, and rolled-up (his sleeves) for ten years. By Allah^{azwj}! He was not unjust. He died and his mention died, except that a speaker would say (the name) 'Umar'.

ثُمَّ مَلِكَ عُثْمَانُ فَهَلْكَ رَجُلٌ لَمْ يَكُنْ أَحَدٌ فِي مِثْلِ نَسَبِهِ وَ فَعَلَ مَا فَعَلَ وَ عُمِلَ بِهِ مَا عُمِلَ فَوَ اللَّهُ مَا عَدَا أَنْ هَلَكَ فَهَلْكَ ذِكْرُهُ وَ ذِكْرُ مَا فُعِلَ بِهِ

Then Usman was king. A man died and there did not happen to be anyone in the like of his attributes, and he did what he did, and it was done with him what was done. By Allah^{azwj}! He was not unjust. He died and his mention died, and mentioned of what was done with him.

وَ إِنَّ أَخَا بَنِي هَاشِمٍ يُصَاحُ بِهِ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَأَيُّ عَمَلٍ يَبْقَى بَعْدَ هَذَا لَا أَمَّ لَكَ لَا وَ اللَّهُ إِلَّا دَفْنًا دَفْنًا.

And a brother of the clan of Hashim^{asws} (Rasool-Allah^{saww}), he^{saww} is shouted with five times during every day, 'I testify that Muhammad^{saww} is Rasool-Allah^{saww} (in the Azaan). So, which

deed remains after this? May there be no mother for you! No, by Allah^{azwj}, except burying, burying!’ (By killing them or burying their mention)”¹¹⁴

444 - كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عن الحسن بن محبوب عن محمد بن مسكان عن عمرو بن شمر عن جابر عن أبي جعفر ع أَنَّهُ قَالَ: نَزَلَتْ سُورَةُ الْحَاقَّةِ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ فِي مُعَاوِيَةَ عَلَيْهِ مِنَ اللَّهِ جَزَاءٌ مَا عَمِلَهُ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Al Hassan Bin Mahboub, from Muhammad Bin Muskan, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Surah Al-Haqqah (69) was Revealed regarding Amir Al-Momineen^{asws} and regarding Muawiya, upon him from Allah^{azwj} would be his recompense from Allah^{azwj} for what he has done”¹¹⁵.

445 - وَ يُؤَيِّدُهُ مَا رَوَاهُ مُحَمَّدُ بْنُ عَبَّاسٍ عَنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ رَجُلٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ إِلَى آخِرِ الْآيَاتِ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ وَ أَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ فَالْشَّامِيُّ.

And it is supported by what is reported from Muhammad Bin Abbas, from Al Hassan Bin Ahmad, from Muhammad Bin Isa, from a man from Al Halby,

‘From Abu Abdullah^{asws} having said: ‘Words of Mighty and Majestic: ***So as for one Given his book in his right hand [69:19]*** – up to the end of the Verses, so it is Amir Al-Momineen^{asws}, ***And as for one Given his book in his left hand, [69:25]***, it is the Syrian (Muawiya)”¹¹⁶.

446 - وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ أَنَّ مُعَاوِيَةَ صَاحِبَ السَّلْبِلَةِ وَ هُوَ فُزِعُونَ هَذِهِ الْأُمَّةَ.

And it is reported from Abu Abdullah^{asws}: ‘Muawiya is the one bounded in chains, and he is the Pharaoh^{la} of his community”¹¹⁷.

447 - كَأ، الكافي أحمد بن إدريس عن محمد بن عبد الجبار عن بعض أصحابنا رفعه إلى أبي عبد الله ع قال: قُلْتُ لَهُ مَا الْعَقْلُ قَالَ مَا عَدَّ بِهِ الرَّحْمَنُ وَ اكْتَسَبَ بِهِ الْجِنَانُ

(The book) ‘Al Kafi’ – Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from one of our companions raising it to,

‘Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘What is the intellect?’ He^{asws} said: ‘What the Beneficent is worshipped with, and the Paradise is earned with’.

قَالَ قُلْتُ فَالَّذِي كَانَ فِي مُعَاوِيَةَ فَقَالَ تِلْكَ النَّكَرَةُ تِلْكَ الشَّيْطَانَةُ وَ هِيَ شَبِيهَةٌ بِالْعَقْلِ.

He (the narrator) said, ‘I said, ‘So, that which was in Muawiya (what was it)?’ He^{asws} said: ‘That was the cunningness (shrewdness). That is the devilry, and it resembles with the intellect”¹¹⁸.

¹¹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 443

¹¹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 444

¹¹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 445

¹¹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 446

448 - ك، الكافي العدة عن أحمد بن محمد عن علي بن الحكم عن الحسين بن أبي العلاء قال قال أبو عبد الله ع إن معاوية أول من علق على بابيه مضراعين بمكة فمَنع حاج بيت الله عَزَّ وَ جَلَّ سواء العاكف فيه و الباد و كان الناس إذا قدموا مكة نزل البادي على الحاضر حتى يقضي حجة

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah^{asws} said: 'Muawiya was the first one to hand two shutters upon his door at Makkah, and prevented the pilgrims of the House of Allah^{azwj}, what Allah^{azwj} Mighty and Majestic Said: ***'to be equal therein, the dweller in it and the visitor [22:25]***, and the people, when they arrived at Makkah, the visitor would lodge at the dweller until he would fulfil his Hajj.

و كان معاوية صاحب السلسلة التي قال الله عزَّ و جلَّ في سلسله دُرْعُها سَبْعُونَ ذِرَاعاً فَاسْلُكُوهُ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ كَانَ فِرْعَوْنَ هَذِهِ الْأُمَّةِ.

And Muawiya was the one bound in the chain which Allah^{azwj} Mighty and Majestic Said: ***Then enchain him in a chain of seventy cubits, and insert him! [69:32] Surely he did not believe in Allah, the Magnificent [69:33]***, and he was the Pharaoh of this community".¹¹⁹

449 - ك، الكافي الحسين بن محمد عن مَعْلَى بن مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع قَالَ: لَمْ يَكُنْ لِدُورِ مَكَّةَ أَبْوَابٌ وَ كَانَ أَهْلُ الْبُلْدَانِ يَأْتُونَ بِطُغْوَانِهِمْ فَيَدْخُلُونَ فَيَضْرِبُونَ بِهَا وَ كَانَ أَوَّلُ مَنْ بَوَّبَهَا مُعَاوِيَةَ.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'There did not happen to be any doors for the houses of Makkah, and the people of the city used to come with their livestock and were striking (the tents) at it, and the first one to install doors (gates) was Muawiya".¹²⁰

450 - ب، تهذيب الأحكام الحسين بن سعيد عن فضالة عن معاوية بن وهب قال قال أبو عبد الله ع إنَّ أَوَّلَ مَنْ خَطَبَ وَ هُوَ جَالِسٌ مُعَاوِيَةَ وَ اسْتَأْذَنَ النَّاسَ فِي ذَلِكَ مِنْ وَجَعِ كَانٍ فِي رُكْبَتَيْهِ وَ كَانَ يَخْطُبُ خُطْبَةً وَ هُوَ جَالِسٌ وَ خُطْبَةً وَ هُوَ قَائِمٌ ثُمَّ يَجْلِسُ بَيْنَهُمَا.

(The book) 'Tahzeeb Al Ahkam' – Al Husayn Bin Saeed, from Fazalat, from Muawiya Bin Wahab who said,

'Abu Abdullah^{asws} said: 'The first one to address while being seated, was Muawiya, and he permitted the people regarding that, due to the pain which used to be in his knees, and he used to address the people while he was seated, and address while he was standing. Then he would sit between the two".¹²¹

451 - د، العدد القوية كان معاوية يكتب فيما ينزل به يسأل له علي بن أبي طالب ع عن ذلك فلما بلغه قتل قال ذهب الفقه و العلم بموت ابني أبي طالب فقال له أخوه عتبة لا يسمع هذا أهل الشام فقال دعني عنك.

¹¹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 447

¹¹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 448

¹²⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 449

¹²¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 450

(The book) 'Al-Adad Al-Qawiya' – Muawiya used to write down among what befell with him, question Ali^{asws} Bin Abu Talib^{asws} was asked about for him. When it reached him that he^{asws} had been killed, he said, 'The understanding and the knowledge had gone with the death of the son^{asws} of Abu Talib^{asws}'. His brother Utba said to him, 'Do not let the people of Syria hear this'. He said, 'Leave me from you!'¹²²

452 - ختص، الإختصاص هلك معاوية وهو ابن ثمانين و سبعين سنة و ولي الأمر عشرين سنة.

(The book) 'Al-Ikhtisas' – Muawiya died and he is seventy-eight years old, and was in charge of the command for twenty years".¹²³

453 - ختص، الإختصاص ابن عيسى عن الحسين بن سعيد عن إبراهيم بن أبي البلاد عن علي بن أبي المغيرة قال: نزل أبو جعفر ع بضجنان فقال ثلاث مرات لا عقر الله لك فلما قال ذلك قال أ تدرون لمن قلت أو قال له بعض أصحابنا فقال مر بي معاوية بن أبي سفيان يجز سلسلة قد أدلع لسانه يسألني أن أستغفر له ثم قال إنه يقال إنه وإد من أودية جهنم.

(The book) 'Al Ikhtisas' – Ibn Isa, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from Ali Bin Abu Al Mugheira who said,

'Abu Ja'far descended at Zajnan (valley) and he^{asws} said three times: 'May Allah^{azwj} not Forgive (the sins) for you!' When he^{asws} had said that, he^{asws} said, 'Do you know whom I^{asws} said it for?' Or one of our companions said to him^{asws}. He^{asws} said: 'Muawiya Bin Abu Sufyan passed by me dragged by a chain rolling out his tongue, asking me^{asws} if I^{asws} could seek Forgiveness for him'. Then he^{asws} said: 'It is a valley from the valleys of Hell'.¹²⁴

454 - كا، الكافي محمد بن يحيى عن أحمد بن محمد بن علي بن الحکم عن معاوية بن وهب قال سعت أبا عبد الله ع يقول لما كان سنة إحدى وأربعين أراد معاوية الحج فأرسل بجاراً و أرسل بالآلة و كتب إلى صاحب المدينة أن يطلع منبر رسول الله ص و يجعلوه على قدر منبره بالشام

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'When it was the year forty-one, Muawiya intended the Hajj. He sent carpenters and sent the tools and wrote to the governor of Al-Medina to uproot the pulpit of Rasool-Allah^{saww} and make it to be of a measurement of his own pulpit at Syria.

فلما نهضوا ليقلعوه انكسفت الشمس و زلزلت الأرض فكفوا و كتبوا بذلك إلى معاوية فكتب إليهم يغرهم عليهم لما فعلوه ففعلوا فمئز رسول الله ص المدخل الذي رأيته.

When they went to uproot it, the sun was eclipsed, and the ground had a tremor. They refrained and wrote with that to Muawiya. He wrote to them, determined upon them to do it. They did it. The pulpit of Rasool-Allah^{saww} is (now) at the entrance which you can see".¹²⁵

¹²² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 451

¹²³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 452

¹²⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 453

¹²⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 454

455 - تَقْرِبُ، قَالَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ أَرَادَ مُعَاوِيَةُ فِي سَنَةِ خَمْسِينَ مِنَ الْهِجْرَةِ أَنْ يَنْقُلَ مِنْبَرَ رَسُولِ اللَّهِ ص مِنَ الْمَدِينَةِ إِلَى الشَّامِ وَ قَالَ لَا نَتْرُكُ مِنْبَرَ النَّبِيِّ ص وَ عَصَاهُ فِي الْمَدِينَةِ وَ هُمْ قَتَلَهُ عُثْمَانَ وَ طَلَبَ الْعَصَا وَ هِيَ عِنْدَ سَعْدِ الْقُرَظِيِّ

(The book) 'Taqreeb' – Ibn Al-Aseer said in (the book) 'Al-Kamil' – In the year fifty from the emigration, Muawiya intended to move the pulpit of Rasool-Allah^{azwj} from Al-Medina to Syria, and said, 'We will not leave the pulpit of the Prophet^{saww} and his^{saww} staff in Al-Medina and they killed Usman'. And he demanded the staff, and it was with Sa'ad Al-Qurazy.

فَحَرَكَ الْمَنْبَرَ فَكَسَفَتِ الشَّمْسُ حَتَّى رُئِيَ النَّجُومُ بِأَدْنَى مَا عَظُمَ النَّاسُ ذَلِكَ فَتَرَكَهُ وَ قِيلَ أَنَّهُ جَابِرٌ وَ أَبُو هُرَيْرَةَ فَقَالَا لَا يَصْلُحُ أَنْ يُخْرَجَ مِنْبَرُ رَسُولِ اللَّهِ ص مِنْ مَوْضِعٍ وَضَعَهُ فِيهِ وَ تَنْقُلَ عَصَاهُ إِلَى الشَّامِ فَتَرَكَهُ وَ زَادَ فِيهِ سِتَّ دَرَجَاتٍ وَ اعْتَذَرَ بِمَا صَنَعَ.

The pulpit moved, and the sun was eclipsed until the stars were seen to appear. The people considered that as grievous and left it. And it is said, Jabir and Abu Hureyra both came to him and said, 'It is not correct that the pulpit of Rasool-Allah^{saww} be taken out from the place which he^{saww} had placed it'; and he transferred his^{saww} staff to Syria. He left it (pulpit in Al-Medina) and added six steps in it, and offered excuses from what he had done".¹²⁶

456 - كِتَابُ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَبَانَ عَنْ سُلَيْمٍ وَ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ قَدِمَ مُعَاوِيَةُ حَاجًّا فِي خِلَافَتِهِ الْمَدِينَةَ بَعْدَ مَا قُتِلَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ صَلَاحُ الْحَسَنِ وَ فِي رِوَايَةٍ أُخْرَى بَعْدَ مَا مَاتَ الْحَسَنُ ع وَ اسْتَقْبَلَهُ أَهْلُ الْمَدِينَةِ فَتَنَظَّرَ فَإِذَا الَّذِي اسْتَقْبَلَهُ مِنْ قُرَيْشٍ أَكْثَرُ مِنَ الْأَنْصَارِ

Kitab Suleym Bin Qays – From Aban, from Suleym and Amro Bin Abu Salama who both said,

'Muawiya went to Al-Medina as a pilgrim during his caliphate, after Amir Al-Momineen^{asws} had been martyred, and the peace treaty of Al-Hassan^{asws}. And in another report, after Al-Hassan^{asws} had passed away, and the people of Al-Medina welcomed him. Then ones who welcomed him from Quraysh were more than the Helpers.

فَسَأَلَ عَنْ ذَلِكَ فَقِيلَ إِنَّهُمْ يَخْتَاجُونَ لَيْسَتْ لَهُمْ دَوَابٌّ فَالْتَمَتَ مُعَاوِيَةُ إِلَى قَيْسِ بْنِ سَعْدٍ بْنِ عُبَادَةَ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ مَا لَكُمْ لَا تَسْتَقْبِلُونِي مَعَ إِخْوَانِكُمْ مِنْ قُرَيْشٍ

He asked about that, and it was said, 'They are needy. There aren't any animals for them. Muawiya turned to Qays Bin Sa'ad Bin Ubada and said, 'O group of Helpers, what is it with you that you do not welcome me along with your brothers from the Quraysh?'

فَقَالَ قَيْسٌ وَ كَانَ سَيِّدَ الْأَنْصَارِ وَ ابْنُ سَيِّدِهِمْ أَفْعَدْنَا يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ لَمْ يَكُنْ لَنَا دَوَابٌّ قَالَ مُعَاوِيَةُ فَأَيْنَ النَّوَاضِخُ فَقَالَ قَيْسٌ أَفَنَبَاتُهَا يَوْمَ بَدْرٍ وَ يَوْمَ أُحُدٍ وَ مَا بَعْدُهَا فِي مَشَاهِدِ رَسُولِ اللَّهِ حِينَ ضَرَبْنَاكَ وَ أَبَاكَ عَلَى الْإِسْلَامِ حَتَّى ظَهَرَ أَمْرُ اللَّهِ وَ أَنْتُمْ كَارِهُونَ قَالَ مُعَاوِيَةُ اللَّهُمَّ غَفِرًا قَالَ قَيْسٌ أَمَا إِنَّ رَسُولَ اللَّهِ ص قَالَ سَرَّوْنَ بَعْدِي أَكْرَهًا

Qays said – and he was the Chief of the Helpers and a son of their Chief: 'We are sitting (no animals to ride on), O commander of the faithful – we do not have livestock'. Muawiya said, 'Where are the water carriers (camels)?' Qays said, 'They were killed on the Day of Badr and the Day of Ohad, and after these two (battles) in the presence of the Rasool-Allah^{saww} when we struck you and your father for the sake of Islam until the Command of Allah^{azwj} was

¹²⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 455

Manifested, and you were unwillingly (embraced Islam)'. Muawiya said, 'Our Allah^{azwj} will Forgive you'. Qays said, 'But, Rasool-Allah^{saww} said: 'After me^{saww}, you all will see it's effects'.

ثُمَّ قَالَ يَا مُعَاوِيَةَ تُعَيِّرُنَا بِنَوَاضِحِنَا وَاللَّهِ لَقَدْ لَقِينَاكُمْ عَلَيْهَا يَوْمَ بَدْرٍ وَأَنْتُمْ جَاهِدُونَ عَلَى إِطْفَاءِ نُورِ اللَّهِ وَ أَنْ يَكُونَ كَلِمَةُ الشَّيْطَانِ هِيَ الْغَلِيَا ثُمَّ دَخَلْتَ أَنْتَ وَأَبُوكَ كَرِهًا فِي الْإِسْلَامِ الَّذِي صَرَّيْنَاكُمْ عَلَيْهِ

Then Qays said, 'O Muawiya, you are taunting us about our water carriers?' By Allah^{azwj}, we met (confronted) you (riding) upon those on the Day of Badr and you were fighting to extinguish the 'Al-Noor' (Light) of Allah^{azwj} in order to make the words of Satan^{la} to have supremacy. Then you and your father entered unwillingly into Islam which we were fighting you'.

فَقَالَ مُعَاوِيَةُ كَأَنَّكَ تَمُنُّ عَلَيْنَا بِنُصْرَتِكُمْ إِنَّا نَا فَلَهِ وَلِفُرَيْشٍ بِذَلِكَ الْمُنُّ وَالطُّوْلُ أَلَسْتُمْ تَمُنُّونَ عَلَيْنَا يَا مَعْشَرَ الْأَنْصَارِ بِنُصْرَتِكُمْ رَسُولَ اللَّهِ وَ هُوَ مِنْ فُرَيْشٍ وَ هُوَ ابْنُ عَمِّنَا وَ مِنَّا فَلَنَا الْمُنُّ وَالطُّوْلُ أَنْ جَعَلَكُمْ اللَّهُ أَنْصَارَنَا وَ أَتْبَاعَنَا فَهَذَا كُمْ بِنَا

Muawiya said to him, 'If you are placing us under obligation for your help to us, by Allah^{azwj} the credit for that goes to the Quraysh. O group of Helpers, are you not placing the Rasool-Allah^{saww} under obligation by your helping him^{saww}, and he^{saww} was from the Quraysh, and he^{saww} was the son^{saww} of our uncle and from us? So, the credit goes to us when Allah^{azwj} Sent Help to us, and you followed us and attained guidance through us'.

فَقَالَ قَيْسٌ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ص رَحْمَةً لِلْعَالَمِينَ فَبَعَثَهُ إِلَى النَّاسِ كَافَّةً وَ إِلَى الْجِنِّ وَ الْإِنْسِ وَ الْأَحْمَرِ وَ الْأَسْوَدِ وَ الْأَبْيَضِ اخْتَارَهُ لِنُبِيِّهِ وَ اخْتَصَّهُ بِرِسَالَتِهِ

Qays said, 'Surely Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww} as a Mercy to the Worlds. So He^{azwj} Sent him^{saww} to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him^{saww} for Prophet-hood, and Specialised him^{saww} with His^{azwj} Message.

فَكَانَ أَوَّلُ مَنْ صَدَّقَهُ وَ آمَنَ بِهِ ابْنُ عَمِّهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ أَبُو طَالِبٍ يَدْبُ عَنْهُ وَ يَمْتَنِعُ وَ يَحُولُ بَيْنَ كُفَّارِ فُرَيْشٍ وَ بَيْنَ أَنْ يَزِدُّوهُ وَ يُؤْذُوهُ وَ أَمَرَ أَنْ يُبَلِّغَ رِسَالَةَ رَبِّهِ

So the first one to ratify him^{saww}, and believe in him^{saww} was the son^{asws} of his^{saww} uncle^{as} Ali^{asws} bin Abu Talib^{asws}, and his^{saww} uncle Abu Talib^{asws} used to defend him^{saww} and prevent (the enemies) from him^{saww} and he^{asws} was a shield between the infidels of Quraysh and him^{saww}, so that they do not frightened him^{saww} or hurt him^{saww}, and ordered him^{saww} to preach the Message of his^{saww} Lord^{azwj}.

فَلَمْ يَزَلْ مَمْنُوعًا مِنَ الصَّبْرِ وَ الْأَذَى حَتَّى مَاتَ عَنْهُ أَبُو طَالِبٍ وَ أَمَرَ ابْنَهُ بِمُؤَاوَزَتِهِ فَوَازَرَهُ وَ نَصَرَهُ وَ جَعَلَ نَفْسَهُ دُونَهُ فِي كُلِّ شِدِيدَةٍ وَ كُلِّ ضَيْقٍ وَ كُلِّ خَوْفٍ وَ اخْتَصَّ اللَّهُ بِذَلِكَ عَلِيًّا ع مِنْ بَيْنِ فُرَيْشٍ وَ أَكْرَمَهُ مِنْ بَيْنِ جَمِيعِ الْعَرَبِ وَ الْعَجَمِ

The grievances and harm did not cease to be barred from him^{saww} until his^{saww} uncle Abu Talib^{asws} passed away, and he^{asws} ordered his^{asws} son^{asws} Ali^{asws} to support him^{saww} and help him^{saww}. So Ali^{asws} supported him^{saww} and helped him^{saww}, and made his^{asws} own self to be sacrificed in every extremity, and every difficulty, and every fear, and Allah^{azwj} Chose Ali^{asws}

due to that from between the Quraysh, and Honoured him^{asws} from between all the Arabs and the non-Arabs.

فَجَمَعَ رَسُولُ اللَّهِ صَ جَمِيعَ بَنِي عَبْدِ الْمُطَّلِبِ فِيهِمْ أَبُو طَالِبٍ وَ أَبُو هَبٍ وَ هُمُ يُؤَمِّدُ أَزْوَاجَهُمْ رَجُلًا فَدَعَاهُمْ رَسُولُ اللَّهِ صَ وَ خَادِمُهُ عَلِيُّ عَ وَ رَسُولُ اللَّهِ صَ فِي حَجَرٍ عَمَّهُ أَبِي طَالِبٍ

Rasool-Allah^{saww} gathered the sons of Abdul Muttalib^{asws}. Among them were Abu Talib^{asws} and Abu Lahab^{la}, and on that day, they were forty men. Rasool-Allah^{saww} invited them, and on that day Ali^{asws} attended to them, and on that day the Rasool-Allah^{saww} was in the chamber of his^{saww} uncle^{as} Abu Talib^{asws}.

فَقَالَ أَيُّكُمْ يَتَدَبُّ أَنْ يَكُونَ أَحْيٍ وَ وَزِيرِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي فَأَمْسَكَ الْقَوْمُ حَتَّى أَعَادَهَا ثَلَاثًا

He^{saww} said: 'Which one of you would like to be assigned to be my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} Caliph in my^{saww} community, and the Guardian of every 'Momin' (believer) after me^{saww}?' The people were silent, to the extent that the Rasool-Allah^{saww} made the call three times.

فَقَالَ عَلِيُّ عَ أَنَا يَا رَسُولَ اللَّهِ فَوَضَعَ رَأْسَهُ فِي حَجَرِهِ وَ تَقَلَّ فِيهِ وَ قَالَ اللَّهُمَّ امْلَأْ حُفُوهُ عِلْمًا وَ فَهْمًا وَ حُكْمًا

Ali^{asws} said: 'I^{asws}, O Rasool-Allah^{saww}, may Allah^{azwj} Bless you^{saww}'. Rasool-Allah^{saww} placed his^{asws} head onto his^{saww} chest (out of kindness), and applied his^{saww} saliva to his^{asws} (forehead) and said: 'Our Allah^{azwj}, Fill his^{asws} heart with Knowledge, and understanding, and Wisdom'.

ثُمَّ قَالَ لِأَبِي طَالِبٍ يَا أَبَا طَالِبٍ اسْمَعْ الْآنَ لَا إِلَهَ إِلَّا أَنَا فَقَدْ جَعَلَهُ اللَّهُ مِنْ نَبِيِّهِ بِمِثْلِ هَارُونَ مِنْ مُوسَى وَ أَخَى صَ بَيْنَ عَلِيٍّ وَ بَيْنَ نَفْسِهِ

Then he^{saww} said to Abu Talib^{asws}: 'O Abu Talib^{asws}, from now on listen to your^{asws} son^{asws} Ali^{asws} and obey him^{asws}, for Allah^{azwj} has Made him^{asws}, from His^{azwj} Prophet^{saww} to be of the status which Haroun^{as} had with Musa^{as}. And he^{saww} established brotherhood between the people, and established brotherhood between Ali^{asws} and himself^{saww}.

فَلَمْ يَدَعْ قَيْسَ شَيْئًا مِنْ مَنَاقِبِهِ إِلَّا ذَكَرَهَا وَ احْتَجَّ بِهَا وَ قَالَ مِنْهُمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ الطَّيَّارُ فِي الْجَنَّةِ بِمَنَاقِبِهِ اللَّهُ بِذَلِكَ مِنْ بَيْنِ النَّاسِ وَ مِنْهُمْ حَمْزَةُ سَيِّدُ الشُّهَدَاءِ وَ مِنْهُمْ فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ فَإِذَا وَضَعَتْ مِنْ قُرَيْشٍ رَسُولَ اللَّهِ صَ وَ أَهْلَ بَيْتِهِ وَ عَثَرَتْهُ الطَّيِّبِينَ

Qays did not leave out anything from his^{asws} merits except that he mentioned it and argued by it, and said, 'Among the People^{asws} of the Household is Ja'far^{asws} Bin Abu Talib^{asws}, the flyer in the Paradise by two wings. Allah^{azwj} Specialised him^{as} by that from between the people. And among them is Hamza^{as}, chief of the martyrs, and among them is (Syeda) Fatima^{asws} Chieftess of the women of the Worlds. So there is a difference between Quraysh, and Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household, and his^{saww} Family, the goodly ones.

فَنَحْنُ وَ اللَّهُ خَيْرٌ مِنْكُمْ يَا مَعْشَرَ قُرَيْشٍ وَ أَحَبُّ إِلَى اللَّهِ وَ رَسُولِهِ وَ إِلَى أَهْلِ بَيْتِهِ مِنْكُمْ

By Allah^{azwj}, we are better than you are – O community of Quraysh – and more beloved to Allah^{azwj} and His^{azwj} Rasool^{saww}, and to the People^{asws} of the Household than you are.

لَقَدْ فُضِّصَ رَسُولُ اللَّهِ ص فَاجْتَمَعَتِ الْأَنْصَارُ إِلَى أَبِي ثَمَّ قَالُوا نُبَايِعُ سَعْدًا فَجَاءَتْ قُرَيْشٌ فَخَاصَمُونَا بِحَقِّهِ وَفَرَاتِهِ

When Rasool-Allah^{saww} passed away, the Helpers gathered around my father Sa'ad, then said, 'We will not pay allegiance to anyone other than Sa'ad'. Quraysh came with the argument of being from people close to his^{saww} Household, and disputed with us through his^{saww} right and his^{saww} kinship.

فَمَا يَغْدُو قُرَيْشٌ أَنْ يَكُونُوا ظَلَمُوا الْأَنْصَارَ أَوْ ظَلَمُوا آلَ مُحَمَّدٍ وَ لَعَمْرِي مَا لِأَحَدٍ مِنَ الْأَنْصَارِ وَلَا لِقُرَيْشٍ وَلَا لِأَحَدٍ مِنَ الْعَرَبِ وَالْعَجَمِ فِي الْخِلَافَةِ حَقٌّ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَوَلَدِهِ مِنْ بَعْدِهِ

Quraysh are nothing more than oppressors to the Helpers or oppressors to the Progeny^{asws} of Muhammad^{saww}. By my life, there is nothing for anyone neither from the Helpers, nor for the Quraysh, nor for any one from the Arabs and the non-Arabs in the Caliphate, any share or right is only for Ali Bin Abu Talib^{asws} and his^{asws} sons^{asws} from after him^{asws}.

فَغَضِبَ مُعَاوِيَةُ وَ قَالَ يَا ابْنَ سَعْدٍ عَمَّنْ أَخَذْتَ هَذَا وَ عَمَّنْ رَوَيْتَهُ وَ عَمَّنْ سَمِعْتَهُ أَبُوكَ أَخْبَرَكَ بِذَلِكَ وَ عَنْهُ أَخَذْتَهُ فَقَالَ قَيْسٌ سَمِعْتُهُ وَ أَخَذْتَهُ مِمَّنْ هُوَ خَيْرٌ مِنْ أَبِي وَ أَعْظَمُ عَلَيَّ حَقًّا مِنْ أَبِي قَالَ مَنْ

Muawiya got angry and said, 'O Ibn Sa'ad, from whom have you taken this, and from whom are you narrating it, and from whom have you heard it? Your father informed you of that and it is from him that you have taken it?' Qays said, 'I heard it and took it from the one who is better than my father, and has a greater right over me than my father'. He said, 'And who is that?'

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَالِمُ هَذِهِ الْأُمَّةِ وَ صِدِّيقُهَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ فُلَّ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ فَلَمْ يَدْعُ قَيْسٌ آيَةً نَزَلَتْ فِي عَلِيٍّ ع إِلَّا ذَكَرَهَا

He said, 'That is Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws}, the most knowledgeable one of this community, and it's religious one, and it's 'Al-Siddique' (Truthful one), and its 'Al-Farouq' (Differentiator) regarding whom Allah^{azwj} Revealed what He^{azwj} Revealed, and it is the Statement of the Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** Qays did not leave out any verse which had been Revealed regarding Ali^{asws}, except that he mentioned it.

قَالَ مُعَاوِيَةُ فَإِنَّ صِدِّيقَهَا أَبُو بَكْرٍ وَ فَارُوقَهَا عُمَرُ وَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ عَبْدُ اللَّهِ بْنُ سَلَامٍ

Muawiya said, 'It's 'Al-Siddique' (truthful) one is Abu Bakr, and its differentiator (Farouq) is Umar, and the one with whom is the knowledge of the whole of the Book, he is Abdullah Bin Salaam'.

قَالَ قَيْسٌ أَحَقُّ بِهَذِهِ الْأَسْمَاءِ وَ أَوْلَى بِهَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ أَ فَمَنْ كَانَ عَلَى بَيْنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَ الَّذِي نَصَبَهُ رَسُولُ اللَّهِ ص بِعَدِيرِ خُمٍ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ أَوْلَى بِهِ مِنْ نَفْسِي فَعَلِيٌّ أَوْلَى بِهِ مِنْ نَفْسِهِ وَ قَالَ فِي غَزْوَةِ تَبُوكَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

Qays said, 'The one deserving of these names (titles) and the one who is the first for it is the one^{asws} for whom Allah^{azwj} Revealed: ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17].*** And the one whom the Rasool-Allah^{saww} nominated at Ghadeer Khumm saying: 'The one to whom I^{saww} was higher to than his own self, so Ali^{asws} is higher to him than his own self', and Rasool-Allah^{saww} said to him^{asws} during the (military) expedition of Tabuk: 'You^{asws} are from me^{saww} of the status which Haroun^{as} had with Musa^{as} except that there is no Prophet^{as} after me^{saww}'.

وَكَانَ مُعَاوِيَةُ يُؤَمِّدُ بِالْمَدِينَةِ فَعِنْدَ ذَلِكَ نَادَى مُنَادِيَهُ وَكَتَبَ بِذَلِكَ نُسْخَةً إِلَى عُمَّالِهِ أَلَا بَرَأْتُ الدِّمَةَ مِنْ رَوَى حَدِيثًا فِي مَنَاقِبِ عَلِيٍّ وَ أَهْلِ بَيْتِهِ

And in those days Muawiya was in Al-Medina. So he called upon a caller to proclaim, and that was written and copied to all the cities to his office bearers, 'I am not responsible for the one who reports Ahadeeth regarding the merits of Ali^{asws} bin Abu Talib^{asws}, or the merits of the Ahl Al-Bayt^{asws} (People^{asws} of his^{asws} Household)'.

وَقَامَتِ الْحُطْبَةُ فِي كُلِّ مَكَانٍ عَلَى الْمَنَابِرِ يُلْعِنُ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ وَ الْبَرَاءَةَ مِنْهُ وَ الْوَقِيعَةَ فِي أَهْلِ بَيْتِهِ وَ اللَّعْنَةَ هُمْ بِمَا لَيْسَ فِيهِمْ ع

And the preachers in every town and place, and upon every Pulpit stood up to curse Ali^{asws} Bin Abu Talib^{asws}, and disavowed from him^{asws}, and narrated (derogatory) stories about him^{asws} and the Ahl Al-Bayt^{asws} which was not regarding them^{asws}, and cursed them^{asws}.

ثُمَّ إِنَّ مُعَاوِيَةَ مَرَّ بِحُلَقَةٍ مِنْ فُرَيْشٍ فَلَمَّا رَأَوْهُ قَامُوا إِلَيْهِ عَبْرَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ لَهُ يَا ابْنَ عَبَّاسٍ مَا مَنَعَكَ مِنَ الْقِيَامِ كَمَا قَامَ أَصْحَابُكَ إِلَّا لِمَوْجِدَةٍ عَلَيَّ بِقَتَالِي إِنَّا كُنْمْ يَوْمَ صِفِّينَ يَا ابْنَ عَبَّاسٍ إِنَّ ابْنَ عَمِّي عُثْمَانَ قُتِلَ مَظْلُومًا

Then Muawiya passed by a group of Quraysh. When they saw him, they stood up apart from Abdullah Bin Abbas. He said to him, 'O Ibn Abbas, what prevented you from standing like your companions did, except for the effects in yourself against me due to my fighting against you on the Day of Siffeen? O Ibn Abbas, the son of my uncle Usman, was killed unjustly'.

قَالَ ابْنُ عَبَّاسٍ فَعُمِّرَ ابْنُ الْحُطَّابِ قَدْ قُتِلَ أَيْضًا مَظْلُومًا قَالَ فَتَسَلَّمَ الْأَمْرَ إِلَى وَلَدِهِ وَ هَذَا ابْنُهُ قَالَ إِنَّ عُمَرَ قَتَلَهُ مُشْرِكٌ قَالَ ابْنُ عَبَّاسٍ فَمَنْ قَتَلَ عُثْمَانَ قَالَ قَتَلَهُ الْمُسْلِمُونَ قَالَ فَذَلِكَ أَدْحَضَ حُجَّتِكَ وَ أَحْلَى لِدِمِهِ إِنْ كَانَ الْمُسْلِمُونَ قَتَلُوهُ وَ خَذَلُوهُ فَلَيْسَ إِلَّا بِحَقٍّ

Ibn Abbas said to him, 'Umar Bin Al-Khattab was (also) killed unjustly, so should we submit the affair to his son, and this (here) is his son?' He said, 'Umar was killed by a Polytheist'. Ibn Abbas said, 'So who killed Usman?' He said, 'The Muslims killed him'. He said, 'Then it refutes your argument, if Muslims killed him, then his blood was permissible (to be shed), and abandoned him. It was not, except by the truth'.

قَالَ فَإِنَّا قَدْ كَتَبْنَا فِي الْأَفَاقِ نَهَى عَنْ ذِكْرِ مَنَاقِبِ عَلِيٍّ وَ أَهْلِ بَيْتِهِ فَكُفَّ لِسَانُكَ يَا ابْنَ عَبَّاسٍ وَ انْبَغِ عَلَى نَفْسِكَ قَالَ فَتَنَّهُمَا عَنْ قِرَاءَةِ الْقُرْآنِ قَالَ لَا

Muawiya said, 'We have written to the far horizons prohibiting the mentioning of the merits of Ali^{asws} and the Ahl Al-Bayt^{asws}, so restrain your tongue – O Ibn Abbas – and do yourself a favour'. Ibn Abbas said to him, 'So are you prohibiting us from reciting the Quran?' He (Muawiya) said, 'No'.

قَالَ فَتَنْهَانَا عَنْ تَأْوِيلِهِ قَالَ نَعَمْ قَالَ فَتَقْرَأُوهُ وَلَا تَسْأَلُ عَنْ مَا عَنِ اللَّهَ بِهِ قَالَ نَعَمْ

He (Ibn Abbas) said, 'So are you preventing us from its interpretation?' He (Muawiya) said, 'Yes'. He (Ibn Abbas) said, 'So we should recite it and not ask what Allah^{azwj} has Meant by it?' He (Muawiya) said, 'Yes'.

قَالَ فَأَيُّمَا أَوْجِبَ عَلَيْنَا قِرَاءَتَهُ أَوْ الْعَمَلُ بِهِ قَالَ الْعَمَلُ بِهِ قَالَ فَكَيْفَ نَعْمَلُ بِهِ حَتَّى نَعْلَمَ مَا عَنِ اللَّهَ بِمَا أَنْزَلَ عَلَيْنَا قَالَ يُسْأَلُ عَنْ ذَلِكَ مَنْ يَتَأْوَلُهُ عَلَى غَيْرِ مَا تَتَأْوَلُهُ أَنْتَ وَ أَهْلُ بَيْتِكَ

He (Ibn Abbas) said, 'So what is more obligatory upon us, it's recitation or to act by it?' Muawiya said, 'The acting in accordance with it'. He (Ibn Abbas) said, 'So how can we act by it until we know what Allah^{azwj} has Meant by what He^{azwj} Sent down to us?' He (Muawiya) said, 'Ask the one who will explain it differently to what you and the People^{asws} of your household explain it'.

قَالَ إِنَّمَا أَنْزَلَ الْقُرْآنَ عَلَى أَهْلِ بَيْتِي فَاسْأَلْ عَنْهُ آلَ أَبِي سُفْيَانَ وَ آلَ أَبِي مُعَيْطٍ وَ الْيَهُودَ وَ النَّصَارَى وَ الْمَجُوسَ قَالَ فَقَدْ عَدَلْتَنِي بِهَؤُلَاءِ

He (Ibn Abbas) said, 'But, the Quran was Revealed upon the People^{asws} of my Household, and I should ask about it from the progeny of Abu Sufyan, or ask about it from the progeny of Ma'eet, or the Jews and the Christians and the Magians?' Muawiya said to him, 'You have equated me with them'.

قَالَ لَعَمْرِي مَا أَغْدِلُكَ بِهِمْ إِلَّا إِذَا نَهَيْتَ الْأُمَّةَ أَنْ يَعْبُدُوا اللَّهَ بِالْقُرْآنِ وَ بِمَا فِيهِ مِنْ أَمْرٍ أَوْ نَهْيٍ أَوْ حَلَالٍ أَوْ حَرَامٍ أَوْ نَاسِخٍ أَوْ مَنْسُوخٍ أَوْ عَامٍّ أَوْ خَاصٍّ أَوْ مُحْكَمٍ أَوْ مُتَشَابِهٍ وَ إِنْ لَمْ تَسْأَلِ الْأُمَّةَ عَنْ ذَلِكَ هَلَكُوا وَ اخْتَلَفُوا وَ تَاهُوا

(Ibn Abbas said), 'By my life, I have not equated you with them, apart from the fact that you are prohibiting us that we should worship Allah^{azwj} by the Quran and by what is in it from the Orders, and Preventions, or Permissible(s), or Prohibitions, or Abrogation, or Abrogated, or General, or Special, or Decisive, or Allegorical, and if the community does not ask about that it will perish and differ and follow desires.

قَالَ مُعَاوِيَةُ فَأَقْرَأُوا الْقُرْآنَ وَ لَا تَرَوْهُا شَيْئاً بِمَا أَنْزَلَ اللَّهُ فِيكُمْ وَ بِمَا قَالَ رَسُولُ اللَّهِ وَ ارْزُوا مَا سِوَى ذَلِكَ قَالَ ابْنُ عَبَّاسٍ قَالَ اللَّهُ تَعَالَى فِي الْقُرْآنِ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْبَى اللَّهُ إِلَّا أَنْ يُنِيرَ نُورَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

Muawiya said, 'So recite the Quran and its explanation, and do not narrate anything from what Allah^{azwj} has Revealed about you all, from its interpretation, and what the Rasool-Allah^{saww} has said regarding you all, and narrate whatsoever except for that', Ibn Abbas said, 'Allah^{azwj} has said in the Quran: ***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].***

قَالَ مُعَاوِيَةُ يَا ابْنَ عَبَّاسٍ أَكْفَيْتَ نَفْسَكَ وَ كُفْتَ عَنِّي لِسَانَكَ وَ إِنْ كُنْتُ لَا بُدَّ فَاعِلًا فَلْيَكُنْ سِرًّا فَلَا تُسْمِعْهُ أَحَدًا عَلَانِيَةً ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ فَبَعَثَ إِلَيْهِ خُمُسِينَ أَلْفَ دِرْهَمٍ وَ فِي رِوَايَةٍ أُخْرَى مِائَةَ أَلْفٍ دِرْهَمٍ

Muawiya said, 'O Ibn Abbas, restrain yourself and restrain your tongue from me, and if you cannot do that, then do that secretly, and do not let anyone hear it from you in the open'. Then he (Muawiya) returned to his house and sent over to him fifty thousand Dirhams. And in another report, it was one hundred thousand Dirhams.

ثُمَّ اشْتَدَّ الْبَلَاءُ بِالْأُمَصَارِ كُلِّهَا عَلَى شِيعَةِ عَلِيٍّ وَ أَهْلِ بَيْتِهِ وَ كَانَ أَشَدَّ النَّاسِ بِلَيْتِهِ أَهْلُ الْكُوفَةِ لِكَثْرَةِ مَنْ هَمَّا مِنَ الشَّيْعَةِ

Then the afflictions intensified upon the Shias of Ali^{asws} and the Ahl Al-Bayt^{asws} in every city, and the most extreme affliction was upon the inhabitants of Al-Kufa, for the most of them at it were from Shias.

وَ اسْتَعْمَلَ عَلَيْهَا زِيَادًا ضَمَّهَا إِلَيْهِ مَعَ الْبَصْرَةِ وَ جَمَعَ لَهُ الْعِرَاقَيْنِ وَ كَانَ يُشْبِعُ الشَّيْعَةَ وَ هُوَ بِهَمِّ عَالِمٍ لِأَنَّهُ كَانَ مِنْهُمْ قَدْ عَرَفَهُمْ وَ سَمِعَ كَلَامَهُمْ أَوَّلَ شَيْءٍ

And he made Ziyad to be (governor) upon it along with Al-Basra, and gathered the Iraqis to him. And he used to pursue the Shias, and he was a knower of them because he used to be from them. He recognised them and heard their speeches as the first thing.

فَقَتَلَهُمْ تَحْتَ كُلِّ كَوْكَبٍ وَ تَحْتَ كُلِّ حَجَرٍ وَ مَدَرٍ وَ أَخَافَهُمْ وَ قَطَعَ الْأَيْدِي وَ الْأَرْجُلَ مِنْهُمْ وَ صَلَبَهُمْ عَلَى جُدُوعِ النَّخْلِ وَ سَمَلَ أَعْيُنَهُمْ وَ طَرَدَهُمْ وَ شَرَدَهُمْ حَتَّى انْتَرَحُوا عَنِ الْعِرَاقِ فَلَمْ يَبْقَ بِهَا أَحَدٌ مِنْهُمْ إِلَّا مَقْتُولٌ أَوْ مَصْلُوبٌ أَوْ طَرِيدٌ أَوْ هَارِبٌ

He killed them under every star, and stone and pebble, and limited them, and frightened them, and cut off their hands and their feet from them, and crucified them upon the trunk of the palm trees, and poked their eyes, and expelled them and displaced them until they were all grabbed from Al-Iraq. There did not remain anyone well-known from among the Iraqis except that he was either killed or crucified, or expelled, or he fled.

وَ كَتَبَ مُعَاوِيَةَ إِلَى عُمَالِهِ وَ وَلَاتِهِ فِي جَمِيعِ الْأَرْضَيْنِ وَ الْأُمَصَارِ أَنْ لَا يُجِيرُوا لِأَحَدٍ مِنَ شِيعَةِ عَلِيٍّ وَ لَا مِنْ أَهْلِ بَيْتِهِ وَ لَا مِنْ أَهْلِ وَلَايَتِهِ الَّذِينَ يَرُؤُونَ فَضْلَهُ وَ يَتَحَدَّثُونَ بِمَنَاقِبِهِ شَهَادَةً

And Muawiya wrote to his office bearers, and his governors in all of the lands and the cities that, 'It is not permitted for anyone from the Shias of Ali^{asws}, or any from his^{asws} family members, or of his^{asws} friends, the ones who are reporting his^{asws} merits and are narrating his^{asws} virtues to be accepted as a witness'.

وَ كَتَبَ إِلَى عُمَالِهِ انْظُرُوا مَنْ قَبْلَكُمْ مِنْ شِيعَةِ عُثْمَانَ وَ مُحِبِّيهِ وَ أَهْلِ بَيْتِهِ وَ أَهْلِ وَلَايَتِهِ الَّذِينَ يَرُؤُونَ فَضْلَهُ وَ يَتَحَدَّثُونَ بِمَنَاقِبِهِ فَادْنُوا بِجَالِسِهِمْ وَ أَكْرَمُوهُمْ وَ قَرَّبُوهُمْ وَ شَرَّفُوهُمْ وَ اكْتُبُوا إِلَيَّ بِمَا يَرُؤِي كُلِّ وَاحِدٍ مِنْهُمْ فِيهِ بِاسْمِهِ وَ اسْمِ أَبِيهِ وَ مَنِ هُوَ

And he wrote to his office bearers, 'Look at the ones in front of you from the Shias (adherents) of Usman and those that love him, and the people of his household, and his friends, and the one who are reporting his virtues and narrating his merits, so encourage their gatherings and bring them closer, and honour them, and consider them to be near to you and give them prestige, and write to me about every one of them, each one of them with his name and the name of his father, and from (which family) he comes'.

فَعَمَلُوا ذَلِكَ حَتَّى أَكْثَرُوا فِي عُثْمَانَ الْحَدِيثَ وَبَعَثَ إِلَيْهِمُ بِالصَّلَاتِ وَالْكِسَى وَ أَكْثَرَ لَهُمُ الْفُطَايِحَ مِنَ الْعَرَبِ وَالْمَوَالِيَ فَكَثُرُوا فِي كُلِّ مِصْرٍ وَ تَنَافَسُوا فِي الْمَنَازِلِ وَالضِّيَاعِ وَ اتَّسَعَتْ عَلَيْهِمُ الدُّنْيَا فَلَمْ يَكُنْ أَحَدٌ يَأْتِي عَامِلٌ مِصْرٍ مِنَ الْأَمْصَارِ وَ لَا قَرْيَةٍ فَيَرْوِي فِي عُثْمَانَ مَنَقِبَةً أَوْ يَذْكُرُ لَهُ فَضِيلَةً إِلَّا كُتِبَ اسْمُهُ وَ قُرِبَ وَ شَفَعَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

They did that to the extent that the Hadith of Usman became numerous, and he sent to them (the narrators) gifts, and garments, and gave them plenty of land, regardless to them being Arabs or non-Arabs. Soon there were too many of them in every city, and they constructed (big) houses, and the world became luxurious for them. There was no city worker who came from the cities, or a town who reported merits regarding Usman, or mentioned preferences for him except that his name was noted, and he was considered as a near one and was recommended. It remained like that for as long as Allah^{azwj} Desired it to.

ثُمَّ كَتَبَ إِلَى عُمَّالِهِ أَنَّ الْحَدِيثَ قَدْ كَثُرَ فِي عُثْمَانَ وَ فَشَا فِي كُلِّ مِصْرٍ وَ مِنْ كُلِّ نَاحِيَةٍ فَإِذَا جَاءَكُمْ كِتَابِي هَذَا فَادْعُوهُمْ إِلَى الرِّوَايَةِ فِي أَبِي بَكْرٍ وَ عُمرَ فَإِنَّ فَضْلَهُمَا وَ سَوَابِقَهُمَا أَحَبُّ إِلَيَّ وَ أَقْرَبُ لِعَيْنِي وَ أَدْخُلُ حُجَّةَ أَهْلِ هَذَا الْبَيْتِ وَ أَشَدُّ عَلَيْهِمْ مِنْ مَنَاقِبِ عُثْمَانَ وَ فَضْلِهِ

Then, after that, he wrote to his office bearers that, 'The narrations (Ahadeeth) regarding Usman have become plentiful, and have been spread in every town and city and from every area, so when this letter of mine gets to you, call the people to the reporting with regards to Abu Bakr and Umar, for their virtues, and their precedence is beloved to me, and refreshing to my eyes and refutes the arguments of the People^{asws} of the Household, and is harsher to them^{asws} than the merits of Usman and his virtues'.

فَقَرَأَ كُلُّ قَاضٍ وَ أَمِيرٍ مِنْ وَلَاتِهِ كِتَابَهُ عَلَى النَّاسِ وَ أَخَذَ النَّاسُ فِي الرِّوَايَاتِ فِيهِمْ وَ فِي مَنَاقِبِهِمْ

Every judge and Emir (leader) appointed by him read his letter out to the people, and the people took to the reporting with regards to them (Abu Bakr and Umar) and their merits.

ثُمَّ كَتَبَ نُسخَةً جَمَعَ فِيهَا جَمِيعَ مَا رُوِيَ فِيهِمْ مِنَ الْمَنَاقِبِ وَ الْفَضَائِلِ وَ أَنْفَذَهَا إِلَى عُمَّالِهِ وَ أَمَرَهُمْ بِقِرَاءَتِهَا عَلَى الْمَنَازِلِ فِي كُلِّ كُورَةٍ وَ فِي كُلِّ مَسْجِدٍ وَ أَمَرَهُمْ أَنْ يُنْفِذُوا إِلَى مُعَلِّمِي الْكِتَابِ أَنْ يُعَلِّمُوهَا صِبْيَانَهُمْ حَتَّى يَرُوهَا وَ يَتَعَلَّمُوهَا كَمَا يَتَعَلَّمُونَ الْقُرْآنَ حَتَّى عُلِّمُوهَا بَنَاتِهِمْ وَ نِسَاءَهُمْ وَ خَدَمَهُمْ وَ حَشَمَهُمْ فَلِكِثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then he made a copy and gathered all these reports regarding them, from their virtues and their merits, in the form of a book, and enforced it upon his office bearers and ordered them to recite these upon the Pulpits and in every town and in every Masjid. And he ordered them to enforce the teachers of the Quran to teach it to their boys until they report it and learn it just as they had learnt the Quran, and until they had taught it to their daughters, and their women, and their older servants, and their younger servants. It remained like that for as long as Allah^{azwj} Desired it to.

ثُمَّ كَتَبَ إِلَى عَمَالٍ [عُمَّالِهِ] نُسخَةً وَاحِدَةً إِلَى جَمِيعِ الْبُلْدَانِ انظُرُوا مَنْ قَامَتْ عَلَيْهِ الْبَيِّنَةُ أَنَّهُ يُحِبُّ عَلِيًّا وَ أَهْلَ بَيْتِهِ فَأَخِوهُ مِنَ الدِّيَّانِ وَ لَا تُحِيزُوا لَهُ شَهَادَةً ثُمَّ كَتَبَ كِتَاباً آخَرَ مِنْ أَنَّهُمْ ثَمُوهُ وَ لَمْ نَعْمَ عَلَيْهِ بَيِّنَةٌ فَأَقْتُلُوهُ

Then Muawiya wrote to his office bearers and copied it to all of the countries, 'Look at the one who establishes the proof whether he loves Ali^{asws} and the Ahl Al-Bayt^{asws} (People^{asws} of his^{asws} Household), so remove him from the register and do not permit him to be a witness'.

Then he wrote another letter, 'The one who is accused of it (loving Ahl Al-Bayt^{asws}), and even though there is no clear proof for it even then consider him to be one from them, kill him'.

فَقَتَلُوهُمْ عَلَى الثُّمَمِ وَالطَّلِّ وَالشُّبْهِ تَحْتَ كُلِّ كَوْكَبٍ حَتَّى لَقِدَ كَانَ الرَّجُلُ يَسْقُطُ بِالْكَلِمَةِ فَيَضْرِبُ عَنْقَهُ وَ لَمْ يَكُنْ ذَلِكَ الْبَلَاءُ فِي بَلَدٍ أَكْبَرَ وَ لَا أَشَدَّ مِنْهُ بِالْعِرَاقِ وَ لَا سِمْمَا بِالْكُوفَةِ حَتَّى إِنَّ الرَّجُلَ مِنْ شِيعَةِ عَلِيٍّ وَ مِنْ بَقِيٍّ مِنْ أَصْحَابِهِ بِالْمَدِينَةِ وَ غَيْرِهَا لَيَأْتِيهِ مَنْ يَتَّقِي بِهِ فَيَدْخُلُ بَيْتَهُ ثُمَّ يُلْقَى عَلَيْهِ سِتْرٌ فَيَخَافُ مِنْ خَادِمِهِ وَ مَمْلُوكِهِ فَلَا يُحَدِّثُهُ حَتَّى يَأْخُذَ عَلَيْهِ الْإِيمَانُ الْمُعَظَّمَةَ لِيَكْتُمَنَّ عَلَيْهِ

They killed them (Shias) under every star, based upon accusations, and the assumption, and the doubts, to the extent that if there was a man who spoke out of turn, his neck was struck off. This was not the affliction in large cities, or mostly in Iraq, particularly in Al-Kufa, to the extent that if there was a man from the Shias of Ali^{asws} – from the remaining of his^{asws} companions in Al-Medina and other places – if a reliable person would come to him and enter his house, then he would speak to him in secret, fearing from his servants and his slaves, so he would not narrate to him until he had taken a binding oath from him to keep it secret.

وَ جَعَلَ الْأَمْرُ لَا يَزْدَادُ إِلَّا شِدَّةً وَ كَثُرَ عِنْدَهُمْ عَدُوُّهُمْ وَ أَظْهَرُوا أَحَادِيثَهُمُ الْكَاذِبَةَ فِي أَصْحَابِهِمْ مِنَ الزُّورِ وَ الْبُهْتَانِ فَيَنْشَأُ النَّاسُ عَلَى ذَلِكَ وَ لَا يَتَعَلَّمُونَ إِلَّا مِنْهُمْ وَ مَضَى عَلَى ذَلِكَ قُضَائِهِمْ وَ وَلَائُهُمْ وَ فَهَّاهُؤُهُمْ

And the matter did not increase except for its intensity, and most of the ones in his (Muawiya) presence were their^{asws} enemies, and they manifested false Hadith and attributed to them^{asws} and to their companions, fabrications and slanderous. The people grew up on that and did not know except from them, and their judges and their governors and their jurists and died upon that.

وَ كَانَ أَعْظَمَ النَّاسِ فِي ذَلِكَ بَلَاءٌ وَ فِتْنَةٌ الْقُرَاءُ الْمُرَاوُونَ الْمُتَصَنِّعُونَ الَّذِينَ يُظْهِرُونَ لَهُمُ الْحُزْنَ وَ الْحُشُوعَ وَ الشُّكَّ وَ يَكْذِبُونَ وَ يُعَلِّمُونَ الْأَحَادِيثَ لِيَحْظُوا بِذَلِكَ عِنْدَ وَلَائِهِمْ وَ يَدْنُوا لِذَلِكَ بِحَالِهِمْ وَ يُصَيِّبُوا بِذَلِكَ الْأَمْوَالَ وَ الْقَطَائِعَ وَ الْمَنَازِلَ

And the people who were the greatest (accusers) during that affliction and strife were the reciters, and the hypocrites and the fabricators, who displayed their grief, and their reverence, and their ascetism. They used to lie and fabricate Ahadeeth in order to benefit by that in the presence of their governors, and get closer to them in their gatherings, and acquire by that a share of the wealth, and the pieces of land, and mansions.

حَتَّى صَارَتْ أَحَادِيثُهُمْ تِلْكَ وَ رَوَايَاتُهُمْ فِي أَيْدِي مَنْ يَحْسَبُ أَنَّهَا حَقٌّ وَ أَنَّهَا صِدْقٌ فَرَوَوْهَا وَ قَبِلُوهَا وَ تَعَلَّمُوهَا وَ أَحَبُّوا عَلَيْهَا وَ أَبْغَضُوا وَ صَارَتْ بِأَيْدِي النَّاسِ الْمُتَدَبِّينَ الَّذِينَ لَا يَسْتَحِلُّونَ الْكَذِبَ وَ يُبْغِضُونَ عَلَيْهِ أَهْلَهُ

This went on to the extent that their (false) Ahadeeth and reports ended up in the hands of the ones who concluded that these are right and that these are the truth. So they narrated these, and accepted these, and learnt these, and taught these, and loved and hated on the basis of these, to the extent that they gathered upon these in their gatherings, and these ended up in the hands of the religious people who did not consider it permissible to lie or hatred towards its people (Abu Bakr and Umar and Usman).

فَقَبِلُوهَا وَ هُمْ يَرَوْنَ أَنَّهَا حَقٌّ وَ لَوْ عَلِمُوا أَنَّهَا بَاطِلٌ لَمْ يَرُوهَا وَ لَمْ يَتَذَيُّنُوا بِهَا فَصَارَ الْحَقُّ فِي ذَلِكَ الزَّمَانِ بَاطِلًا وَ الْبَاطِلُ حَقًّا وَ الصِّدْقُ كَذِبًا وَ الْكُذِبُ صِدْقًا

They accepted these and they were narrating these as truth, and had they known that these are false, they would not have narrated these nor would they have made these to be their Religion, nor would they have reduced the ones who disagreed with them. In that era the truth became falsehood and the falsehood became the truth, and what was true became the lies and the lies became the true.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص لَتَشْمَلَنَّكُمْ فِتْنَةٌ يَرُوهَا فِيهَا الْوَلِيدُ وَ يَنْشَأُ فِيهَا الْكَبِيرُ تَجْرِي النَّاسُ عَلَيْهَا وَ يَتَّخِذُونَهَا سُنَّةً فَإِذَا غَيَّرَ مِنْهَا شَيْءٌ قَالُوا أَتَى النَّاسُ مُنْكَرًا غَيَّرَتِ السُّنَّةُ

And Rasool-Allah^{saww} had said: 'You will be engulfed by strife during which the young will be nourished by it and the adults will grow old in, and the people will flow towards it and will take (the innovations) as the Sunnah. If anything is altered in it, they will say, 'The people have become deniers and have changed the Sunnah'.

فَلَمَّا مَاتَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لَمْ يَزَلِ الْفِتْنَةُ وَ الْبَلَاءُ يَعْظُمَانِ وَ يَشْتَدَّانِ فَلَمْ يَبْقَ وَلِيُّ اللَّهِ إِلَّا خَائِفًا عَلَى دَمِهِ وَ فِي رِوَايَةٍ أُخْرَى إِلَّا خَائِفًا عَلَى دَمِهِ أَنَّهُ مَقْتُولٌ وَ إِلَّا طَرِيدًا وَ لَمْ يَبْقَ عَدُوٌّ لِلَّهِ إِلَّا مُظْهِرًا الْحُجَّةَ غَيْرَ مُسْتَتِرٍ بِبِدْعَتِهِ وَ ضَلَالَتِهِ

When Al-Hassan Bin Ali^{asws} passed away, the strife and the afflictions did not decline, but they got magnified and intensified. There did not remain a friend of Allah^{azwj} except that he was in fear for his life or had been killed, or expelled, or became a fugitive, and there did not remain an enemy of Allah^{azwj} except that he displayed his arguments without hiding its innovation and misguidance.

فَلَمَّا كَانَ قَبْلَ مَوْتِ مُعَاوِيَةَ بِسَنَةِ حَجِّ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَّاتُ اللَّهِ عَلَيْهِ وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فَجَمَعَ الْحُسَيْنُ ع بَنِي هَاشِمٍ رِجَالَهُمْ وَ نِسَاءَهُمْ وَ مَوَالِيَهُمْ وَ مَنْ حَجَّ مِنْهُمْ وَ مِنَ الْأَنْصَارِ مَنْ يَعْرِفُهُ الْحُسَيْنُ وَ أَهْلَ بَيْتِهِ

When it was a year before the death of Muawiya, Al-Husayn Bin Ali^{asws} performed the Pilgrimage, and Abdullah Bin Abbas and Abdullah Bin Ja'far were with him^{asws}. Al-Husayn^{asws} gathered the Clan of Hashim, their men, and their women, and their friends, and their Shiites from the Pilgrims who were among them, and from the Helpers who recognised Al-Husayn^{asws} and the Ahl Al-Bayt^{asws}.

ثُمَّ أَرْسَلَ رَسُولًا لَا تَدْعُوا أَحَدًا مِمَّنْ حَجَّ الْعَامَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص الْمَعْرُوفِينَ بِالصَّلَاحِ وَ النُّسْكِ إِلَّا أَجْمَعُوهُمْ لِي فَاجْتَمَعَ إِلَيْهِ بِمِائَةِ أَكْثَرٍ مِنْ سَبْعِمِائَةِ رَجُلٍ وَ هُمْ فِي سَرَادِقِهِ غَامَتُهُمْ مِنَ التَّابِعِينَ وَ نَحْوٍ مِنْ مِائَتَيْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ص

Then he^{asws} sent a message, 'Do not leave anyone from the general Pilgrims from the companions of the Rasool-Allah^{saww} who are well known for their righteousness and their ascetism, but gather them for me^{asws}'. More than seven hundred men gathered for him^{asws} in Mina and they were in his^{asws} tent. Most of them were from the 'Tabi'een¹²⁷, and there were approximately two hundred companions of the Rasool-Allah^{saww}, and others.

¹²⁷ Who did not meet with Holy Prophet^{saww} but met those who were Holy Prophet^{saww}'s companions.

فَقَامَ فِيهِمْ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ هَذَا الطَّاعِنَةَ قَدْ فَعَلَ بِنَا وَ بِشِيعَتِنَا مَا قَدْ رَأَيْتُمْ وَ عَلِمْتُمْ وَ شَهِدْتُمْ وَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكُمْ عَنْ شَيْءٍ فَإِنْ صَدَقْتُ فَصَدِّقُونِي وَ إِنْ كَذَبْتُ فَكَذِّبُونِي

Al-Husayn^{asws} stood up among them. He^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'After that, you have seen what this tyrant (Muawiya) has done to us^{asws} and to our^{asws} Shias, and you know it and have witnessed it, and I^{asws} want to ask you all about something. If I^{asws} speak the truth, ratify me^{asws}, and if I^{asws} lie, belie me^{asws}.

وَ أَسْأَلُكُمْ بِحَقِّ اللَّهِ عَلَيْكُمْ وَ حَقِّ رَسُولِهِ ص وَ قَرَاتِي مِنْ نَبِيِّكُمْ عَلَيْهِ وَ آلِهِ السَّلَامَ لَمَّا سَتَرْتُمْ مَقَامِي هَذَا وَ وَصَفْتُمْ مَقَالَتِي وَ دَعَوْتُمْ أَجْمَعِينَ فِي أَمْصَارِكُمْ مِنْ قَبَائِلِكُمْ مَنْ أَمِنْتُمْ مِنَ النَّاسِ وَ فِي رِوَايَةٍ أُخْرَى بَعْدَ قَوْلِهِ فَكَذَّبُونِي اسْمَعُوا مَقَالَتِي وَ اكْتُبُوا قَوْلِي ثُمَّ ارْجِعُوا إِلَى أَمْصَارِكُمْ وَ قَبَائِلِكُمْ فَمَنْ أَمِنْتُمْ مِنَ النَّاسِ وَ وَثَقْتُمْ بِهِ فَأَدْعُوهُمْ إِلَى مَا تَعْلَمُونَ مِنْ حَقِّنَا فَإِنِّي أَخْشَوُ أَنْ يَذُرَّ هَذَا الْأَمْرُ وَ يَذْهَبَ الْحَقُّ وَ يُغْلَبَ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

I^{asws} ask you by the Right of Allah^{azwj} upon you all, and the right of the Rasool-Allah^{saww}, and by the right of my^{asws} relationship with your Prophet^{saww}, when you travel from this place of mine^{asws}, you should keep it secret and only relate my^{asws} speech and invite all those who are your helpers from your tribes, the ones who are trustworthy and reliable from the people, and call them to what you know from our^{asws} rights, for I^{asws} am afraid that this matter (falsifying and fabrication of the Hadith) will obliterate the truth and will overcome it, ***They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].***

وَ مَا تَرَكَ شَيْئاً يَأْتِيهِمْ مِنَ الْقُرْآنِ إِلَّا تَلَاهُ وَ فَسَّرَهُ وَ لَا شَيْئاً يَأْتِيهِمْ قَالَهُ رَسُولُ اللَّهِ ص فِي أَبِيهِ وَ أُخِيهِ وَ أُمِّهِ وَ فِي نَفْسِهِ وَ أَهْلِ بَيْتِهِ إِلَّا رَوَاهُ وَ كُلُّ ذَلِكَ يَقُولُ أَصْحَابُهُ اللَّهُمَّ نَعَمْ وَ قَدْ سَمِعْنَاهُ وَ شَهِدْنَاهُ وَ يَقُولُ التَّابِعُ اللَّهُمَّ قَدْ حَدَّثَنِي بِهِ مَنْ أَصَدَّقَهُ وَ أَتَتْجَنَّهُ مِنَ الصَّحَابَةِ

And he^{asws} did not leave out anything from what Allah^{azwj} had Revealed regarding them^{asws} from the Quran except that he^{asws} recited it and explained it, nor anything from what the Rasool-Allah^{saww} had said regarding his^{asws} father^{asws}, and his^{asws} brother^{asws}, and his^{asws} mother^{asws}, and regarding himself^{asws} and the Ahl Al-Bayt^{asws}, and for all that the companions said, 'Our Allah^{azwj}, yes! We have heard that and testify to that'. And the Tabi'een said, 'Our Allah^{azwj}, it has been narrated to us by the ones who are truthful, and reliable ones from the companions'.

فَقَالَ أَنْشِدُكُمْ اللَّهَ إِلَّا حَدَّثْتُمْ بِهِ مَنْ تَتَّبِعُونَ بِهِ وَ بِدِينِهِ

He^{asws} said: 'I^{asws} adjure you all to Allah^{azwj}, only narrate this to the one whom you trust with it and trust his Religion'.

قَالَ سُلَيْمٌ فَكَانَ فِيمَا نَاشَدَهُمُ الْحُسَيْنُ ع وَ ذَكَرَهُمْ أَنْ قَالَ أَنْشِدُكُمْ اللَّهَ أَ تَعْلَمُونَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ أَخَا رَسُولِ اللَّهِ حِينَ أَخَى بَيْنَ أَصْحَابِهِ فَأَخَى بَيْنَهُ وَ بَيْنَ نَفْسِهِ وَ قَالَ أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ قَالُوا اللَّهُمَّ نَعَمْ

Sulaym said, 'From the representations made by Al-Husayn^{asws} and reminding them of was that he^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, do you all know that Ali^{asws} Bin Abu Talib^{asws} was established as a brother of Rasool-Allah^{saww} when he^{saww} established brotherhood between his^{saww} companions, so he^{saww} established brotherhood between him^{asws} and himself^{saww},

and said: 'You^{asws} are my^{saww} brother and I^{saww} am your^{asws} brother in the world and in the Hereafter?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَنْشَدُكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص اشْتَرَى مَوْضِعَ مَسْجِدِهِ وَ مَنَازِلَهُ فَأَبْنَاهُ ثُمَّ ابْتَنَى فِيهِ عَشْرَةَ مَنَازِلَ تِسْعَةٌ لَهُ وَ جَعَلَ عَاشِرَهَا فِي وَسْطِهَا لِأَبِي ثُمَّ سَدَّ كُلَّ بَابٍ شَارِعٍ إِلَى الْمَسْجِدِ غَيْرَ بَابِهِ فَتَكَلَّمَ فِي ذَلِكَ مَنْ تَكَلَّمَ فَقَالَ مَا أَنَا سَدَدْتُ أَبْوَابَكُمْ وَ فَتَحْتُ بَابَهُ

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, do you all know that the Rasool-Allah^{saww} acquired a place for his^{saww} Masjid and his^{saww} house so he^{saww} constructed it, then built within it ten houses, nine for himself^{saww}, and made the tenth one to be for my^{asws} father^{asws}. Then he^{asws} closed all the doors which led to the Masjid apart from his^{asws} door. The 'one' who spoke about it spoke. So he^{saww} said: 'It was not me^{saww} who closed all your doors and kept his^{asws} door open, but it was Allah^{azwj} Who Ordered me^{asws} to close your doors and keep his^{asws} door open'.

وَ لَكِنَّ اللَّهَ أَمَرَنِي بِسَدِّ أَبْوَابِكُمْ وَ فَتَحَ بَابَهُ ثُمَّ نَهَى النَّاسَ أَنْ يَنَامُوا فِي الْمَسْجِدِ غَيْرَهُ وَ كَانَ يُجِيبُ فِي الْمَسْجِدِ وَ مَنْزِلُهُ فِي مَنْزِلِ رَسُولِ اللَّهِ ص فَوَلِدَ لِرَسُولِ اللَّهِ ص فِيهِ أَوْلَادٌ قَالُوا اللَّهُمَّ نَعَمْ

Then he^{saww} prevented the people to sleep in the Masjid apart from him^{asws}, and Ali^{asws} became others are in requirement of Major ablution. Also in the Masjid Ali^{asws}'s house was in the house of the Rasool-Allah^{saww}, where the births for the (grand) sons of Rasool-Allah^{saww} and the sons of Ali^{asws} took place (Imam Hassan and Hussain)?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَ تَعْلَمُونَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَرَصَ عَلَى كُوَّةٍ قَدَرُ عَيْنِهِ يَدْعُهَا مِنْ مَنْزِلِهِ إِلَى الْمَسْجِدِ فَأَبَى عَلَيْهِ ثُمَّ خَطَبَ فَقَالَ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ مَسْجِدًا طَاهِرًا لَا يَسْكُنُهُ غَيْرِي وَ غَيْرُ أَجِي وَ ابْنَيْهِ قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you all know that Umar Bin Al-Khattab was keen to have a niche the size of his eye to be left from his house to the Masjid, but he^{saww} refused him. Then he^{saww} preached saying: 'Allah^{azwj} Ordered Musa^{as} that he^{as} build a pure Masjid in which no one apart from himself^{as} and Haroun^{as} and his^{as} children could live in, and that Allah^{azwj} has Ordered me^{saww} that I^{saww} should build a pure Masjid in which apart from myself^{saww} and apart from my^{saww} brother^{asws} and his^{asws} children (are allowed to live in)?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَنْشَدُكُمْ اللَّهَ أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص نَصَبَهُ يَوْمَ غَدِيرِ خُمٍّ فَنَادَى لَهُ بِالْوَلَايَةِ وَ قَالَ لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, do you know that the Rasool-Allah^{saww} nominated Ali^{asws} on the Day of Ghadeer Khumm, so he^{saww} called for his^{asws} Wilayah and said: 'Those who are present should make it reach to those who are absent?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَنْشَدُكُمْ اللَّهَ أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ فِي غَزْوَةِ تَبُوكَ أَنْتَ مِيَّ بَمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ أَنْتَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, do you know that the Rasool-Allah^{saww} said to him^{asws} during the (military) expedition of Tabuk: 'You^{asws} are from me^{saww} of the status which Haroun^{as} had to Musa^{as} and you^{asws} are the Guardian of every believer after me^{saww}?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ أَوْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص حِينَ دَعَا النَّصَارَى مِنْ أَهْلِ بَجْرَانَ إِلَى الْمُبَاهَلَةِ لَمْ يَأْتِ إِلَّا بِهِ وَ بِصَاحِبَيْهِ وَ ابْنَيْهِ قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, do you know that when the Rasool-Allah^{saww} called the Christians from the inhabitants of Najraan to the imprecation (Al-Mubahila), he^{saww} did not come accompanied with any but by him^{asws}, his^{asws} wife^{asws} and his^{asws} two sons?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ أَوْ تَعْلَمُونَ أَنَّهُ دَفَعَ إِلَيْهِ اللَّوَاءَ يَوْمَ خَيْبَرَ ثُمَّ قَالَ لَا دَفْعَ لَهَا إِلَى رَجُلٍ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّ اللَّهَ وَ رَسُولَهُ كَرَّارٍ غَيْرِ فَرَّارٍ يَفْتَحُهَا اللَّهُ عَلَى يَدَيْهِ قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, do you know that he^{saww} handed the flag over to him^{asws} on the Day of Khyber, then said: 'I^{saww} am handing it to a man^{asws} who is the beloved of Allah^{azwj} and His^{azwj} Rasool^{saww} and he^{asws} loves Allah^{azwj} and His^{azwj} Rasool^{saww}, a persistent attacker (Karraar), not a fleer (Ghar e Farraar), by whose hands Allah^{azwj} will Grant victory?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَوْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص بَعَثَهُ بِرَاءَةً وَ قَالَ لَا يُبْلَغُ عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مَنِّي قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that the Rasool-Allah^{saww} sent him^{asws} with (Surah) Al-Bara'at and said: 'None can preach it except for myself^{saww} or a man^{asws} from myself^{saww}?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَوْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص لَمْ يَنْزِلْ بِهِ شَدِيدَةٌ قَطُّ إِلَّا قَدَمَهُ هَا ثِقَةً بِهِ وَ أَنَّهُ لَمْ يَدْعُهُ بِاسْمِهِ قَطُّ إِلَّا يَقُولُ يَا أَحْيَ وَ ادْعُوا إِلَيَّ أَحْيَ قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that no difficulty came down upon the Rasool-Allah^{saww} at all except that he^{saww} put him^{asws} forward for it, relying upon him^{asws}, and he^{saww} never called him^{asws} by his^{asws} name at all except that he^{saww} said: 'O my^{saww} brother^{asws}, and 'Call my^{saww} brother^{asws} for me^{saww}?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَوْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَضَى بَيْنَهُ وَ بَيْنَ جَعْفَرٍ وَ زَيْدٍ فَقَالَ يَا عَلِيُّ أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ أَنْتَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that Rasool-Allah^{saww} judged between him^{asws} and Ja'far and Zayd, so he^{saww} said to him^{asws}: 'O Ali^{asws}, you^{asws} are from me^{saww}, and I^{saww} am from you^{asws}, and you^{asws} are the Guardian of every 'Momin' (believing man) and every 'Momina' (believing woman) after me^{saww}?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَوْ تَعْلَمُونَ أَنَّهُ كَانَتْ لَهُ مِنْ رَسُولِ اللَّهِ ص كُلَّ يَوْمٍ خُلُوءٌ وَ كُلَّ لَيْلَةٍ دَخْلَةٌ إِذَا سَأَلَهُ أَعْطَاهُ وَ إِذَا سَكَتَ ابْتَدَأَهُ قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that he^{asws} used to meet up with the Rasool-Allah^{saww} every day in private and he^{asws} went to him^{saww} every evening. If he^{asws} asked, he gave him^{asws} the answer, and if he^{asws} was silent, he^{saww} would initiate (conversation)?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَوْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص فَضَّلَهُ عَلَى جَعْفَرٍ وَ حَمْزَةَ حِينَ قَالَ لِفَاطِمَةَ زَوْجَتِكَ خَيْرٌ أَهْلُ بَيْتِي أَقْدَمُهُمْ سِلْمًا وَ أَعْظَمُهُمْ حِلْمًا وَ أَكْبَرُهُمْ عِلْمًا قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that Rasool-Allah^{saww} preferred him^{asws} over Ja'far^{as} and Hamza^{as} when he^{saww} said to (Syeda) Fatima^{asws}: 'I^{saww} have got you^{asws} married to the best of the People^{asws} of my^{saww} Household, the first one of them to submit and the greatest of them in forbearance, and the most knowledgeable of them?' They said, 'O Allah^{azwj}, yes!'

قَالَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أَنَا سَيِّدُ وَلَدِ آدَمَ وَ أَحْيَى عَلَيَّ سَيِّدُ الْعَرَبِ وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ الْحَسَنُ وَ الْحُسَيْنُ ابْنَايَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that Rasool-Allah^{saww} said: 'I^{asws} am the Chief of the Children of Adam^{as}, and my^{saww} brother Ali^{asws} is the Chief of the Arabs, and Fatima^{asws} is the Chieftess of the women of the Paradise, and my^{saww} two sons Al-Hassan^{asws} and Al-Husayn^{asws} are the Chiefs of the youths of the Paradise?' They said, 'Our Allah^{azwj}, yes!'

قَالَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص أَمَرَهُ يُحْسِلُهُ وَ أَخْبَرَهُ أَنَّ جِبْرِيلَ ع يُعِينُهُ قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that Rasool-Allah^{saww} ordered him^{asws} to wash him^{asws} (for burial), and informed him^{asws} that Jibraeel would be assisting him^{asws}? They said, 'O Allah^{azwj}, yes!'

قَالَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَالَ فِي آخِرِ خُطْبَةٍ خَطَبَهَا إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَمَتَمَسَّكُوا بِمَا لَنْ تَضِلُّوا قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that Rasool-Allah^{saww} said in his^{saww} last sermon of his^{saww} sermons: 'O you people! I^{saww} am leaving behind among you two weighty things (Al-Saqalayn), the Book of Allah^{azwj} and the People^{asws} of my^{saww} Household. So, attach yourselves to these two and you will never go astray?' They said, 'O Allah^{azwj}, yes!'

فَلَمْ يَدَعْ شَيْئاً أَنْزَلَهُ اللَّهُ فِي عَلَيٍّ بْنِ أَبِي طَالِبٍ ع خَاصَّةً وَ فِي أَهْلِ بَيْتِهِ مِنَ الْقُرْآنِ وَ لَا عَلَى لِسَانِ نَبِيِّهِ ص إِلَّا نَاشَدَهُمْ فِيهِ فَيَقُولُ الصَّحَابَةُ اللَّهُمَّ نَعَمْ قَدْ سَمِعْنَا وَ يَقُولُ التَّابِعُ اللَّهُمَّ نَعَمْ قَدْ حَدَّثَنِيهِ مَنْ أَثِقُ بِهِ فَلَانَّ وَ فَلَانَّ

(Sulaym said), 'He^{asws} did not leave out anything which had been Revealed regarding Ali^{asws} Bin Abu Talib^{asws} especially, and regarding the Ahl Al-Bayt^{asws}, neither from the Quran nor from the tongue of His^{azwj} Prophet^{saww} except that he^{asws} adjured them to it. The companions said, 'O Allah^{azwj}, yes!', and the Tabi'een said, 'O Allah^{azwj}, it has been narrated by the ones who are reliable, so and so, and so and so'.

ثُمَّ قَدْ نَاشَدَهُمْ أَنْتَهُمْ قَدْ سَمِعُوهُ يَقُولُ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ عَلِيّاً فَقَدْ كَذَبَ لَيْسَ يُحِبُّنِي وَ يُبْغِضُ عَلِيّاً فَقَالَ لَهُ قَائِلٌ يَا رَسُولَ اللَّهِ وَ كَيْفَ ذَلِكَ قَالَ لِأَنَّهُ مِنِّي وَ أَنَا مِنْهُ

Then he^{asws} adjured them that they had heard from Rasool-Allah^{saww} saying: 'The one who thinks that he loves me^{saww} and hates Ali^{asws} has in fact lied, for he is not the one who loves me^{saww} but he hates Ali^{asws}'. Someone said to him^{saww}, 'O Rasool-Allah^{saww}, and how can that be?' He^{saww} said to him: 'Because he^{asws} is from me^{saww} and I^{saww} am from him^{asws}'.

مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ فَقَالُوا اللَّهُمَّ نَعَمْ قَدْ سَمِعْنَا وَ تَقَرَّرُوا عَلَى ذَلِكَ.

The one who loves him^{asws}, so he has loved me^{saww}, and the one who loves me^{saww}, so he has loved Allah^{azwj}, and the one who hates him^{asws}, so he has hated me^{saww}, and the one who hates me^{saww} he has hated Allah^{azwj}? They said, 'O Allah^{azwj}, yes, we have heard'.¹²⁸

457 - ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عثمة عن أحمد بن القاسم عن عباد عن علي بن عابس عن حصين عن عبد الله بن مغفل عن علي ع أنه قنت في الصبح فلعن معاوية وعمر بن العاص وأبا موسى وأبا الأعور وأصحابهم.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Salt, from Ibn Uqda, from Ahmad Bin Al Qasim, from Abbad, from Ali Bin Aabis, from Husayn, from Abdullah Bin Ma'qil,

'From Ali^{asws}, that he^{asws} performed Qunoot (in the morning Salat), and he^{asws} cursed Muawiya, and Amro Bin Al-Aas, and Abu Musa (Al-Ashari), and Abu Al-Awr and their companions'.¹²⁹

458 - كتاب صفين، لنصر بن مزاحم عن أبي عبد الرحمن عن يونس بن الأرقم عن عوف عن عبد الله عن عمرو بن هند البجلي عن أبيه قال: فلما نظر علي ع إلى زيات معاوية وأهل الشام قال والذي فلق الحبة وبرأ النسمة ما أسلموا ولكن استسلموا وأسروا الكفر فلما وجدوا عليه أعواناً رجعوا إلى عداوتهم منا إلا أنهم لم يدعوا الصلاة.

Kitab Siffeen of Nasr Bin Muzahim – From Abu Abdul Rahman, from Yunus Bin Al Arqam, from Awf, from Abdullah, from Amro Bin Hind Al Bajaly, from his father who said,

'When Ali^{asws} looked at the flags of Muawiya and the people of Syria, he^{asws} said: 'By the One^{azwj} Who Split the seed and Formed the person! They did not become Muslims, but they submitted, and they kept the Kufr a secret. When they found supporters upon it, they returned to their enmity towards us^{asws}, except they did not leave the Salat'.¹³⁰

459 - و عن عبد العزيز بن سباد عن حبيب بن أبي ثابت قال: لما كان قتال صفين قال رجل لعمار يا أبا اليقظان أ لم يقل رسول الله قاتلوا الناس حتى يسلموا فإذا أسلموا عصموا مني دماءهم وأموالهم قال بلى ولكن والله ما أسلموا ولكن استسلموا وأسروا الكفر حتى وجدوا عليه أعواناً.

And from Abdul Aziz Bin Ziyah, from Habeeb Bin Abu Sabit who said,

'When it was the battle of Siffeen, a man said to Ammar^{ra}, 'O Abu Yaqzan^{ra}! Didn't Rasool-Allah^{saww} say: 'Fight the people until they submit, so when they have submitted, their blood and their wealth are safe from me^{saww}? He^{ra} said, 'Yes. By Allah^{azwj}! They never became Muslims, but they submitted, and they kept the Kufr a secret until they found supporters upon it'.¹³¹

460 - و بالإسناد عن حبيب عن مثير الثوري قال قال محمد بن الحنفية لما أتاهم رسول الله ص من أعلى الوادي ومن أسفله وملأوا الأودية كتائب يعني يوم فتح مكة استسلموا حتى وجدوا أعواناً.

And by the chain from Habeeb, from Munzir Al Sowry who said, 'Muhammad Bin Al Hanafiyya said,

¹²⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 456

¹²⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 457

¹³⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 458

¹³¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 459

‘When battalions of Rasool-Allah^{saww} came to them from top of the valley, and from its bottom, and they filled up the valleys, meaning of the day of conquest of Makkah, they submitted, until they found supporters’.¹³²

461 - وَ عَنْ الْحَكَمِ بْنِ ظَهْرٍ عَنْ إِسْمَاعِيلَ بْنِ الْحُسَيْنِ وَ أَيْضاً عَنْ الْحَكَمِ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَخْطُبُ عَلَى مِنْبَرٍ فَاضْرِبُوا عُنُقَهُ

And from Al Hakam Bin Zuheyr, from ismail, from Al Hassan, and as well from Al Hakam, from Aasim Bin Abu Al Najoum, from Zirr Bin Hubeysh, from Abdullah Bin Masoud who said,

‘Rasool-Allah^{saww} said: ‘When you see Muawiya Bin Abu Sufyan addressing upon my^{saww} pulpit, then strike off his neck’.

قَالَ الْحَسَنُ فَمَا فَعَلُوا وَ لَا أَفْلَحُوا.

Al-Hassan (the narrator) said, ‘They did not do so and they were not successful’.¹³³

462 - وَ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ إِسْمَاعِيلَ بْنِ الْحُسَيْنِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ مُعَاوِيَةَ يَخْطُبُ عَلَى مِنْبَرٍ فَاقْتُلُوهُ

And from Amro Bin Sabit, from Ismail, from Al Hassan who said,

‘Rasool-Allah^{saww} said: ‘When you see Muawiya addressing upon my^{saww} pulpit, then kill him’.

قَالَ فَحَدَّثَنِي بَعْضُهُمْ قَالَ قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: فَلَمْ نَفْعَلْ وَ لَمْ نُقْلِحْ.

He (the narrator) said, ‘One of them narrated to me saying, ‘Abu Saeed Al-Khudri said, ‘We did not do so and were not successful’.¹³⁴

463 - وَ عَنْ يَحْيَى بْنِ يَعْلَى عَنِ الْأَعْمَشِ عَنْ خَيْثَمَةَ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِنَّ مُعَاوِيَةَ فِي تَابُوتٍ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَوْ لَا كَلِمَةُ فِرْعَوْنَ أَنَا رَبُّكُمْ الْأَعْلَى مَا كَانَ أَحَدٌ أَسْفَلَ مِنْ مُعَاوِيَةَ.

And from Yahya Bin Ya’la, from Al Amsh, from Khaysama who said, ‘Abdullah Bin Umar said,

‘Muawiya would be in a coffin *in the lowest Level of the Fire [4:145]*, and had it not been for the phrase of Pharaoh^{la}, ‘*I am your lord, the most exalted!*’ [79:24], there would not have been anyone lower than Muawiya’.¹³⁵

464 - وَ عَنْ جَعْفَرِ الْأَخْمَرِ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ ص يَمُوتُ مُعَاوِيَةُ عَلَى عَذْرِ مِلَّةِ الْإِسْلَامِ.

And from Ja’far Al Ahmar, from Lays, from Mujahid, from Abdullah Bin Amro who said,

¹³² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 460

¹³³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 461

¹³⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 462

¹³⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 463

'Rasool-Allah^{saww} said: 'Muawiya would be dying upon other than the nation (religion) of Al-Islam''¹³⁶.

465 - وَ عَنْ جَعْفَرٍ عَنْ لَيْثٍ عَنْ مُحَارِبِ بْنِ زَيْدٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَاوِيَةُ عَلَى غَيْرِ مِلَّتِي.

And from Ja'far, from Lays, from Muharib Bin Zayd, from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'Muawiya would be dying upon other than my^{saww} nation (religion)''¹³⁷.

466 - وَ عَنْ قَيْسِ بْنِ الرَّبِيعِ وَ سُلَيْمَانَ بْنِ قَرْمٍ عَنِ الْأَعْمَشِيِّ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَلِيٍّ ع قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ فَشَكَوْتُ إِلَيْهِ مَا لَقِيتُ مِنْ أُمِّهِ مِنَ الْأُودِ وَ اللَّدِّ فَقَالَ انْظُرْ فَإِذَا عَمْرُو بْنُ الْعَاصِ وَ مَعَاوِيَةُ مُعَلَّقَيْنِ مُنْكَسَرَيْنِ تُشَدُّخُ رُءُوسُهُمَا بِالصَّخْرِ.

And from Qays Bin Al Rabie and Suleyman Bin Qarm, from Al Amsh, from Ibrahim Al Taymi, from Al Haris Bin Suweyd,

'From Ali^{asws} having said: 'I^{asws} saw the Prophet^{saww} in the dream and complained to him^{saww} of what I^{asws} faced from the community, of the crookedness and the violent disputes. He^{saww} said: 'Look!' And there were Amro Bin Al-Aas and Muawiya both suspended upside-down, their heads being pelted with the rocks''¹³⁸.

467 - وَ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ عَبْدِ الْجُبَّارِ بْنِ عَبَّاسٍ عَنْ عَمَّارِ الدُّهَيْجِيِّ عَنْ أَبِي الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَا بَيْنَ تَابُوتِ مَعَاوِيَةَ وَ تَابُوتِ فِرْعَوْنَ إِلَّا دَرَجَةٌ وَ مَا انْخَفَضَتْ تِلْكَ الدَّرَجَةُ إِلَّا لِأَنَّهُ قَالَ أَنَا رَبُّكُمْ الْأَعْلَى.

And from Yahya Bin Ya'la, from Abdul Jabbar Bin Abbas, from Ammar al Duhnay, from Abu Al Musna, from Abdullah Bin Umar who said,

'There is nothing between the coffin of Muawiya (in Hell) and the coffin of Pharaoh^{la} except one step, and that step is not decreased except because he^{la} (Pharaoh^{la}) said: **'I am your lord, the most exalted!'** [79:24]''¹³⁹.

468 - وَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنِ الْعَلَاءِ بْنِ زَيْدٍ الْقُرَشِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: دَخَلَ زَيْدُ بْنُ أَرْقَمٍ عَلَى مَعَاوِيَةَ فَإِذَا عَمْرُو بْنُ الْعَاصِ جَالِسٌ مَعَهُ عَلَى السَّرِيرِ فَلَمَّا رَأَى ذَلِكَ زَيْدٌ جَاءَ حَتَّى رَمَى بِنَفْسِهِ بَيْنَهُمَا فَقَالَ لَهُ عَمْرُو بْنُ الْعَاصِ أَمَا وَجَدْتَ لَكَ مَجْلِسًا إِلَّا أَنْ تَقْطَعَ بَيْنِي وَ بَيْنَ أُمِيرِ الْمُؤْمِنِينَ

And from Abu Abdul Rahman, from Al A'ala Bin Yazeed Al Qurshy,

'Ja'far^{asws} Bin Muhammad^{asws} having said: 'Zayd Bin Arqam entered to see Muawiya, and there was Amro Bin Al-Aas seated with him upon the throne. When Zayd saw that, he came until he threw himself between the two. Amro Bin Al-Aas said to him, 'Did you not see any seat for yourself except that you cut between me and commander of the faithful?'

¹³⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 464

¹³⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 465

¹³⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 466

¹³⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 467

فَقَالَ زَيْدٌ إِنَّ رَسُولَ اللَّهِ ص غَزَا غَزْوَةً وَ أَنْتُمَا مَعَهُ فَرَأَيْتُمَا مُجْتَمِعَيْنِ فَنَظَرْتُ إِلَيْكُمَا نَظْرًا شَدِيدًا ثُمَّ رَأَيْتُمَا الْيَوْمَ الثَّانِي وَ الْيَوْمَ الثَّالِثَ كُلَّ ذَلِكَ يُدِيعُ النَّظَرَ إِلَيْكُمَا فَقَالَ فِي الْيَوْمِ الثَّالِثِ إِذَا رَأَيْتُمَا مُعَاوِيَةَ وَ عَمْرُو بْنَ الْعَاصِ مُجْتَمِعَيْنِ فَفَرَّقُوهُمَا بَيْنَهُمَا فَإِنَّهُمَا لَنْ يَجْتَمِعَا عَلَى خَيْرٍ.

Zayd said, 'Rasool-Allah^{saww} was in a military expedition and both of you were with him^{saww} together. He^{saww} looked at you two with a severe look. Then he^{saww} saw you on the second day, and the third day, during all that he^{saww} was continuously looking towards you. He^{saww} said during the third day: 'When you see Muawiya and Amro Bin Al-Aas together, then separate between them both for they will never be gathered upon good'.¹⁴⁰

469 - وَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ قَالَ أَخْبَرَنِي أَبُو هِلَالٍ أَنَّهُ سَمِعَ أَبَا بَرَزَةَ الْأَسْلَمِيَّ أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ص فَسَمِعُوا غَنَاءً فَتَشَرُّوْا لَهُ فَقَامَ رَجُلٌ فَاسْتَمَعَ لَهُ وَ ذَلِكَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ فَأَتَاهُمْ ثُمَّ رَجَعَ فَقَالَ هُمَا مُعَاوِيَةُ وَ عَمْرُو بْنُ الْعَاصِ مُجِيبٌ أَخَذَهُمَا الْآخِرَ وَ هُوَ يَقُولُ

لَا يَزَالُ حَوَارِيٌّ تَلُوحُ عِظَامُهُ- زَوَى الْحَرْبُ عَنْهُ أَنْ يُجَنَّ فَيُقْبَرَا

And from Muhammad Bin Fuzeyl, from Yazeed Bin Abu Ziyad, from Suleyman Bin Amro Bin Al Ahwas who said, 'I was informed by Abu Hilal that he heard Abu Barzah Al Aslami,

'They were with Rasool-Allah^{saww} and they heard singing. They went to look for it. A man stood up and listened intently to it, and that was before the prohibition of the wine. He went to them and returned. He said, 'They are Muawiya and Amro Bin Al-Aas, one of them is answering the other, and he is saying (a couplet), *'The disciple does not cease to wave his bones, impeding the war from it if he is insane, so he will be buried'*.

فَرَفَعَ رَسُولُ اللَّهِ يَدَيْهِ فَقَالَ اللَّهُمَّ ارْكُسْهُمْ فِي الْفِتْنَةِ رَكْسًا اللَّهُمَّ دَعْهُمْ إِلَى النَّارِ دَعَاءً.

Rasool-Allah^{saww} raised his^{saww} hand and said: 'O Allah^{azwj}! Clothe them in the Fitna with a clothing. O Allah^{azwj}! Call them to the Fire with a Calling'.¹⁴¹

470 - وَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: إِنَّ تَابُوتَ مُعَاوِيَةَ فِي النَّارِ فَوْقَ تَابُوتِ فِرْعَوْنَ وَ ذَلِكَ بِأَنَّ فِرْعَوْنَ قَالَ أَنَا رَبُّكُمْ الْأَعْلَى.

And from Muhammad Bin Fuzeyl, from Abu Hamza Al Sumali, from Salim Bin Abu Al Ja'ad, from Abdullah Bin Umar who said,

'The coffin of Muawiya in the Fire would be above the coffin of Pharaoh^{la}, and that is because Pharaoh^{la} said, ***'I am your lord, the most exalted!'*** [79:24]'.¹⁴²

471 - وَ عَنْ شَرِيكِ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَتَيْتُ النَّبِيَّ ص فَسَمِعْتُهُ يَقُولُ يُطْلَعُ عَلَيْكُمْ مِنْ هَذَا الْفَجِّ رَجُلٌ يَمُوتُ حِينَ يَمُوتُ وَ هُوَ عَلَى غَيْرِ سُنَّتِي فَشَقَّ ذَلِكَ عَلَيَّ وَ تَرَكْتُ أَبِي يَلْبَسُ ثِيَابَهُ وَ يَجِيءُ فَطَلَعَ مُعَاوِيَةَ.

And from Shareek, from Lays, from Tawoos, from Abdullah Bin Umar who said,

¹⁴⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 468

¹⁴¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 469

¹⁴² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 470

'I came to the Prophet^{saww} and heard him^{saww} saying: 'A man will be emerging to you from the mountain pass who will die when he dies and he would be upon other than my^{saww} Sunnah'. That was grievous upon me and I left my father wearing his clothes and came, and Muawiya emerged".¹⁴³

472 - وَ عَنْ تَلِيدِ بْنِ سُلَيْمَانَ عَنِ الْأَعْمَشِ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ قَالَ: وَقَدْ نَأَى عَلَى مُعَاوِيَةَ وَ قَضَيْنَا حَوَائِجَنَا ثُمَّ قُلْنَا لَوْ مَرَرْنَا بِرَجُلٍ قَدْ شَهِدَ رَسُولَ اللَّهِ ص وَ عَائِنَهُ فَأَتَيْنَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَقُلْنَا يَا صَاحِبَ رَسُولِ اللَّهِ حَدِّثْنَا مَا شَهِدْتَ وَ رَأَيْتَ

And from Taleed Bin Suleyman, from Al Amsh, from Ali Bin Al Aqmar who said,

'We went as a delegation to Muawiya and fulfilled out needs, then we said, 'If we could pass by a man who had witnessed Rasool-Allah^{saww} and seen him^{saww}'. So, we came to Abdullah Bin Umar and we said, 'O companion of Rasool-Allah^{saww}! Narrated to us what you have witnessed and seen'.

قَالَ إِنَّ هَذَا أَرْسَلَ إِلَيَّ بِعَنِي مُعَاوِيَةَ فَقَالَ لَيْنَ بَلَغَنِي أَنَّكَ تُحَدِّثُ لِأَصْرَبِنَ عَنْكَ فَحَثَّوْتُ عَلَى رُكْبَتَيْ بَيْنَ يَدَيْهِ ثُمَّ قُلْتُ وَدِدْتُ أَنَّ أَحَدَ سَيْفٍ فِي جُنْدِكَ عَلَى عُنُقِي فَقَالَ وَ اللَّهِ مَا كُنْتُ لِأَقَاتِلَكَ وَ لَا أَقْتُلَكَ

He said, 'This one, meaning Muawiya, sent a message to me. He said, 'If it reaches me that you are narrating (Ahadeeth), I will strike off your neck!' They made kneel upon my knees in front of him, and I said, 'I would love it if an edge of a sword was upon my neck in your army'. He said, 'By Allah^{azwj}! I will neither fight you nor kill you'.

وَ إِنَّمَا اللَّهُ مَا يَمْتَنِعُنِي أَنْ أُحَدِّثَكُمْ مَا سَمِعْتُ رَسُولَ اللَّهِ ص قَالَ فِيهِ رَأَيْتُ رَسُولَ اللَّهِ ص أُرْسِلَ إِلَيْهِ يَدْعُوهُ وَ كَانَ يَكْتُمُ بَيْنَ يَدَيْهِ فَجَاءَ الرَّسُولُ فَقَالَ هُوَ يَأْكُلُ فَأَعَادَ عَلَيْهِ الرَّسُولُ الثَّلَاثَةَ فَقَالَ هُوَ يَأْكُلُ فَقَالَ لَا أَشْبَعُ اللَّهُ بَطْنَهُ فَهَلْ تَرَوْنَهُ يَشْبَعُ.

And I swear by Allah^{azwj}! What prevents me from narrating to you is what I heard Rasool-Allah^{saww} say regarding him. I saw Rasool-Allah^{saww} send (someone) to call him, and he used to write in front of him. The messenger came (back) and said, 'He is eating'. The messenger returned to him for the third time. He said, 'He is eating'. He^{saww} said: 'May Allah^{azwj} not satiate his belly'. So, have you (ever) seen him satiated?"¹⁴⁴ (A Non-Shia Source)

473 - قَالَ: وَ خَرَجَ مُعَاوِيَةُ مِنْ فَجٍّ قَالَ فَتَنَظَّرَ إِلَيْهِ رَسُولُ اللَّهِ ص وَ إِلَى أَبِي سُفْيَانَ وَ هُوَ رَاكِبٌ وَ مُعَاوِيَةُ وَ أَخُوهُ أَخَذُهَا قَائِدٌ وَ الْآخَرُ سَائِقٌ فَلَمَّا نَظَرَ إِلَيْهِمْ رَسُولُ اللَّهِ ص قَالَ اللَّهُمَّ الْعَنِ الْقَائِدَ وَ السَّائِقَ وَ الرَّاكِبَ

He said, 'And Muawiya came out from a mountain pass. Rasool-Allah^{saww} looked at him and towards Abu Sufyan, and he was riding, and Muawiya, and his brother. One of them was seated and the other was ushering (the riding animal). When Rasool-Allah^{saww} looked at them, he^{saww} said: 'O Allah^{azwj}! Curse the guide, and the usher, and the rider'.

قُلْنَا أَنْتَ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص قَالَ نَعَمْ وَ إِلَّا فَصَمَّتْ أُذُنَايَ كَمَا عَمِيْنَا عَيْنَايَ.

¹⁴³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 471

¹⁴⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 472

We said, 'You heard (it) from Rasool-Allah^{saww}?' He said, 'Yes, or else may my ears be deafened just as my eyes are blinded'.¹⁴⁵

474 - وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْخَطَّابِ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ إِسْمَاعِيلَ عَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ مُعَاوِيَةَ عَلَى مِنْبَرٍ يَخْطُبُ فَاقْتُلُوهُ.

And from Abdul Aziz Bin Al Khattab, from Salih Bin Abu Al Aswad, from Ismail, from Al Hassan who said,

'Rasool-Allah^{saww} said: 'When you see Muawiya addressing upon my^{saww} pulpit, then kill him!''¹⁴⁶

475 - أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ، رَوَى أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ أَبِي سَيْفٍ الْمَدَائِنِيُّ فِي كِتَابِ الْأَخْدَاتِ قَالَ: كَتَبَ مُعَاوِيَةُ نُسخَةً وَاحِدَةً إِلَى عَمَّالِهِ بَعْدَ عَامِ الْجُمَاعَةِ أَنْ بَرِّتِ الدِّمَةَ مِمَّنْ رَوَى شَيْئاً مِنْ فَضْلِ أَبِي ثُرَابٍ وَ أَهْلِ بَيْتِهِ فَقَامَتِ الْخُطْبَاءُ فِي كُلِّ كُورَةٍ وَ عَلَى كُلِّ مِنْبَرٍ يَلْعَنُونَ عَلِيّاً وَ يَبْرُؤُونَ مِنْهُ وَ يَقْعُونَ فِيهِ وَ فِي أَهْلِ بَيْتِهِ

I (Majlisi) am saying, 'Abdul Hameed Bin Abi Al Hadeed said in commentary of (the book) 'Nahj Al Balagah', 'It is reported by Abu Al Hassan Ali Bin Muhammad Bin Abu Sayf Al Madainy in the book 'Al Ahdaas', said,

'Muawiya wrote one copy to his office bearers after year of the unity, 'I am not responsible from the one who reports something from the merits of Abu Turab^{asws} (Ali^{asws}) and his^{asws} family members'. (As a result) the preachers stood upon in every town/village, upon every pulpit cursing Ali^{asws} and disavowing from him dropping him^{asws} and his^{asws} family members'.

وَ سَأَقُ الْحُزْنَ نَحْوَ مِمَّا مَرَّ إِلَيَّ أَنْ قَالَ فَلَمْ يَزَلِ الْأَمْرُ كَذَلِكَ حَتَّى مَاتَ الْحَسَنُ بْنُ عَلِيٍّ ع فَازْدَادَ الْبَلَاءُ وَ الْفِتْنَةُ فَلَمْ يَبْقَ أَحَدٌ مِنْ هَذَا الْقَبِيلِ إِلَّا خَائِفٌ عَلَى دَمِهِ أَوْ طَرِيدٌ فِي الْأَرْضِ

And he continued the Hadeeth approximate to what has passed up to, (and) he said, 'The matter did not cease to be like that until Al-Hassan^{asws} Bin Ali^{asws} passed away. The afflictions and the Fitna increased, and there did not remain anyone from this tribe except he was fearful upon his blood, or was expelled in the land.

ثُمَّ تَفَاقَمَ الْأَمْرُ بَعْدَ قَتْلِ الْحُسَيْنِ ع وَ وَلِيَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ فَاشْتَدَّ الْأَمْرُ عَلَى الشَّيْعَةِ وَ وَلَّى عَلَيْهِمُ الْحَجَّاجُ بْنُ يُوسُفَ فَتَقَرَّبَ إِلَيْهِ أَهْلُ التُّشَلُكِ وَ الصَّلَاحِ وَ الدِّينِ يُبْغِضُ عَلِيَّ ع وَ مُوَالَاةَ أَغْدَائِهِ وَ مُوَالَاةَ مَنْ يَدَّعِي مِنَ النَّاسِ أَنَّهُمْ أَيْضاً أَغْدَاؤُهُ

The matter became aggravated after the killing of Al-Husayn^{asws}, and Abdul Malik Bin Marwan became ruler. The matter became severe upon the Shias, and Al-Hajjaj Bin Yusuf became ruler upon them. There drew closer to him, the people of rituals (ascetics) and the righteousness and the religion, by the hatred towards Ali^{asws} and friends of his^{asws} enemies, and friends of the ones from the people who claimed that they as well are his^{asws} enemies.

فَأَكْثَرُوا فِي الرِّوَايَةِ فِي فَضْلِهِمْ وَ سَوَابِقِهِمْ وَ مَنَاقِبِهِمْ وَ أَكْثَرُوا مِنَ النَّقْصِ مِنْ عَلِيٍّ ع وَ عَيْبِهِ وَ الطَّعْنِ فِيهِ وَ الشَّنَّانِ لَهُ حَتَّى إِنَّ إِنْسَاناً وَقَفَ لِلْحَجَّاجِ وَ يَقَالُ إِنَّهُ خَدُّ الْأَصْمَعِيِّ عَبْدُ الْمَلِكِ بْنِ قُرَيْبٍ

¹⁴⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 473

¹⁴⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 474

They frequented in the reported regarding their (Abu Bakr, and Umar, and Usman) merits, and their precedence, and frequented from the reducing from Ali^{asws}, and faulting him^{asws}, and the accusations regarding him^{asws}, and being adversarial to him^{asws}, to the extent that a person stood up to Al-Hajjaj, and it is said he was the grandfather of Al-Asmaie Abdul Malik Bin Qareeb.

فَصَاحَ بِهِ أَتَيْهَا الْأَمِيرُ إِنَّ أَهْلِي عَقَّبُونِي وَ سَمَّوْنِي عَلِيًّا وَ إِنِّي فَقِيرٌ بَائِسٌ وَ أَنَا إِلَى صِلَةِ الْأَمِيرِ مُتَحَاجٌّ فَتَصَاحَكَ لَهُ الْحَاجُّ وَ قَالَ لِلطُّفِّ مَا تَوَسَّلْتَ بِهِ قَدْ وَلَيْتُكَ مَوْضِعَ كَذَا.

He shouted, 'O you commander! My family punished me and named me as 'Ali', and I am poor, destitute, and I am need to the help of the commander'. Al-Hajjaj laughed at him and said, 'For the kindness is what you are begging with. I have made you a governor of such and such place'.¹⁴⁷

476 - مد، العمدة من الجمع بين الصحاح الستة ليزين العبدري من صحيح النسائي بإسناده عن زيد بن وهب قال: مررت على أبي ذر بالربذة فقلت ما أنزلك بهذه الأرض قال كنا بالشام فقرأت والذين يكتزون الذهب والفضة ولا ينفقوها في سبيل الله الآية

(The book) 'Al Amdah', from the gathering between 'Al Sihah Al Sitta' – Al Abdy from Saheeh al Nasaie, by his chain from Zayd Bin Wahab who said,

'I Passed by Abu Zarr^{ra} at Al-Rabza. I said, 'What made you descend in this land?' He^{ra} said, 'We were at Syria, and I^{ra} recited: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]** – the Verse.

قَالَ مُعَاوِيَةُ مَا هَذِهِ فِينَا مَا هَذِهِ إِلَّا فِي أَهْلِ الْكِتَابِ فُتِلْتُ إِنَّهَا فِينَا وَ فِيهِمْ فَكَانَ بَيْنِي وَ بَيْنَهُمْ فِي هَذَا الْكَلَامِ فَوَصَلَ ذَلِكَ إِلَى عُثْمَانَ فَكَتَبَ إِلَيَّ إِنَّ شِئْتَ تَنْحَيْتَ عَنْهُ فَذَلِكَ الَّذِي أَنْزَلَنِي هُنَا.

Muawiya said, 'This is not regarding us. This is not, except regarding people of the Book (Jews and Christians)'. I^{ra} said, 'It is regarding us (Muslims) and them'. This was the talk between me^{ra} and them. He conveyed that to Usman and he wrote, '(Send him^{ra}) to me if you like to be rid of him^{ra}'. So, that is which made me descend over here".¹⁴⁸

477 - وَ مِنَ الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ لِلْحَمِيدِيِّ مِنْ إِفْرَادِ مُسْلِمٍ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ أَلْعَبُ مَعَ الصَّبْيَانِ فَجَاءَ رَسُولُ اللَّهِ ص فَتَوَارَيْتُ خَلْفَ بَابٍ فَجَاءَ فَخَطَّابِي خَطَاةً وَ قَالَ اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ قَالَ فَجِئْتُ فَقُلْتُ هُوَ يَأْكُلُ ثُمَّ قَالَ اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ قَالَ فَجِئْتُ فَقُلْتُ هُوَ يَأْكُلُ فَقَالَ لَا أَشِيعَ اللَّهُ بَطْنَهُ.

And from (the book) 'Jam'a Bayn Al Sahiheyne' of Al Humeidi, from extraction of Muslim, by his chain from Ibn Abbas who said,

'I was playing with the children and Rasool-Allah^{saww} came. I hid behind a door and moved me aside with a move, and said: 'Go and call Muawiya to me^{saww}'. I came (back) and said,

¹⁴⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 475

¹⁴⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 476

‘He is eating’. Then he^{saww} said: ‘Go and call Muawiya to me^{saww}. I came (back) and said, ‘He is eating’. He^{saww} said: ‘May Allah^{azwj} not Satisfy his belly’”.¹⁴⁹

478 - أَقُولُ رَوَاهُ فِي الْإِسْتِيعَابِ، بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ

I (Majlisi) am saying, ‘It is reported in (the book) ‘Al-Istiyab’, by his chain from Ibn Abbas – similar to it’.¹⁵⁰

479 - وَ رَوَى الْعَلَامَةُ قَدَسَ سِرُّهُ فِي كَشْفِ الْحَقِّ نَقْلًا عَنْ صَحِيحِ مُسْلِمٍ مِثْلَهُ

And it is reported by the Allamah in (the book) ‘Kashf Al-Haq’, copying from Saheeh Muslim – similar to it’.¹⁵¹

480 - وَ رُوِيَ فِي الْمُسْتَدْرَكِ مِنَ الْفَرْدَوْسِ بِإِسْنَادِهِ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ يَخْتَصِمُ مِنْ هَذِهِ الْأُمَّةِ بَيْنَ يَدَيِ الرَّبِّ عَزَّ وَ جَلَّ عَلِيٌّ ع وَ مُعَاوِيَةُ.

And it is reported in (the book) ‘Al Mustadrak Min Al Firdows’, by his chain from Ibn Umar who said,

‘Rasool-Allah^{saww}: ‘The first ones from this community to dispute in front of the Lord^{azwj} Mighty and Majestic would be Ali^{asws} and Muawiya’”.¹⁵²

481 - كِتَابُ عَبْدِ الْعُصْفَرِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى الْعُبَيْسِيِّ عَنْ بِلَالِ بْنِ بَحْجَى عَنْ حَدِيثَةِ بِنِ الْيَمَانِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَلَى الْمِنْبَرِ فَاضْرِبُوهُ بِالسَّيْفِ وَ إِذَا رَأَيْتُمْ الْحَكَمَ بْنَ أَبِي الْعَاصِ وَ لَوْ تَحْتَ أَسْتَارِ الْكَعْبَةِ فَاقْتُلُوهُ الْحَبْرَ.

Kitab Abbad – Al Usfary, from Hammad Bin Isa Al Absy, from Bilal Bin Yahya, from Huzeyfa Bin Al Yaman who said,

‘Rasool-Allah^{saww} said: ‘When you see Muawiya Bin Abu Sufyan upon the pulpit, then strike him with the sword; and when you see Al-Hakam Bin Al-Aas, and even if he is behind the curtains of the Kabah, kill him!’” – the Hadeeth.¹⁵³

482 - كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ شُرَيْحٍ عَنْ ذَرِيجٍ الْمُخَارِبِيِّ قَالَ قَالَ الْحَارِثُ بْنُ الْمَغِيرَةِ التَّضَرِّيُّ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبَا مَعْقِلٍ الْمُزَنِّيَّ حَدَّثَنِي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ صَلَّى بِالنَّاسِ الْمَغْرِبَ فَقَعَتْ فِي الرَّكْعَةِ الثَّانِيَةِ وَ لَعَنَ مُعَاوِيَةَ وَ عَمَرُو بْنُ الْعَاصِ وَ أَبَا مُوسَى الْأَشْعَرِيَّ وَ أَبَا الْأَعْوَرِ السُّلَمِيَّ

The book of Muhammad Bin Al Musanna, from Ja’far Bin Muhammad Bin Shureys, from Zareeh Al Muhariby who said,

‘Al-Haris Bin Al-Mugheira Al-Nazary said to Abu Abdullah^{asws}, ‘Abu Ma’qal Al-Muzanny narrated to me from Amir Al-Momineen^{asws} and he^{asws} prayed Al-Maghrib Salat (leading)

¹⁴⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 477

¹⁵⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 478

¹⁵¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 479

¹⁵² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 480

¹⁵³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 481

with the people, and performed Qunoot in the second Cycle, and cursed Muawiya, and Amro Bin Al Aas, and Abu Musa Al-Ashari, and Abu Al Awr Al-Sulamy’.

قَالَ الشَّيْخُ عَ صَدَقَ فَأَلْعَنَهُمْ.

The Sheykh (Abu Abdullah^{asws}) said: ‘He spoke the truth, so curse them’.¹⁵⁴

483 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِ لَهُ ع وَ اللَّهُ مَا مُعَاوِيَةَ بِأَذْهَى مِنِّي وَ لَكِنَّهُ يَغْدِرُ وَ يَفْجُرُ وَ لَوْ لَا كَرَاهِيَةُ الْغَدْرِ كُنْتُ مِنْ أَذْهَى النَّاسِ وَ لَكِنْ كُلُّ غَدْرَةٍ فُجْرَةٌ وَ كُلُّ فُجْرَةٍ كُفْرَةٌ وَ لِكُلِّ غَادِرٍ لِيَاءٌ يُعْرِضُ بِهِ يَوْمَ الْقِيَامَةِ وَ اللَّهُ مَا أَسْتَعْفَلَ بِالْمَكِيدَةِ وَ لَا أَسْتَعْمُرُ بِالشَّدِيدَةِ.

(The book) ‘Nahj Al-Balagah’ - And from a speech of his^{asws}: ‘By Allah^{azwj}! Muawiya is not more clever than me^{asws}, but he is treacherous and immoral, and had I^{asws} not dislike the treachery, I^{asws} would have been from the most clever of the people, but every treachery is immoral, and every immorality is Kufr, and for every treacherous one is a flag he shall be known with on the Day of Qiyamah. By Allah^{azwj}! I^{asws} am not heedless with the plots nor will I^{asws} be overwhelmed by the difficulties’.¹⁵⁵

484 - كشف الحق، للعلامة قدس الله روحه قال روى صاحب كتاب الهاوية أن معاوية قتل أربعين ألفاً من المهاجرين و الأنصار و أولادهم.

(The book) ‘Kashf Al Haq’ of the Allamah who said, ‘It is reported by the author of the book ‘Al Hawiya’,

‘Muawiya killed (guiltless) forty thousand from the Emigrants and the Helpers and their children’.¹⁵⁶

485 - أقول قال مؤلف إلزام النواصب و العلامة رحمه الله في كشف الحق، روى أبو المنذر هشام بن محمد بن السائب الكلبي في كتاب المثالب كان معاوية لعمارة بن الوليد المخزومي و لمسافر بن أبي عمرو و لأبي سفيان و لرجل آخر سماه و كانت هند أمه من المغلمات و كان أحب الرجال إليها السودان و كانت إذا ولدت أسود دفتته و كانت حمامة إحدى جدات معاوية لها راية في ذي المجاز.

I (Majlisi) am saying, ‘The compiler of (the book) ‘Ilzam Al nawasib’, and the Allamah in (the book) ‘Kashf al Haq’ - ‘It is reported by Abu Al Munzir Hisham Bin Muhammad Bin Al Saib Al Kalby in the book ‘Al Masalib’,

‘Muawiya was (a son) for Amarah Bin Al-Waleed Al Makhzumi, and for Musafir Bin Amro, and for Abu Sufyan, and for another man he named, and Hind was his mother from the slave-men and the most beloved of the men to her was the Sudanese (man), and when she gave birth to a black (boy), she buried him (alive), and she was Hamamah, one of one of the (great) grandmothers of Muawiya, having a flag (of prostitution) for her in Zil Majaz’.¹⁵⁷

قالا و ذكر أبو سعيد إسماعيل بن علي السمعاني الحنفي من علماء أهل السنة في مثالب بني أمية و الشيخ أبو الفتوح جعفر بن محمد الهمداني من علمائهم في كتاب بحجة المستفيد أن مسافر بن عمرو بن أمية بن عبد شمس كان ذا جمال و سخاء فعشق هنداً و جامعها سفاحاً و اشتهر ذلك في قریش

¹⁵⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 482

¹⁵⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 483

¹⁵⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 484

¹⁵⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 485 a

They both said, 'And it is mentioned by Abu Saeed Ismail Bin Ali Al Sam'any Al Hanafi, from the non-Shia scholars regarding the scandals of the clan of Umayya, and the sheikh Abu Al Futouh Ja'far Bin Muhammad Al Hamdany, from their scholar in the book 'Bahjat Al Mustafeed',

'Musafir Bin Amro Bin Umayya Bin Abd Shams was an owner of camels, and generous. He fell in love with Hind and copulated with her adulterously, and that became well-known among Quraysh.

فلما حملت و ظهر السفاح هرب مسافر من أبيها إلى الحيرة و كان سلطان العرب عمرو بن هند و طلب أبوها عتبة أبا سفيان و وعده بمال جزيل و زوجه هنداً فوضعت بعد ثلاثة أشهر معاوية

When she was pregnant and the adultery was revealed, Musafir fled from her father to Al-Hihra, and it an Arabian emirate of Amro Bin Hind. And her father Utba sought Abu Sufyan and promised him plentiful wealth, and married him to Hind. She gave birth to Muawiya after three months.

ثم ورد أبو سفيان على عمرو بن هند فسأله مسافر عن حال هند فقال إني تزوجتها فمرض و مات.

Then Abu Sufyan came to Amro Bin Hind and Musafir asked about the state of Hind. He said, 'I married her'. He fell sick and died".¹⁵⁸

486 - و قال العلامة رحمه الله في كشف الحق، ادعى معاوية أخوة زياد و كان له مدّع يقال له أبو عبيدة عبد بني علاج من ثقيف فأقدم معاوية على تكذيب ذلك الرجل مع أن زياداً ولد على فراشه و ادعى معاوية أن أبا سفيان زنى بوالدة زياد و هي عند زوجها المذكور و إن زياداً من أبي سفيان انتهى.

And the Allamah said in (the book) 'Kashf Al-Haq' – 'Muawiya claimed brother-hood of Ziyad and there was a claimant for him called Abu Ubeyd Bani Ilah from Saeef. Muawiya went ahead upon belying that man along with that Ziyad was born upon his bed, and Muawiya claimed that Abu Sufyan had committed adultery with the mother of Ziyad, and she was with her mentioned husband, and that Ziyad is from Abu Sufyan. End".¹⁵⁹

487 - و قال العلامة الشيرازي في نزهة القلوب،: أولاد الزنا نجب لأن الرجل يزني بشهوته و نشاطه فيخرج الولد كاملاً و ما يكون من الحلال فمن تصنع الرجل إلى المرأة و لهذا كان عمرو بن العاص و معاوية بن أبي سفيان من دهاة الناس

And the Allamah Al Shirazi said in (the book) 'Nazhat Al Quloob' –

'The children of adultery (bastards) are begotten because the man commits adultery due to his lustful desire, and the child comes out complete; and what happens from the Permissible (marriage) is when the man does to the wife, and for this (reason) Amro Bin Al-Aas and Muawiya Bin Abu Sufyan were from the cunning people'.

ثم ساق الكلام في بيان نسبهما على ما سيأتي من كتاب ربيع الأبرار ثم زاد على ذلك و قال و منهم زياد ابن أبيه و فيه يقول الشاعر

¹⁵⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 485 b

¹⁵⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 486

مغلغلة من الرجل اليماني-
و ترضى أن يكون أبوك زان.

ألا أبلغ معاوية بن حرب-
أ تغضب أن يقال أبوك عف-

Then he continued the speech regarding the explanation of their lineages upon what I shall be coming with from the book 'Rabie Al-Abrar'. Then he increased upon that and said, 'And from them is Ziyad, son of his father, and regarding him the poet said (couplets), *'Has it not reached that Muawiya Bin Harb is a penetration from the Yemeni men? Are you getting angry if it is said your father is chaste, and you are please if your father happens to be an adulterer?'*¹⁶⁰

488 - كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ يُوسُفَ بْنِ كُلَيْبٍ الْمَسْعُودِيِّ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ الطَّائِيِّ عَنْ عَبْدِ الصَّمَدِ الْبَارِقِيِّ قَالَ: قَدِمَ عَقِيلٌ عَلَى عَلِيٍّ ع وَهُوَ جَالِسٌ فِي صَحْنِ مَسْجِدِ الْكُوفَةِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ قَالَ وَ عَلَيْكَ السَّلَامُ يَا أَبَا يَزِيدَ ثُمَّ التَفَتَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ قُمْ وَ أَنْزِلْ عَمَّكَ

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafy, from Yusuf Bin Kuleyb Al Masoudy, from Al Hassan Bin Hammad Al Taie, from Abdul Samad Al Barqy who said,

'Aqeel came to Ali^{asws} and he^{asws} was seated in a courtyard of Masjid Al-Kufa. He said, 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj}!' He^{asws} said: 'And upon you be the greetings, O Abu Yazeed!' Then he^{asws} turned towards Al-Hassan^{asws} Bin Ali^{asws} and said: 'Arise and lodge your^{asws} uncle'.

فَذَهَبَ بِهِ وَ أَنْزَلَهُ وَ عَادَ إِلَيْهِ فَقَالَ لَهُ اشْتَرِ لَهُ قَمِيصاً جَدِيداً وَ رِداً جَدِيداً وَ إِزَاراً جَدِيداً وَ نَعْلًا جَدِيداً

He^{asws} lodged him and returned to him^{asws}. He^{asws} said to him^{asws}: 'Buy for him a new shirt, and a new cloak, and a new trouser, and new slippers'.

فَعَدَا عَلَى عَلِيٍّ ع فِي الثَّيَابِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وَ عَلَيْكَ السَّلَامُ يَا أَبَا يَزِيدَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَرَاكَ أَصَبْتَ مِنَ الدُّنْيَا شَيْئاً إِلَّا هَذِهِ الْحُصْبَاءُ قَالَ يَا أَبَا يَزِيدَ خُذْ عَطَائِي فَأَعْطِيكَاهُ

Next morning, he came to Ali^{asws} in the (new) clothes and said, 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}!' He^{asws} said: 'And upon you be the greetings, O Abu Yazeed'. He said, 'O Amir Al-Momineen^{asws}! I do not see you^{asws} having attained anything from the world except this gravel'. He^{asws} said: 'O Abu Yazeed! (When) my^{asws} stipend comes out, I^{asws} will give it to you'.

فَارْتَحَلَ عَنْ عَلِيٍّ ع إِلَى مُعَاوِيَةَ فَلَمَّا سَمِعَ بِهِ مُعَاوِيَةُ نَصَبَ كُرَاسِيَهُ وَ أَجْلَسَ جُلَسَاءَهُ فَوَرَدَ عَلَيْهِ فَأَمَرَ لَهُ بِمِائَةِ أَلْفِ دِرْهَمٍ فَقَبَضَهَا فَقَالَ لَهُ مُعَاوِيَةُ أَخْبِرْنِي عَنِ الْعُسْكَرَيْنِ

He departed from Ali^{asws} to go to Muawiya. When Muawiya heard him, he installed his chairs and sat his gatherers, and referred to him. He ordered with one hundred thousand Dirhams for him. He took possession of these. Muawiya said to him, 'Inform me about the two armies'.

¹⁶⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 487

قَالَ مَرَرْتُ بِعَسْكَرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ إِذَا لَيْلٌ كَلِيلِ النَّبِيِّ ص وَ نَهَارٌ كَنَهَارِ النَّبِيِّ إِلَّا أَنَّ رَسُولَ اللَّهِ ص لَيْسَ فِي الْقَوْمِ وَ مَرَرْتُ بِعَسْكَرِكَ فَاسْتَقْبَلَنِي قَوْمٌ مِنَ الْمُنَافِقِينَ مِمَّنْ نَفَرَ بِرَسُولِ اللَّهِ ص لَيْلَةَ الْعَقَبَةِ

He said, 'I passed by the army of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and it was a night like a night of the Prophet^{saww}, and a day like a day of the Prophet^{saww}, except that Rasool-Allah^{saww} wasn't among the people. And I passed by your army, a group from the hypocrites from the ones who had frightened (the camel of) Rasool-Allah^{saww} on the night of Aqabah, received me'.

فَقَالَ مَنْ هَذَا الَّذِي عَنْ يَمِينِكَ يَا مُعَاوِيَةُ قَالَ هَذَا عَمْرُو بْنُ الْعَاصِ قَالَ هَذَا الَّذِي اخْتَصَمَ فِيهِ سِتَّةُ نَفَرٍ فَغَلَبَ عَلَيْهِ جَزَائِرُهَا

He (Aqeel) said, 'Who is this one on your right, O Muawiya?' He said, 'This is Amro Bin Al-Aas'. He said, 'This is the one (for whom) six persons had disputed regarding him (at his birth) and their butcher overcame upon it.

فَمَنْ الْآخَرُ قَالَ الضَّحَّاكُ بْنُ قَيْسٍ الْفَهْرِيُّ قَالَ أَمَا وَاللَّهِ لَقَدْ كَانَ أَبُوهُ جَيِّدَ الْأَخْذِ حَسْبِيسِ النَّفْسِ فَمَنْ هَذَا الْآخَرُ قَالَ أَبُو مُوسَى الْأَشْعَرِيُّ قَالَ هَذَا ابْنُ الْمِرَاقَةِ

So, who is the other one?' He said, 'Al-Zahhak Bin Qays Al-Fihry'. He said, 'But, by Allah^{azwj}! His father was good at seizing, bad of breath. So, who is this other one?' He said, 'Abu Musa Al-Ashari'. He said, 'This is the son of someone else'.

فَلَمَّا رَأَى مُعَاوِيَةُ أَنَّهُ قَدْ أَعْضَبَ جُلَسَاءَهُ قَالَ يَا أَبَا بَرْدٍ مَا تَقُولُ فِي قَالَ دَعُ عَنْكَ قَالَ لَتَقُولَنَّ قَالَ أَتَعْرِفُ حَمَامَةَ قَالَ وَ مَنْ حَمَامَةُ قَالَ أَخْبَرْتُكَ وَ مَضَى عَقِيلٌ

When Muawiya saw that his gatherers were angered, he said, 'O Ibn Yazeed! What are you saying regarding me?' He said, 'Leave about you'. He said, 'Say it'. He said, 'Do you know Hamamah?' He said, 'And who is Hamamah?' He said, 'I have told you (what I wanted to say)'. And Aqeel went.

فَأَرْسَلَ مُعَاوِيَةُ إِلَى النَّسَائِبَةِ فَقَالَ أَخْبِرِي مَنْ حَمَامَةُ قَالَ أَعْطَانِي الْأَمَانَ عَلَى نَفْسِي وَ أَهْلِي فَأَعْطَاهُ قَالَ حَمَامَةُ جَدَّتُكَ وَ كَانَتْ بَغِيَّةً فِي الْجَاهِلِيَّةِ لَهَا رَايَةٌ تُؤْتَى.

Muawiya sent for the lineage expert. He said, 'Inform me about Hamamah'. He said, 'Grant me safety upon myself and my family'. He granted it. He said, 'Hamamah is your (great) grandmother, and she was a prostitute during the pre-Islamic period. There was a flag (of prostitution) for her she could be come to'.¹⁶¹

489 - و قال ابن أبي الحديد في شرح نهج البلاغة: معاوية هو أبو عبد الرحمن معاوية بن أبي سفيان صخر بن حرب بن أمية بن عبد شمس بن عبد مناف و أمه هند بنت عتبة بن ربيعة بن عبد شمس بن عبد مناف و أبو سفيان هو الذي قاد قريشا في حروبها إلى النبي ص و كانت هند تذكر في مكة بفجور و عهر.

And Ibn Abi Al Hadeed said in commentary of (the book) 'Nahj Al Balagah' –

¹⁶¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 488

‘Muawiya, he is Abu Abdul Rahman Muawiya Bin Abu Sufyan Sakhar Bin Harb Bin Umayya Bin Abd Shams Bin Abd Manaf, and his mother was Hind Bint Utbah Bin Rabie Bin Abd Shams Bin Abd Manaf. And Abu Sufyan, he is the one who guided Quraysh during their wars against the Prophet^{saww}, and Hind was mentioned in Makkah with immoralities and adultery”.¹⁶²

و قال الزمخشري في كتاب ربيع الأبرار،: كان معاوية يعزى إلى أربعة إلى مسافر بن أبي عمرو و إلى عمارة بن الوليد بن المغيرة و إلى العباس بن عبد المطلب و إلى الصباح مغن كان لعمارة بن الوليد

And Al Zamakshari said in the book ‘Rabie Al Abrar’ –

‘Muawiya was attributed to four – to Musafir Bin Abu Amro, and to Amarah Bin Al-Waleed Bin Al-Mugheira, and to Al-Abbas Bin Abdul Muttalib, and to Al-Sabah a singer of Amarah Bin Al-Waleed.

قال و كان أبو سفيان دميما قصيرا و كان الصباح عسيفا لأبي سفيان شابا وسيما فدعته هند إلى نفسها فغشيها

He (the narrator) said, ‘And Abu Sufyan was disgusting (looking), short, and Al-Sabah was a labourer of Abu Sufyan, a handsome youth. Hind invited him to herself, and he slept with her.

و قالوا إن عتبة بن أبي سفيان من الصباح أيضا و قالوا إنها كرهت أن تضعه في منزلها فخرجت إلى أجياد فوضعت هناك

And they say that Itbah Bin Abu Sufyan was from Al-Sabah as well. And they say that she disliked giving birth to him in her house, so she went out to Ajyad (outskirts of Al-Bat’ha) and gave birth to him over there.

و في هذا المعنى يقول حسان أيام المهاجة بين المسلمين و المشركين في حياة رسول الله ص قبل عام الفتح

في الترب ملقى غير ذي مهد-

من عبد شمس صلته الخد..:

لمن الصبي بجانب البطحاء-

نجلت به بيضاء آنسه-

And in this meaning, Hasaan (the poet) during the days of satire between the Muslims and the Polytheists, during the lifetime of Rasool-Allah^{saww}, before the year of the conquest (of Makkah), ‘For whom is the child at the side of Al-Bat’ha? Thrown in the soil without there being a cradle. Achieving with him clear comfort from Abd Shams, connected to Al-Hind”.¹⁶³

قال ابن أبي الحديد: و ولي معاوية اثنتين و أربعين سنة منها اثنتان و عشرون سنة ولي فيها إمارة الشام مذ مات أخوه يزيد بن أبي سفيان بعد خمس سنين من خلافة عمر إلى أن قتل أمير المؤمنين ع في سنة أربعين و منها عشرون سنة خليفة إلى أن مات في سنة ستين

Ibn Abi Al Hadeed said,

¹⁶² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 489 a

¹⁶³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 489 b

'Muawiya ruled for forty-two years, from these twenty-two years he ruled the emirate of Syria since his brother Yazeed Bin Abu Sufyan died, after five years from the caliphate of Umar up to the killing of Amir Al-Momineen^{asws} in the year forty, and from these twenty years he was a caliph until he died in the year sixty.

وكان أحد كتّاب رسول الله ص و اختلف في كتابته له كيف كانت فالذي عليه المحققون من أهل السيرة أن الوحي كان يكتبه علي ع و زيد بن ثابت و زيد بن أرقم و إن حنظلة بن الربيع و معاوية بن أبي سفيان كانا يكتبان له إلى الملوك و إلى رؤساء القبائل و يكتبان حوائجه بين يديه و يكتبان ما يجي من أموال الصدقات ما يقسم له في أربعها

And he was one of the scribes of Rasool-Allah^{saww}, and there is a differing regarding him being a scribe for him^{saww}. How could this be so, for that which the investigators from the people of Seerah are agreed upon is that the Revelation used to be written by Ali^{asws}, and Zayd Bin Sabit, and Zayd Bin Arqam, and that Hanzalah Bin Al-Rabie and Muawiya Bin Abu Sufyan used to write for him^{saww} to the kings, and to chiefs of the tribes, and write down his^{saww} needs in front of him^{saww}, and writing down whatever came from the charity monies what would be distributed for him^{saww} among its people.

وكان معاوية على أس الدهر مبغضا لعلي ع شديد الانحراف عنه و كيف لا يبغضه و قد قتل أخاه حنظلة يوم بدر و حاله الوليد بن عتبة و شرك عمه حمزة في جده و هو عتبة أو في عمه و هو شيبة على اختلاف الرواية و قتل من بني عمه من بني عبد شمس نفرا كثيرا من أعيانهم و أمثالهم

And Muawiya used to hate Ali^{asws} all the time, severely deviating from him, and how could he not hate him^{asws}, and he^{asws} killed his brother Hanzalah on the day of Badr, and his maternal uncle Al-Waleed Bin Utba, and participated his^{asws} uncle^{as} Hamza^{as} in (killing of) his grandfather, and he is Utba, or in his uncle, and he is Shayba upon the different reports, and he^{asws} had killed from the clan of his uncle, from the clan of Abd Shams, a lot of person, from their notables and their like.

ثم جاءت الطامة الكبرى واقعة عثمان فنسبها كلها إليه بشبهة إمساكه عنه و انضواء كثير من قتلته إليه فتأكدت البغضة و ثارت الأحقاد و تذكرت تلك التراث الأولى حتى أفضى الأمر إلى ما أفضى إليه

Then came the mighty calamity, event of Usman. They attributed all of it to him^{asws}, on suspicion of his^{asws} withholding from him, and they instigated most of his killers to him^{asws}, The hatred was emphasised, and the revolt of hatred, and mention that revolt first until the matter led to what it had led to.

و قد كان معاوية مع عظم قدر علي ع في النفوس و اعتراف العرب بشجاعته و أنه البطل الذي لا يقام له يتهدده و عثمان بعد حي بالحرب و المناذرة و يرأسه من الشام رسائل خشنة

And Muawiya was with great evaluation of Ali^{asws} among the people, and the Arabs acknowledged his^{asws} bravery and he^{asws} was the champion who no one could stand to him^{asws}, threatening him^{asws}, and Usman had yet to live with the war, and he corresponded with him^{asws} with harsh messages from Syria'.

ثم قال و معاوية مطعون في دينه عند شيوخنا يرمى بالزندقة و قد ذكرنا في نقض السفينانية على شيخنا أبي عثمان الجاحظ ما رواه أصحابنا في كتبهم الكلامية عنه من الإلحاد و التعرض لرسول الله ص و ما تظاهر به من الجبر و الإرجاء

Then he said, 'And Muawiya was accused in his religion in the presence of our elders, accusing him with apostasy, and we have mentioned regarding breaking the Sufism upon our elder Abu Usman Al-Jahaz, what is reported by our companions in their books, the speech from him, from the apostasy, and the objections to Rasool-Allah^{saww}, and what appeared with him from the tyranny and the putting matters off.

و لو لم يكن شيء من ذلك لكان في محاربه الإمام ما يكفي في فساد حاله لا سيما على قواعد أصحابنا و كونهم بالكبرية الواحدة يقطعون على المصير إلى النار و الخلود فيها إن لم يكفرها التوبة

And if there had been nothing from that, he would be in war against the Imam^{asws} what would suffice as corruption of his state, principally upon the rules of our companions, and their being with the one big matter, cutting upon the destination to the Fire, and being eternally in it, if the repentance does not expiate it'.

و قال في موضع آخر معاوية عند أصحابنا مطعون في دينه منسوب إلى الإلحاد قد طعن فيه شيخنا أبو عبد الله البصري في كتاب نقض السفينانية على الجاحظ و روى عنه أخباراً تدل على ذلك.

And he said in another place, 'In the presence of our companions, he was accused regarding his religion to the apostasy. He had been accused regarding it by our elder Abu Abdullah Al Basry in the book 'Naqa Al Sufyana' upon Al Jahaz. And it is reported from him reports that point upon that''.¹⁶⁴ (This is not a Hadeeth)

490 - رَوَى ذَلِكَ أَحْمَدُ بْنُ أَبِي طَاهِرٍ فِي كِتَابِ أَخْبَارِ الْمُلُوكِ أَنَّ مُعَاوِيَةَ سَمِعَ الْمُؤَدَّنَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ لِلَّهِ أَبُوكَ يَا ابْنَ عَبْدِ اللَّهِ لَقَدْ كُنْتَ عَالِي الْهِمَّةِ مَا رَضِيتَ لِنَفْسِكَ إِلَّا أَنْ تَقْرَنَ اسْمُكَ بِاسْمِ رَبِّ الْعَالَمِينَ.

That is reported by Ahmad Bin Abu Tahir in the book 'Akhbar Al Mulouk' –

'Muawiya heard the Muezzin (caller to Salat) saying, 'I testify that there is no god except Allah^{azwj}!'. He said it (as well). He (Muezzin) said, 'I testify that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}!'. He said, 'For Allah^{azwj}'s Sake, O son^{saww} of Abdullah^{as}! You^{saww} were high in the mission. You^{saww} were not pleased for yourself^{saww} except you^{saww} paired your^{saww} own name with the Name of Lord^{azwj} of the worlds''.¹⁶⁵

491 - قَالَ وَ رَوَى نَصْرُ بْنُ مُزَاهِمٍ عَنِ الْحَكَمِ بْنِ ظَهْرٍ عَنْ إِسْمَاعِيلَ عَنِ الْحَسَنِ قَالَ وَ حَدَّثَنَا الْحَكَمُ أَيْضاً عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَخْطُبُ عَلَى مِنْبَرٍ فَاضْرِبُوا عُنُقَهُ

He said, 'And it is reported by Nasr Bin Muzahim, from Al Hakam Bin Zuheyr, from Ismail, from Al Hassan who said, 'And it is narrated to us by Al Hakam as well, from Aasim Bin Abu Al Nujoud, from Zirr Bin Hubeys, from Abdullah Bin Masoud who both said,

'When you see Muawiya Bin Abu Sufyan addressing upon my^{saww} pulpit, then strike off his neck!'

فَقَالَ الْحَسَنُ فَوَ اللَّهُ مَا فَعَلُوا وَ لَا أَفْعَلُوا.

¹⁶⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 489 c

¹⁶⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 490

Al-Hassan (the narrator) said, 'By Allah^{azwj}! They neither did it nor were they successful'.¹⁶⁶

492 - وَ رَوَى أَيْضاً فِي مَوْضِعٍ آخَرَ مِنْ تَارِيخِ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبْرِيِّ أَنَّهُ قَالَ: فِي هَذِهِ السَّنَةِ [284] عَزَمَ الْمُعْتَضِدُ عَلَى لَعْنِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ عَلَى الْمَنَابِرِ وَ أَمَرَ بِإِنْشَاءِ كِتَابٍ يُقْرَأُ عَلَى النَّاسِ فَخَوَّفَهُ عُبَيْدُ اللَّهِ بْنُ سُلَيْمَانَ اضْطِرَابَ الْعَامَةِ وَ أَنَّهُ لَا يَأْمَنُ أَنْ تَكُونَ فِتْنَةٌ

And it is reported as well in another place from the history of Muhammad Bin Jareer Al Tabari who said,

'In this year (284 AH), Al-Mo'tazid (the Abbaside caliph) determined upon cursing Muawiya Bin Abu Sufyan upon the pulpit and ordered with the publicising a letter to be read out to the people. Ubeydullah Bin Suleyman frightened him of the restlessness of the general public, and there would be not safety from the occurrence of the Fitna.

فَلَمْ يَلْتَفِتْ إِلَيْهِ فَكَانَ أَوَّلُ شَيْءٍ بَدَأَ بِهِ الْمُعْتَضِدُ مِنْ ذَلِكَ التَّقْلِيمِ إِلَى الْعَامَّةِ بِلُزُومِ أَعْمَالِهِمْ وَ تَرْكِ الْاجْتِمَاعِ وَ الْعَصَبِيَّةِ وَ الشَّهَادَاتِ عِنْدَ السُّلْطَانِ إِلَّا أَنْ يُسْأَلُوا وَ مَنَعَ الْقُصَّاصَ عَنِ الْقُعُودِ عَلَى الطُّرُقَاتِ وَ أَنْشَأَ هَذَا الْكِتَابَ وَ عَمِلَتْ مِنْهُ نُسَخٌ قُرِئَتْ بِالْجَانِبَيْنِ مِنْ مَدِينَةِ السَّلَامِ فِي الْأَرْبَاعِ وَ الْمَحَالِّ وَ الْأَسْوَاقِ فِي يَوْمِ الْأَرْبَعَاءِ لَيْسَتْ بِتَيْنَ مِنْهَا

But he did not turn to him. The first thing Al-Mo'tazid began with from that is the advancing to the general public by necessitating their deeds, and neglecting the unity and the prejudices and the testimony in the presence of the ruling authority, except that they would be asked, and forbade the story tellers from sitting upon the streets, and he publicised this letter, and worked out a copy from it read out in the two sides of the Medina Al-Salaam, in the squares, and the neighbourhoods, and the markets during the day of Wednesday, on six (days) remaining from it.

وَ مَنَعَ الْقُصَّاصَ مِنَ الْقُعُودِ فِي الْجَانِبَيْنِ وَ مَنَعَ أَهْلَ الْحِلَقِ فِي الْفُتْيَا أَوْ غَيْرِهِمْ مِنَ الْقُعُودِ فِي الْمَسْجِدَيْنِ وَ نُودِيَ فِي الْمَسْجِدِ الْجَامِعِ بِنَهْيِ النَّاسِ عَنِ الْاجْتِمَاعِ عَلَى قَاصٍّ أَوْ غَيْرِهِ وَ مَنَعَ الْقُصَّاصَ وَ أَهْلَ الْحِلَقِ مِنَ الْقُعُودِ

And he forbade the story tellers from the sitting back in the two sides, and forbade the people of the circles regarding the verdicts, or something else from sitting in the two Masjids; and he called out in the central Masjid prohibiting the people from the gathering upon story-telling or something else, and forbade story tellers, and the people of the circles from the sitting.

وَ نُودِيَ إِنَّ الدِّمَّةَ قَدْ نَبَتْ بِمَنِ اجْتَمَعَ مِنَ النَّاسِ فِي مَنَاطِرِهِ وَ حَدَلَ وَ تَقَدَّمَ إِلَى الشَّرَابِ الَّذِينَ يُسَقَوْنَ الْمَاءَ فِي الْجَامِعِينَ أَنْ لَا يَتَرَحَّمُوا عَلَى مُعَاوِيَةَ وَ لَا يَذْكُرُوهُ بِخَيْرٍ

And he called out that the guarantee (of safety) is void from the ones from the people who gather regarding a debate, and quarrelling, and he went ahead to the drink vendors, those who were quenching the water in the gatherings, and they should not say, 'May Allah^{azwj} have Mercy upon Muawiya', nor should they mention him with good.

وَ كَانَتْ عَادَتُهُمْ جَارِيَةً بِالرَّحْمِ وَ تَحَدَّثَ النَّاسُ أَنَّ الْكِتَابَ الَّذِي قَدْ أَمَرَ الْمُعْتَضِدُ بِإِنْشَائِهِ بِلَعْنِ مُعَاوِيَةَ يُقْرَأُ بَعْدَ صَلَاةِ الْجُمُعَةِ عَلَى الْمِنْبَرِ

¹⁶⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 491

And it was their on-going custom with the saying, 'May Allah^{azwj} have Mercy upon Muawiya', and the people discussed that the letter which Al-Mo'tazid has ordered with publicising it cursed Muawiya. 'He will read it after the Friday Salat, upon the pulpit'.

فَلَمَّا صَلَّى النَّاسُ الْجُمُعَةَ بَادَرُوا إِلَى الْمُقْصُورَةِ لِيَسْمَعُوا قِرَاءَةَ الْكِتَابِ فَلَمْ يُقْرَأْ وَقِيلَ إِنَّ عُيَيْدَ اللَّهِ بْنِ سُلَيْمَانَ صَرَفَهُ عَنْ قِرَاءَتِهِ وَ إِنَّهُ أَحْضَرَ يُوسُفَ بْنَ يَعْقُوبَ الْقَاضِيَّ وَ أَمَرَهُ أَنْ يَعْمَلَ الْحِيلَةَ فِي إِبْطَالِ مَا عَزَمَ الْمُعْتَصِدُ عَلَيْهِ

When the people had prayed the Friday Salat, they rushed to the booth in order to listen the reading out of the letter. But he did not read it. And it is said that Ubeydullah Bin Suleyman turned away from reading it, and Yusuf Bin Yaqoub the judge was present, and instructed him that he work out a means of invalidating what Al-Mo'tazid had determined upon.

فَمَضَى يُوسُفُ فَكَلَّمَ الْمُعْتَصِدَ فِي ذَلِكَ وَ قَالَ لَهُ إِنِّي أَخَافُ أَنْ تَضْطَرِبَ الْعَامَّةُ وَ يَكُونَ مِنْهَا عِنْدَ سَمَاعِهَا هَذَا الْكِتَابُ حَرَكَةً فَقَالَ إِنْ تَحَرَّكَتِ الْعَامَّةُ أَوْ نَطَقَتْ وَضَعْتُ السَّيْفَ فِيهَا

Yusuf went and spoke to Al-Mo'tazid regarding that and said to him, 'I am afraid the general public would be restless and there would be a movement (rebellion) from it at the hearing of this letter'. He said, 'If the general public have a movement or speak out, the sword would be placed therein'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا تَصْنَعُ بِالطَّالِبِينَ الَّذِينَ يَخْرُجُونَ فِي كُلِّ نَاحِيَةٍ وَ يَمِيلُ إِلَيْهِمْ خَلْقٌ كَثِيرٌ لِقَرَابَتِهِمْ مِنْ رَسُولِ اللَّهِ وَ مَا فِي هَذَا الْكِتَابِ مِنْ إِطْرَائِهِمْ أَوْ كَمَا قَالَ وَ إِذَا سَمِعَ النَّاسُ هَذَا كَانُوا إِلَيْهِمْ أُمَيْلَ وَ كَانُوا هُمْ أُنْبَسَطَ أَلْسِنَةٍ وَ أَثْبَتَ حُجَّةً مِنْهُمْ الْيَوْمَ

He said, 'O commander of the faithful! So, what will you do with students, the ones who are coming out in every area and a lot of people are inclining towards them, due to their kinship from Rasool-Allah^{saww}, and there is nothing in this letter of their compliments, or as is said, 'And when the people hear this, I shall inclined towards them', and they used to be of the extended tongues and proven arguments than they are today'.

فَأَمْسَكَ الْمُعْتَصِدُ فَلَمْ يَزِدْ عَلَيْهِ جَوَاباً وَ لَمْ يَأْمُرْ بَعْدَ ذَلِكَ فِي الْكِتَابِ بِشَيْءٍ وَ كَانَ مِنْ جُمْلَةِ الْكِتَابِ بَعْدَ أَنْ قَدَّمَ حَمْدَ اللَّهِ وَ الشَّانَةَ عَلَيْهِ وَ الصَّلَاةَ عَلَى رَسُولِهِ ص

Al-Mo'tazid withheld and did not respond any answer to him, and did not order with anything regarding the letter after that; and from a summary of the letter after the preceding with praise of Allah^{azwj} and extolling upon Him^{azwj} and the Salat upon His^{azwj} Rasool^{saww}: -

أَمَّا بَعْدُ فَقَدْ انْتَهَى إِلَى أَمِيرِ الْمُؤْمِنِينَ مَا عَلَيْهِ جَمَاعَةُ الْعَامَّةِ مِنْ شُبْهَةٍ قَدْ دَخَلَتْهُمْ فِي أَذْيَانِهِمْ وَ فَسَادٍ قَدْ لَحِقَتْهُمْ فِي مُعْتَقَدِهِمْ وَ عَصِيَّةٍ قَدْ غَلَبَتْ عَلَيْهَا أَهْوَاؤُهُمْ وَ نَطَقَتْ بِهَا أَلْسِنَتُهُمْ عَلَى غَيْرِ مَعْرِفَةٍ وَ لَا رَوِيَّةٍ

As for after, a group of the general public ended up to the commander of the faithful with what is upon him of the doubts which had entered them in their religion, and corruption they had face in their beliefs, and there is a group whose personal desires had overcome upon them, and their tongues are speaking with it upon without any understanding nor any report.

قَدْ قَلَّدُوا فِيهَا قَادَةَ الضَّلَالَةِ بِلَا بَيِّنَةٍ وَلَا بَصِيرَةٍ وَخَالَفُوا السُّنَنَ الْمُتَّبِعَةَ إِلَى الْأَهْوَاءِ الْمُتَّبَعَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ يَغْيِرُ هُدًى
مِنْ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

They have emulated (done Taqleed of) the straying guides in it without any proof nor any insight, and they are opposing the emphasized Sunnah to the innovated whims. Allah^{azwj} Mighty and Majestic Said: ***And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50].***

خُرُوجاً عَنِ الْجَمَاعَةِ وَ مُسَارَعَةً إِلَى الْفِتْنَةِ وَ إِثَاراً لِلْفُرْقَةِ وَ تَشْيِيتاً لِلْكَلِمَةِ وَ إِظْهَاراً لِمُؤَالَاةٍ مَنْ قَطَعَ اللَّهُ عَنْهُ الْمُؤَالَاةَ وَ بَتَرَ مِنْهُ الْعِصْمَةَ وَ أَخْرَجَهُ مِنَ
الْجِلَّةِ وَ أَوْجَبَ عَلَيْهِ اللَّعْنَةَ

Being outside from the community and accelerating towards the Fitna, and in favour of the sectarianism, and scattering of the words, and manifesting the friendship of the one whom Allah^{azwj} had Severed the friendship from, and Severed the infallibility from him, and Expelled him from the nation, and Obligated the Curses upon him;

وَ تَعْظِيماً لِمَنْ صَعَّرَ اللَّهُ حَقَّهُ وَ أَوْهَنَ أَمْرَهُ وَ أَضْعَفَ زَكْنَهُ مِنْ بَنِي أُمَيَّةِ الشَّجَرَةِ الْمَلْعُونَةِ وَ مُخَالَفَةً لِمَنْ اسْتَنْقَذَهُمُ اللَّهُ بِهِ مِنَ الْهَلَكَةِ وَ أَسْبَغَ عَلَيْهِمْ بِهِ
النِّعْمَةَ مِنْ أَهْلِ بَيْتِ الْبَرَكَةِ وَ الرَّحْمَةِ وَ اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And reverence to the one who Allah^{azwj} had Belittled his right, and Weakened his matter, and Weakened his corner from the clan of Umayya, the accursed three, and opposition to the one Allah^{azwj} had Saved by it from the destruction, and Conferred the Favours upon them, from the People^{asws} of the House of Blessings and Mercy, ***and Allah Specialises by His Mercy the one He so Desires to; and Allah is with the Mighty Grace [2:105].***

فَأَعْظَمَ أَمِيرَ الْمُؤْمِنِينَ مَا انْتَهَى إِلَيْهِ مِنْ ذَلِكَ وَ رَأَى تَرْكَ إِنكَارِهِ حَرَجاً عَلَيْهِ فِي الدِّينِ وَ فُسَاداً لِمَنْ قَلَّدَهُ اللَّهُ أَمْرَهُ مِنَ الْمُسْلِمِينَ وَ إِهْمَالاً لِمَا أَوْجَبَهُ اللَّهُ
عَلَيْهِ مِنْ تَقْوِيمِ الْمُخَالِفِينَ وَ تَبْصِيرِ الْجَاهِلِينَ وَ إِقَامَةِ الْحُجَّةِ عَلَى الشَّاكِّينَ وَ بَسْطِ الْيَدِ عَنِ الْمُعَانِدِينَ

So, revere the commander of the faithful what has ended up to him from that, and he views the neglecting of his denial as a problem upon him in the religion, and corruption of the one whom Allah^{azwj} has Collared with his command from the Muslims, and carry of what Allah^{azwj} has Obligated upon him, from straightening the adversaries, and insight of the ignorant ones, and establishing the argument upon the doubters, and spreading the hand upon the obstinate ones.

وَ أَمِيرُ الْمُؤْمِنِينَ يُخَبِّرُكُمْ مَعَاشِرَ الْمُسْلِمِينَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ تَنَاوَلَهُ لَمَّا ابْتَعَثَ مُحَمَّدٌ ص بِدِينِهِ وَ أَمْرُهُ أَنْ يَصْدَعَ بِأَمْرِهِ بَدْءاً بِأَهْلِهِ وَ عَشِيرَتِهِ فَدَعَاهُمْ إِلَى
رَبِّهِ وَ أَنْذَرَهُمْ وَ بَشَّرَهُمْ وَ نَصَحَ لَهُمْ وَ أَرَشَدَهُمْ

And the commander of the faithful informs you, community of Muslims, that Allah^{azwj} Mighty and Majestic is His^{azwj} Praise, when He^{azwj} Sent Muhammad^{saww} with His^{azwj} Religion, he^{saww} proclaimed his^{saww} matter beginning with his^{saww} family and his^{saww} clan. He^{saww} called them to his^{saww} Lord^{azwj} and warned them, and gave them glad tidings, and advised to them, and guided them.

وَكَانَ مِنْ اسْتَحَابِّ لَهُ وَصَدَقَ قَوْلُهُ وَاتَّبَعَ أَمْرُهُ نَفَرَ يَسِيرٌ مِنْ بَنِي أَبِيهِ مِنْ بَيْنِ مُؤْمِنٍ بِمَا أَتَى بِهِ مِنْ رَبِّهِ وَنَاصِرٍ لِكَلِمَتِهِ وَإِنْ لَمْ يَتَّبِعْ دِينَهُ إِعْزَازاً لَهُ وَإِشْفَاقاً عَلَيْهِ

And the one who had responded to him^{saww} and ratified his^{saww} words, and followed his^{saww} instructions, were a small number from the clan of his^{saww} father^{as}, from between the believers with what he^{saww} had come with from his^{saww} Lord^{azwj}, and helper to his^{saww} Word, and if he did not follow his^{saww} religion out of pride for it and compassion upon it.

فَمُؤْمِنُهُمْ مُجَاهِدٌ بِبَصِيرَتِهِ وَكَافِرُهُمْ مُجَاهِدٌ بِبُصْرَتِهِ وَحَيِّثُ يَدْفَعُونَ مَنْ نَابَذَهُ وَ يَقْهَرُونَ مَنْ غَابَهُ وَ عَانَدَهُ وَ يَتَوَقَّعُونَ لَهُ مِنْ كَانَفَهُ وَ عَاصَدَهُ وَ يُبَايِعُونَ لَهُ

Their believer is a fighter with insight, and their disbeliever is a fighter with his help, and his^{saww} protectors were defending from it being discarded, and subjugated the ones who faulted it and were obstinate, and they were trusting him^{saww} from the ones who backed him^{saww}, and supported him^{saww}, and pledged to him^{saww}.

مَنْ سَمِعَ لَهُ بِبُصْرَتِهِ وَ يَحْسَسُونَ أَخْبَارَ أَعْدَائِهِ وَ يَكِيدُونَ لَهُ بِظَهْرِ الْعَيْبِ كَمَا يَكِيدُونَ لَهُ بِرَأْيِ الْعَيْنِ حَتَّى يَلْعَ الْوَدَى وَ حَانَ وَقْتُ الْإِهْتِدَاءِ فَدَخَلُوا فِي دِينِ اللَّهِ وَ طَاعَتِهِ وَ تَصَدَّقُوا بِرَسُولِهِ وَ الْإِيمَانَ بِهِ بِأَنْبَتِ بَصِيرَةٍ وَ أَحْسَنِ هُدًى وَ رَغْبَةٍ

One who allows for him with helping him^{saww}, and investigates the news of his^{saww} enemies, and confirms for him^{saww} the unseen with the apparent, just as they were confirming for him^{saww} with the opinions of the spies until the term reached, and the time to be guided arrived, would be entering in the religion of Allah^{azwj} and His^{azwj} obedience, and ratification of His^{azwj} Rasool^{saww}, and the Eman with him^{saww} with firm insight and good guidance and desire.

فَجَعَلَهُمُ اللَّهُ أَهْلَ بَيْتِ الرَّحْمَةِ أَهْلَ بَيْتِهِ الَّذِينَ أَذْهَبَ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً مَعْدِنَ الْحِكْمَةِ وَ وَرَثَةَ النُّبُوَّةِ وَ مَوْضِعَ الْخِلَافَةِ

Allah^{azwj} Made them^{asws} People^{asws} of the Household of Mercy, People^{asws} of his^{saww} Household, those He^{azwj} Kept away from them^{asws} the uncleanness and Purified them^{asws} with a purification, mine of wisdom, and inheritors of the Prophet-hood, and place of the caliphate.

أَوْجَبَ اللَّهُ لَهُمُ الْفَضِيلَةَ وَ أَلَزَمَ الْعِبَادَ لَهُمُ الطَّاعَةَ وَ كَانَ مِنْ عَانَدَهُ وَ كَذَّبَهُ وَ حَارَبَهُ مِنْ عَشِيرَتِهِ الْعَدُوِّ الْكَثِيرِ وَ السَّوَادِ الْأَعْظَمِ يَتَلَقَّوْنَهُ بِالضَّرِّ وَ الشَّرِّ وَ يَقْصِدُونَهُ بِالْأَذَى وَ التَّخْوِيفِ وَ يُنَابِذُونَهُ بِالْعَدَاوَةِ وَ يَنْصِبُونَ لَهُ الْمُحَارَبَةَ وَ يَصُدُّونَ عَنْ قَصْدِهِ وَ يَنَالُونَ بِالتَّغْذِيبِ مَنْ اتَّبَعَهُ

Allah^{azwj} Obligated the Mercy for them^{asws}, and the Necessitated the obedience of the servants for them^{asws}, and from the ones from his^{saww} clan who were inimical to him^{saww}, and belied him^{saww}, and battled him^{saww}, was a numerous number and the large multitude. They (clan of Umayya) were making him^{saww} face the harm and the vandalism, and they were aiming to him^{saww} with the harm and intimidation, and rejecting him^{saww} with the enmity, and were establishing the wars to him^{asws}, and blocking from his^{saww} purpose and were giving him^{saww} with tormenting the ones who followed him^{asws}.

وَكَانَ أَشَدَّهُمْ فِي ذَلِكَ عَدَاوَةً وَ أَعْظَمُهُمْ لَهُ مُخَالَفَةً أَوْهُمْ فِي كُلِّ حَرْبٍ وَ مُنَاصَبَةٍ وَ رَأْسُهُمْ فِي كُلِّ إِخْلَابٍ وَ فِتْنَةٍ لَا تُرْفَعُ عَنِ الْإِسْلَامِ رَايَةً إِلَّا كَانَ صَاحِبُهَا وَ قَائِدُهَا وَ رَأْسُهَا أَبُو سُفْيَانَ بْنِ حَرْبٍ صَاحِبُ أَحَدٍ وَ الْخَنْدَقِ وَ غَيْرِهِمَا

And the most severe of them in that of enmity, and the biggest of them in opposition to him^{saww}, the first of them in every war and hostility, and their chief in every confrontation and Fitna, nor raising a flag from Al-Islam except he was its master, and its guide, and its chief – Abu Sufyan Bin Harb, in charge of (battles of) Ohad, and Al-Khandaq and other.

وَ أَشْيَاعُهُ مِنْ بَنِي أُمَيَّةَ الْمَلْعُونِينَ فِي كِتَابِ اللَّهِ ثُمَّ الْمَلْعُونِينَ عَلَى لِسَانِ رَسُولِ اللَّهِ ص فِي مَوَاطِنَ عِدَّةٍ لِسَابِقِ عِلْمِ اللَّهِ فِيهِمْ وَ مَاضِي حُكْمِهِ فِي أَمْرِهِمْ وَ كُفْرِهِمْ وَ نِفَاقِهِمْ

And his loyalists from the clan of Umayya are the Accursed in the Book of Allah^{azwj}, then accursed upon the tongue of Rasool-Allah^{saww} in a number of places due to the Preceding Knowledge of Allah^{azwj} regarding them, and His^{azwj} past Wisdom regarding their matters, and their Kufr, and their hypocrisy.

فَلَمْ يَزَلْ لَعَنَهُ اللَّهُ مُحَارِبٌ مُجَاهِدًا وَ يُدَافِعُ مُكَابِدًا وَ يَجْلِبُ مُنَازِدًا حَتَّى قَهَرَهُ السَّيْفُ وَ عَلَا أَمْرُ اللَّهِ وَ هُمْ كَارِهُونَ فَتَعَوَّذَ بِالْإِسْلَامِ غَيْرَ مَنْطُوقٍ عَلَيْهِ وَ أَسَرَ الْكُفْرَ غَيْرَ مُفْلِعٍ عَنْهُ فَتَقِيلَهُ وَ قَبِلَ وَلَدَهُ عَلَى عِلْمٍ مِنْهُ بِحَالِهِ وَ خَالِهِمْ

Allah^{azwj} did not Cease to Curse him, Warring the fighters, and Defending the plots, and Drawing together the disconnected, until the sword subdued him and the Command of Allah^{azwj} was High and they were disliking it. So, he (Abu Sufyan Bin Harb) took refuge with Al-Islam without any understanding of it, and he kept the Kufr a secret, not detaching from it. His children accepted it upon knowledge from him, with his state and their state.

ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى كِتَابًا فِيهِمَا أَنْزَلَهُ عَلَى رَسُولِهِ يَذْكُرُ فِيهِ شَأْنَهُمْ وَ هُوَ قَوْلُهُ وَ السَّحَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَ لَا خِلَافَ بَيْنَ أَحَدٍ أَنَّهُ تَبَارَكَ وَ تَعَالَى أَرَادَ بِهَا بَنِي أُمَيَّةَ وَ مِمَّا وَرَدَ مِنْ ذَلِكَ فِي السُّنَّةِ

Then Allah^{azwj} the Exalted Sent down a Book regarding what He^{azwj} Revealed unto His^{azwj} Rasool^{saww}, Mentioning their concerns in it, and it is His^{azwj} Word: **and the Accursed tree in the Quran; [17:60]**; and there is no differing between anyone that He^{azwj}, Blessed and Exalted Intended the clan of Umayya with it, and from what has been referred in the Sunnah from that.

وَ رَوَاهُ ثِقَاتُ الْأُمَمِ قَوْلُ رَسُولِ اللَّهِ ص فِيهِ وَ قَدْ رَأَاهُ مُقْبِلًا عَلَى حِمَارٍ وَ مُعَاوِيَةُ يَقُودُهُ وَ يَزِيدُ يَسُوقُهُ لَعَنَ اللَّهُ الرَّكِيبَ وَ الْقَائِدَ وَ السَّائِقَ

And reported by the reliable ones of the community, the words of Rasool-Allah^{saww} regarding him, and he^{saww} had seen him upon a donkey, and Muawiya was guiding it, and Yazeed^{la}, may Allah^{azwj} was ushering it: ‘May Allah^{azwj} Curse the rider, and the guide and the usher’.

وَ مِنْهُ مَا رَوَتْهُ الرُّوَاهُ عَنْهُ مِنْ قَوْلِهِ يَوْمَ بَيْعَةِ عُثْمَانَ تَلَقَّوْهَا يَا بَنِي عَبْدِ شَمْسٍ تَلَقَّتَ الْكُرَّةَ فَوَ اللَّهُ مَا مِنْ جَنَّةٍ وَ لَا نَارٍ وَ هَذَا كُفْرٌ صِرَاحٌ يَلْحَقُهُ اللَّعْنَةُ مِنَ اللَّهِ كَمَا لَحِقَتْ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ

And from it is what the reporters have reported about him, from his words on the day of allegiance of Usman, 'Catch it, O clan of Abd Shams, catching of the ball, for by Allah^{azwj}, there neither any Paradise nor any Fire'. And this is clear Kufr, deserving him the Curse from Allah^{azwj} just as was attached: ***Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78].***

وَمِنْهُ مَا يُرَوَّى مِنْ وَفْوِهِ عَلَى نَبِيٍّ أُخِذَ بَعْدَ ذَهَابِ بَصَرِهِ وَقَوْلِهِ لِقَائِهِ هُنَالِكَ دَمِينًا مُحَمَّدًا وَقَتَلْنَا أَصْحَابَهُ

And from it is what is reported of his pausing upon a hill of Ohad after the loss of his sight, and his words to his guide, 'Over here we made Muhammad^{saww} bleed, and we killed his^{saww} companions'.

وَمِنْهَا الْكَلِمَةُ الَّتِي قَالَهَا لِلْعَبَّاسِ قَبْلَ الْفَتْحِ وَ قَدْ عُرِضَتْ عَلَيْهِ الْجُنُودُ لَقَدْ أَصْبَحَ مُلْكُ ابْنِ أَخِيكَ عَظِيمًا فَقَالَ لَهُ الْعَبَّاسُ وَنُحْكُ إِنَّهُ لَيْسَ بِمُلْكٍ إِنَّهَا النَّبُوءَةُ

And from these is a phrase which he had said to Al-Abbas before the conquest (of Makkah), and the armies had been presented to him, 'The son^{saww} of your brother^{as} has become a great king'. Al-Abbas said to him, 'Woe be unto you! It isn't kingship, it is the Prophet-hood'.

وَمِنْهُ قَوْلُهُ يَوْمَ الْفَتْحِ وَ قَدْ رَأَى بِالْأُفُقِ ظَهْرَ الْكَعْبَةِ يُؤَدُّ وَ يَقُولُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص لَقَدْ أَسْعَدَ اللَّهُ عُتْبَةَ بْنَ رَبِيعَةَ إِذْ لَمْ يَشْهَدْ هَذَا الْمَشْهَدَ

And from it are his words on the day of the conquest (of Makkah), and he had seen Bilal upon the back (roof) of the Kabah proclaiming Azaan and he was saying, 'I testify that Muhammad^{saww} is Rasool-Allah^{saww}, 'Allah^{azwj} has Made Utba Bin Rabie fortunate when he didn't (have to) testify this testimony'.

وَمِنْهَا الرُّؤْيَا الَّتِي رَأَاهَا رَسُولُ اللَّهِ ص فَوَجَّحَ لَهَا قَالُوا فَمَا رُئِيَ بَعْدَهَا ضَاحِكًا رَأَى نَفَرًا مِنْ بَنِي أُمَيَّةٍ يَنْزُونَ عَلَى مِنْبَرِهِ نَزْوُ الْقِرَدَةِ

And from it is the dream which Rasool-Allah^{saww} had seen and was surprised at it. They said he^{saww} was not seen smiling after it. He^{saww} saw a number from the clan of Umayya were jumping around upon his^{saww} pulpit, jumping of the monkeys.

وَمِنْهَا طَرْدُ رَسُولِ اللَّهِ ص الْحَكَمَ بْنَ أَبِي الْعَاصِ لِمُحَاكَاتِهِ إِيَّاهُ فِي مَشْيَيْهِ وَ الْحَقُّهُ اللَّهُ بِدَعْوَةِ رَسُولِ اللَّهِ ص أَفَةً بَاقِيَةً حِينَ التَّقَتِ إِلَيْهِ فَرَأَاهُ يَتَخَلَّجُ يَحْكِيهِ فَقَالَ كُنْ كَمَا أَنْتَ فَبَقِيَ عَلَى ذَلِكَ سَائِرَ عُمرِهِ

And from it is the exiling by Rasool-Allah^{saww} of Al-Hakam Bin Abu Al-Aas due to his mimicking him^{saww} in his^{saww} walk, and Allah^{azwj}, due to a supplication of Rasool-Allah^{saww} Cast a lasting scourge. When he^{saww} turned to him, saw his legs trembling. He^{saww} said: 'Be as you were!' So, he remained upon that for the rest of his life.

هَذَا إِلَى مَا كَانَ مِنْ مَرَوَاتِ ابْنِهِ وَ افْتِتَاجِهِ أَوَّلَ فِتْنَةٍ كَانَتْ فِي الْإِسْلَامِ وَ احْتِقَابِهِ كُلِّ دِمٍ حَرَامٍ سَفِكَ فِيهَا أَوْ أُرِيقَ بَعْدَهَا

This (was) up to what happened from his son Marwan and his beginning the first Fitna which happened in Al-Islam and his involvement in every prohibited blood spilt during it, or spilt after it.

وَمِنْهَا مَا أَنْزَلَ اللَّهُ تَعَالَى عَلَى نَبِيِّهِ صَ لَيْلَةَ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالُوا مُلْكُ بَنِي أُمَيَّةَ

And from it is what Allah^{azwj} the Exalted Revealed unto His^{azwj} Prophet^{saww}: **The Night of Pre-determination is better than a thousand months [97:3]**. They said, 'Kingdom of the clan of Umayya'.

وَمِنْهَا أَنَّ رَسُولَ اللَّهِ ص دَعَا مُعَاوِيَةَ لِيَكْتُبَ بَيْنَ يَدَيْهِ قَدَافِعَ بِأَمْرِهِ وَاعْتَلَّ بِطَعَامِهِ فَقَالَ ص لَا أَشْبَعُ اللَّهُ بَطْنَهُ فَبَقِيَ لَا يَشْبَعُ وَيُقُولُ وَ اللَّهُ مَا أَثْرَكَ الطَّعَامَ شَبْعًا وَ لَكِنْ إِعْيَاءَ

And from it is that Rasool-Allah^{saww} called Muawiya for him to write in front of him^{saww}. But he repelled his^{saww} instructions and postponed due to his meal. He^{saww} said: 'May Allah^{azwj} not Satiated his belly'. So, he remained not being satiated, and he was saying, 'I have not left any meal satiated, but I was tired'.

وَمِنْهَا أَنَّ رَسُولَ اللَّهِ ص قَالَ يَطْلُعُ مِنْ هَذَا الْفَجِّ رَجُلٌ مِنْ أُمَّتِي يَخْشُرُ عَلَى عَرِيٍّ مِلِّي فَطَلَعَ مُعَاوِيَةُ

And from it is that Rasool-Allah^{saww} said: 'There will emerge from this mountain pass, a man from the clan of Umayya. He will be resurrected upon other than my^{saww} nation (religion)', and Muawiya emerged.

وَمِنْهَا أَنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا رَأَيْتُمْ مُعَاوِيَةَ عَلَى مِنْبَرٍ فَاقْتُلُوهُ

And from it is that Rasool-Allah^{saww} said: 'When you see Muawiya upon my^{saww} pulpit, then kill him'.

وَمِنْهَا الْحَدِيثُ الْمَشْهُورُ الْمَرْفُوعُ أَنَّهُ ص قَالَ إِنَّ مُعَاوِيَةَ فِي تَابُوتٍ مِنْ نَارٍ فِي أَشْفَلِ دَرَكٍ مِنْ جَهَنَّمَ يُنَادِي يَا حَنَّانُ يَا مَنَّانُ فَيُقَالُ لَهُ الْآنَ وَ قَدْ عَصَيْتَ قَبْلَ وَ كُنْتَ مِنَ الْمُفْسِدِينَ

And from it is the famous Hadeeth raised that he^{saww} said: 'Muawiya would be in a coffin of fire in the lowest level of Hell. He would call out, 'O Kind, O Bestower!' It will be said to him, **'Now! And you had disobeyed before and you were from the corrupters! [10:91]**'.

وَمِنْهَا انْتِزَاؤُهُ بِالْمُحَارَبَةِ لِأَفْضَلِ الْمُسْلِمِينَ فِي الْإِسْلَامِ مَكَانًا وَ أَقْدَمَهُمْ إِلَيْهِ سَبَقًا وَ أَحْسَنَهُمْ فِيهِ أَثَرًا وَ ذَكَرًا عَلَيَّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ يُنَازِعُهُ حَقَّهُ بِبَاطِلِهِ وَ يُجَاهِدُ أَنْصَارَهُ بِضَلَالِهِ وَ أَعْوَانِهِ

And from it is his destruction with the wars against the Muslims of best position in Al-Islam, and their first ones to be in precedence, and of the best impact in it, and his (Muawiya's) mentioning Ali^{asws} Bin Abu Talib^{asws} with falsehood, snatching away his^{asws} rights, and his (Muawiya) fighting his^{asws} helpers by his (Muawiya's) straying ones and his (Muawiya's) supporters.

و يُجَاوِلُ مَا لَمْ يَنْزِلْ هُوَ وَ أَبُوهُ يُجَاوِلَانِهِ مِنْ إطفَاءِ نُورِ اللَّهِ وَ جُحُودِ دِينِهِ وَ يَأْتِي اللَّهَ إِلَّا أَنْ يُنَمَّ نُورُهُ وَ لَوْ كَرِهَ الْكَافِرُونَ يَسْتَهْوِي أَهْلَ الْجَهَالَةِ وَ يُؤَدُّ
لَأَهْلِ الْعِبَاوَةِ بِمَكْرِهِ وَ بَغْيِهِ الَّذِينَ [الَّذِينَ] قَدَّمَ رَسُولُ اللَّهِ ص الْحَبْرَ عَنْهُمَا

And his (Muawiya's) trying what he and his father (Abu Sufyan) did not cease to try to extinguish the Noor of Allah^{azwj} and rejecting His^{azwj} religion: **and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]**. He (Muawiya's) attracted the people of ignorance, and camouflaged the people of stupidity by his plotting, and his rebelling against those Rasool-Allah^{saww} had Sent forward, the news about them both.

فَقَالَ لِعَمَّارِ بْنِ يَاسِرٍ تَفْتُلُكَ الْفِتْنَةُ الْبَاغِيَةُ تَدْعُوهُمْ إِلَى الْجَنَّةِ وَ تَدْعُونَكَ إِلَى النَّارِ مُؤَثِّرًا لِلْعَاجِلَةِ كَافِرًا بِالْآجِلَةِ خَارِجًا مِنْ طَرِيقَةِ الْإِسْلَامِ مُسْتَحِلًّا لِلدَّمِ
الْحَرَامِ حَتَّى سَفَكَ فِي فِتْنَتِهِ وَ عَلَى سَبِيلِ غَوَايَتِهِ وَ ضَلَالَتِهِ دِمَاءً مَا لَا تُحْصَى عَدَدُهُ مِنْ خِيَارِ الْمُسْلِمِينَ الذَّاكِينَ عَنْ دِينِ اللَّهِ وَ النَّاصِرِينَ لِحَقِّهِ مُجَاهِدًا فِي
عِدَاوَةِ اللَّهِ مُجْتَنِبًا فِي أَنْ يُغْصَى اللَّهُ

He^{saww} had said to Ammar Bin Yasser^{ra}: 'The rebel group would kill you^{ra}. You^{ra} will be calling them to the Paradise and they would be calling you^{ra} to the Fire'. He (Muawiya) was the one who preferred the immediate, disbeliever with the future, outside from the path of Al-Islam, permitted the prohibited blood, to the extent that such blood was spilt during his Fitna and upon the way of his deviation and his straying, what its number cannot be counted, of the good Muslims, the defenders of the religion of Allah^{azwj} and the helpers to His^{azwj} Rights, fighters against the enmity to Allah^{azwj}, struggling (to fight) in Allah^{azwj} is disobeyed.

فَلَا يُطَاعَ وَ تَبْطُلُ أَحْكَامُهُ فَلَا تُقَامَ وَ يُخَالَفَ دِينُهُ فَلَا يُدَانَ وَ أَنْ تَعْلُوَ كَلِمَةُ الضَّلَالِ وَ تَرْتَفِعَ دَعْوَةُ الْبَاطِلِ وَ كَلِمَةُ اللَّهِ هِيَ الْغَلِيَا وَ دِينُهُ الْمَنْصُورُ وَ
حُكْمُهُ النَّافِذُ وَ أَمْرُهُ الْعَالِبُ وَ كَيْدُ مَنْ عَادَاهُ وَ حَادَّةُ الْمَغْلُوبِ الدَّاحِضُ

He did not obey, and invalidation His^{azwj} Judgments, and did not establish (them), and opposed His^{azwj} religion and did not become religion, and he raised the word of straying and raised the call of falsehood, and **the Word of Allah, it is the Exalted [9:40]**, and His^{azwj} religion is Helped, and His^{azwj} Judgments would be implemented, and His^{azwj} Command shall overcome, and the plots of the one inimical to Him^{azwj} and was an apostate would be overcome refuted.

حَتَّى احْتَمَلَ أَوْزَارَ تِلْكَ الْمُتْرُوبِ وَ مَا اتَّبَعَهَا وَ تَطَوَّقَ تِلْكَ الدِّمَاءِ وَ مَا سَفَكَ بِغَدَا وَ سَنَّ الْفَسَادَ الَّتِي عَلَيْهِ إِفْهَامُهَا وَ إِنَّمَا مِنْ عَمَلٍ بِهَا وَ أَبَاحَ
الْمُخَارِمَ لِمَنْ ارْتَكَبَهَا وَ مَنَعَ الْحُقُوقَ أَهْلِهَا وَ عَزَّيْتُهُ الْأَمَالَ وَ اسْتَنْدَرَجَهُ الْإِمَهَالَ

To the extent that he will carry the burdens of those wards and what followed-on from these, and be collared with those bloods and whatever was spilt after it, and years and years of mischief which upon him is its sin and the sin of the ones who worked with it, and legalised the prohibitions for the ones who indulged in it, and prevented the rights of its people, and hopes enticed him and the respite (caused the destruction) to encroach upon him.

وَ كَانَ مِمَّا أَوْجَبَ اللَّهُ عَلَيْهِ بِهِ اللَّعْنَةُ قَتْلُهُ مَنْ قَتَلَ صَبْرًا مِنْ خِيَارِ الصَّحَابَةِ وَ التَّابِعِينَ وَ أَهْلِ الْفَضْلِ وَ الدِّينِ مِثْلَ عَمْرِو بْنِ الْحُمَيْقِ الْخَزَاعِيِّ وَ حَجْرِ بْنِ
عَدِيٍّ الْكِنْدِيِّ فِيمَنْ قَتَلَ مِنْ أُمَّتِهِمْ عَلَى أَنْ يَكُونَ لَهُ الْعِزَّةُ وَ الْمُلْكُ وَ الْعَلَبَةُ

And from what due to which Allah^{azwj} has Obligated the Curses to be upon him (Muawiya) is his killing the ones killed in combat, from the good companions and the Tabi'een, and the people of merit and religion, for example Amro Bin Al-Himaq Al-Kuzaie, and Hujr Bin Aday Al-Kindy, among the ones killed from their like, upon that there happened to be the honour and the kingdom and the overcoming for him.

ثُمَّ ادَّعَاؤُهُ زِيَادَ بْنَ سُمَيَّةَ أَخًا وَ نِسْبَتُهُ إِثْبَاهُ إِلَى أَبِيهِ وَ اللَّهُ تَعَالَى يَقُولُ ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ وَ رَسُولُهُ يَقُولُ مَلْعُونٌ مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ:

Then his claiming Ziyad Bin Sumayya as brother and attributing him to his father, and Allah^{azwj} the Exalted is Saying: **Assert them to their fathers, this is more equitable in the Presence of Allah. [33:5].** And His^{azwj} Rasool^{saww} said: 'Accursed is the one who claims to other than his father or belongs to other than his master'.

وَ قَالَ الْوَلَدُ لِلْفِرَاشِ وَ لِلْعَاهِرِ الْحُجْرُ فَخَالَفَ حُكْمَ اللَّهِ تَعَالَى وَ رَسُولِهِ جَهَارًا وَ جَعَلَ الْوَلَدَ لِعَظِيمِ الْفِرَاشِ وَ الْحُجْرَ لِعَظِيمِ الْعَاهِرِ

And he^{saww} said: 'The child is for the bed, and for the adulterer is the stone'. He opposed the Judgment of Allah^{azwj} and His^{azwj} Rasool^{saww} openly, and made the child to be for other than the bed, and (Muawiya made) the stone to be for other than the adulterer.

فَأَحْلَلَ بِحَيْدِهِ الدَّعْوَةَ مِنْ مَحَارِمِ اللَّهِ وَ رَسُولِهِ فِي أُمِّ حَبِيبَةَ أُمِّ الْمُؤْمِنِينَ وَ فِي غَيْرِهَا مِنَ النِّسَاءِ مِنْ شُعُورٍ وَ وُجُوهِ قَدْ حَرَّمَهَا اللَّهُ وَ أَثْبَتَ بِهَا مِنْ قُرْبَى قَدْ أَبْعَدَهَا اللَّهُ مَا لَمْ يَدْخُلِ الدِّينَ خَلَلٌ مِثْلُهُ وَ لَمْ يَنْتِلِ الْإِسْلَامَ تَبْدِيلًا يُشْبِهُهُ

Thus, he (Muawiya) permitting with this claim from the prohibitions of Allah^{azwj} and His^{azwj} Rasool^{saww} regarding Umm Habeeba, mother of the believers, and regarding other from the women, from the seniority and the faces Allah^{azwj} had Prohibited, and affirmed with it more nearness what Allah^{azwj} had Distanced, what nothing the like of it had entered religion, and has afflicted Al-Islam with any replacement resembling it.

وَ مِنْ ذَلِكَ إِثْبَاتُهُ لِحِلَافَةِ اللَّهِ عَلَى عِبَادِهِ إِنَّهُ يَزِيدُ السَّكْرَ الْحَمِيرَ صَاحِبَ الدَّبَكَةِ وَ الْفُهُودِ وَ الْقِرَدَةِ وَ أَخَذَ الْبَيْعَةَ لَهُ عَلَى خِيَارِ الْمُسْلِمِينَ بِالْقَهْرِ وَ السَّطْوَةِ وَ التَّوَعُّدِ وَ الْإِخَافَةِ وَ التَّهْدِيدِ وَ الرَّهْبَةِ وَ هُوَ يَعْلَمُ سَفَهَهُ وَ يَطْلُعُ عَلَى زَهْقِهِ وَ خُبَيْبِهِ وَ يُعَايِنُ سَكَرَاتِهِ وَ فَعَلَاتِهِ وَ فُجُورَهُ وَ كُفْرَهُ

And from that is his preferring his^{la} for the caliphate of Allah^{azwj}, upon His^{azwj} servants, Yazeed^{la} the drinker of the wine, owner of the roosters and the cheetahs, and the monkeys; and he took the allegiance for him^{la} upon the good Muslims with the force, and the clout, and the promises, and the frightening, and the threatening, and the intimidation, and he knew of his^{la} foolishness, had been notified upon his^{la} stupidity, and his^{la} wickedness, and had witnessed his^{la} getting intoxicated, and his^{la} deeds and his^{la} debauchery, and his^{la} Kufr.

فَلَمَّا تَمَكَّنَ قَاتِلُهُ اللَّهُ فِيمَا تَمَكَّنَ مِنْهُ طَلَبَ بِثَأْرَاتِ الْمُشْرِكِينَ وَ طَوَائِلِهِمْ عِنْدَ الْمُسْلِمِينَ فَأَوْقَعَ بِأَهْلِ الْمَدِينَةِ فِي وَفْعَةِ الْحَرَّةِ الْوَفْعَةَ الَّتِي لَمْ يَكُنْ فِي الْإِسْلَامِ أَشْنَعُ مِنْهَا وَ لَا أَفْحَشَ فَشَقَى عِنْدَ نَفْسِهِ غَلِيلَهُ وَ ظَنَّ أَنَّهُ قَدْ انْتَقَمَ مِنْ أَوْلِيَاءِ اللَّهِ وَ بَلَغَ النَّارَ لِأَعْدَاءِ اللَّهِ

When it was possible, Allah^{azwj} Fought him^{la}, enabling from him seeking with the retaliation of the Polytheists and their arrogance in the presence of the Muslims. There occurred with the people of Al-Medina in the event of Al-Harrah which, there had not happened in Al-Islam any event more hideous than it nor any more immoral. He^{la} healed himself^{la} and

thought that he had taken revenge from the friends of Allah^{azwj}, and had delivered the retaliation to the enemies of Allah^{azwj}.

فَقَالَ مُجَاهِرًا بِكُفْرِهِ وَ مُظْهِرًا لِشُرْكِهِ

خَزَعُ الْخَزَرَجِ مِنْ وَقْعِ الْأَسَلِ-

لَيْتَ أَشْيَاحِي يَبْدُرُ شُهُودًا-

Mujahid Said of his Kufr (Yazeed) and manifestation of his Shirk (a couplet), 'If only my elders at Badr had witnesses the panic of Al-Khazrah (tribe) from the falling of the spears'.

قَوْلَ مَنْ لَا يَرْجِعُ إِلَى اللَّهِ وَ لَا إِلَى دِينِهِ وَ لَا إِلَى كِتَابِهِ وَ لَا إِلَى رَسُولِهِ وَ لَا يُؤْمِنُ بِاللَّهِ وَ بِمَا جَاءَ مِنْ عِنْدِهِ ثُمَّ مِنْ أَغْلَظِ مَا انْتَهَكَ وَ أَغْظَمِ مَا اجْتَرَمَ
سَفْكُهُ دَمَ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا مَعَ مَوْجِعِهِ مِنْ رَسُولِ اللَّهِ ص وَ مَكَانِهِ وَ مَنْزِلَتِهِ مِنَ الدِّينِ وَ الْفَضْلِ وَ الشَّهَادَةِ لَهُ وَ لِأَخِيهِ بِسَيَادَةِ
شَبَابِ أَهْلِ الْجَنَّةِ

Words of one who will not be returning to Allah^{azwj}, nor to His^{azwj} religion, nor to His^{azwj} Book, nor to His^{azwj} Rasool^{saww}, nor believing in Allah^{azwj}, and in what came from His^{azwj} Presence. Then, from the most abominable of what he^{la} violated and the most grievous of what crime he^{la} committed what his^{la} shedding the blood of Al-Husayn^{asws} Bin Ali^{asws}, (considering) his^{asws} place from Rasool-Allah^{saww}, and his^{asws} position, and his^{asws} status from the religion, and the merits, and the martyrdom for him^{asws}, and for his^{asws} brother, two chiefs of the people of Paradise.

اجْتِرَاءَ عَلَى اللَّهِ وَ كُفْرًا بِدِينِهِ وَ عَدَاوَةً لِرَسُولِهِ وَ مُجَاهَرَةً لِعِزَّتِهِ وَ اسْتِهَانَةً لِحُرْمَتِهِ كَأَنَّمَا يَقْتُلُ لَعَنَهُ اللَّهُ قَوْمًا مِنْ كَفَرَةِ التُّرْكِ وَ الدَّيْلَمِ لَا يَخَافُ مِنَ اللَّهِ نِقْمَةً
وَ لَا يُرَاقِبُ مِنْهُ سَطْوَةً

His^{la} audacity upon Allah^{azwj} and disbelief with His^{azwj} religion, and enmity to His^{azwj} Rasool^{saww}, and openly to his^{saww} family^{asws}, and underestimating his^{saww} sanctity. As if he^{la}, may Allah^{azwj} Curse him^{la}, had killed a people from the Kafirs of Turkey and Al-Daylam. Neither fearing any scourge from Allah^{azwj} nor watching out of any Authority from Him^{azwj}.

فَبَرَّ اللَّهُ عُمُرَهُ وَ اجْتَنَّتْ أَصْلَهُ وَ فَرَعَهُ وَ سَلَبَهُ مَا تَحْتَ يَدِهِ وَ أَعَدَّ لَهُ مِنْ عَذَابِهِ وَ عُقُوبَتِهِ مَا اسْتَحَقَّهُ مِنَ اللَّهِ بِمَعْصِيَتِهِ

Allah^{azwj} Cut-off his^{la} age and Uprooted his^{la} ancestry, and his^{la} family tree branches, and Confiscated whatever was under his^{la} hand, and Prepared for him^{asws}, from His^{azwj} Punishments and Torments what he^{la} is deserving from Allah^{azwj} due to his^{la} disobedience.

هَذَا إِلَى مَا كَانَ مِنْ بَنِي مَرْوَانَ مِنْ تَبْدِيلِ كِتَابِ اللَّهِ وَ تَغْطِيلِ أَحْكَامِ اللَّهِ وَ اتِّخَاذِ مَالِ اللَّهِ بَيْنَهُمْ دُولًا وَ هَدْمِ بَيْتِ اللَّهِ وَ اسْتِخْلَالِ حَزَامِهِ وَ نَصْبِهِمُ
الْمَحَانِقَ عَلَيْهِ وَ رُؤْيِهِمُ بِالْبَيْرَانَ إِلَيْهِ لَا يَأْلُونَ إِحْرَاقًا وَ إِخْرَابًا

This (was so) until what happened from the clan of Marwan, from the replacement of the Book of Allah^{azwj} and suspension of the Judgment of Allah^{azwj}, and taking the wealth of Allah^{azwj} between them as their state (personal money), and demolishing the House of Allah^{azwj} (Kabah), and permitting His^{azwj} Prohibitions, and installing catapults upon it, and their shooting the fires at it, not sparing any efforts in burning and ruining (Kabah).

وَلَمَّا حَرَّمَ اللَّهُ مِنْهُ اسْتِباحَةً وَانْتِهَاجاً وَ لِمَنْ لَحَأَ إِلَيْهِ قَتْلًا وَ تَنْكِيلًا وَ لِمَنْ آمَنَهُ اللَّهُ بِهِ إِخَافَةً وَ تَشْرِيداً حَتَّى إِذَا حَقَّتْ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ اسْتَحَقُّوا مِنَ اللَّهِ الْإِنْتِقَامَ وَ مَلَأُوا الْأَرْضَ بِالْجُورِ وَ الْعُدْوَانِ وَ عَمُوا عِبَادَ اللَّهِ بِالظُّلْمِ وَ الْإِفْتِسَارِ وَ خَلَّتْ عَلَيْهِمُ السَّخَطُ وَ نَزَلَتْ بِهِمُ مِنَ اللَّهِ السَّطُوطُ

And whatever Allah^{azwj} had Prohibited from it, they (clan of Marwan) legalised and violated, and the one who sheltered to it was killed and assaulted, and the one whom Allah^{azwj} had Granted Security at it, was frightened and displaced, until when the word of punishment became deserving upon them and they were deserving of the revenge from Allah^{azwj}, and they had filled the land with the tyranny and the aggression, and deliberated the servants of Allah^{azwj} with the injustices and the restrictions, the Wrath was released upon them, and the Punishment befell with them from Allah^{azwj}.

أَتَاخَ اللَّهُ هُمْ مِنْ عَثْرَةِ نَبِيِّهِ وَ أَهْلِ وَرَائِهِ وَ مَنْ اسْتَخْلَصَهُ مِنْهُمْ لِخِلَافَتِهِ مِثْلَ مَا أَتَاخَ مِنْ أَسْلَافِهِمُ الْمُؤْمِنِينَ وَ آبَائِهِمُ الْمُجَاهِدِينَ لِأَوَائِلِهِمُ الْكَافِرِينَ فَسَفَكَ اللَّهُ دِمَاءَهُمْ مُرْتَدِّينَ كَمَا سَفَكَ بِآبَائِهِمْ دِمَاءَ آبَائِهِمْ مُشْرِكِينَ وَ قَطَعَ اللَّهُ ذَائِرَ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Allah^{azwj} Ordained for them from the family of His^{azwj} Prophet^{saww}, and the people^{asws} of his^{saww} inheritance, and the ones^{asws} from them purely for His^{azwj} Caliphate, similar to what He^{azwj} had Ordained from their^{asws} ancestors and their^{asws} forefathers, the fighters to their enemies, the Kafirs. Allah^{azwj} Shed their blood as renegades just as He^{azwj} had Shed the blood of their forefathers, the Polytheists, and Allah^{azwj} Cut off the tails of the unjust ones, and **The Praise is for Allah the Lord of the Worlds [1:2].**

يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ إِنَّمَا أَمَرَ لِيُطَاعَ وَ مِثْلَ لِيُتَمَثَّلَ وَ حَكَمَ لِيُفْعَلَ قَالَ سُبْحَانَهُ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَ أَعَدَّ لَهُمْ سَعيراً وَ قَالَ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ الْأَعْنُونَ فَالْعُنُوا أَيُّهَا النَّاسُ مَنْ لَعَنَهُ اللَّهُ وَ رَسُولُهُ وَ قَارِئُوا مَنْ لَا تَتَأَلَوْنَ الْقُرْبَةَ مِنَ اللَّهِ إِلَّا بِمَقَارَفَتِهِ

O you people! But rather Allah^{azwj} has Commanded to be obeyed, and Struck examples for these to be followed, and Judged for it to be acted upon. The Glorious Said: **Surely, Allah has Cursed the Kafirs and Prepared for them a Blazing Fire [33:64];** and Said: **those Allah will Curse them, and the cursing ones will curse them (too) [2:159].** So, curse them, O people, the one whom Allah^{azwj} and His^{azwj} Rasool^{saww} have cursed, and separate from the one who are not achieving the nearness from Allah^{azwj} only separation from Him^{azwj}.

اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ بْنَ أُمَيَّةَ وَ مُعَاوِيَةَ ابْنَهُ وَ يَزِيدَ بْنَ مُعَاوِيَةَ وَ مَرْوَانَ بْنَ الْحَكَمِ وَ وَالدَّ وَ وَلَدَهُ الْكُفْرَ وَ قَادَةَ الضَّلَالِ وَ أَغْدَاءَ الدِّينِ وَ مُجَاهِدِي الرَّسُولِ وَ مُعْطَلِي الْأَحْكَامِ وَ مُبَدِّلِي الْكِتَابِ وَ مُنْتَهِكِي الدِّمِ الْحَرَامِ

O Allah^{azwj}! Curse Abu Sufyan Bin Umayya, and Muawiya his son, and Yazeed^{la} Bin Muawiya, and Marwan Bin Al-Hakam, and his children, and children of his children. O Allah^{azwj}! Curse the imams of Kufr, and straying guides, and enemies of the religion, and fighters against the Rasool^{saww}, and suspenders of the judgments, and replacers of the Book, and violators of the prohibited blood.

اللَّهُمَّ إِنَّا نَبْرُؤُ إِلَيْكَ مِنْ مَوْلَاةٍ أَغْدَاكَ وَ مِنَ الْإِعْمَاضِ لِأَهْلِ مَعْصِيَتِكَ كَمَا قُلْتَ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ

O Allah^{azwj}! We disavow to You^{azwj} from the friendship of Your^{azwj} enemies, and from the ambiguities of the people of disobedience, just as You^{azwj} Said: **You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool [58:22].**

أَيُّهَا النَّاسُ اعْرِفُوا الْحَقَّ تَعْرِفُوا أَهْلَهُ وَتَأْمَلُوا سُبُلَ الضَّلَالَةِ تَعْرِفُوا سَابِلَهَا فَيَقِفُوا عِنْدَ مَا وَفَّقَكُمُ اللَّهُ عَلَيْهِمْ وَانْفِلُوا لِمَا أَمَرَكُمُ اللَّهُ بِهِ وَ أَمِيرُ الْمُؤْمِنِينَ يَسْتَعِصِمُ بِاللَّهِ لَكُمْ وَ يَسْأَلُهُ تَوْفِيقَكُمْ وَ يَرْغَبُ إِلَيْهِ فِي هِدَايَتِكُمْ وَ اللَّهُ حَسْبُهُ وَ عَلَيْهِ تَوَكَّلْهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O you people! Recognise the truth, you will recognise its people, and contemplate on the ways of the straying, you will recognise its travellers. Pause at what Allah^{azwj} has Paused you all upon them, and implement what Allah^{azwj} has Command you with, and the commander of the faithful is holding fast with Allah^{azwj} for you all and asks Him^{azwj} of (Granting you) inclinations, and wish to Him^{azwj} regarding your guidance, and Allah^{azwj} would Suffice, and upon Him^{azwj} you should rely, and there is neither might nor strength with Allah^{azwj}, the Exalted, the Magnificent".¹⁶⁷

وَ قَالَ فِي مَوْضِعٍ آخَرَ إِنَّ مُعَاوِيَةَ أَمَرَ النَّاسَ بِالْعِرَاقِ وَ الشَّامِ وَ غَيْرِهِمَا بِسَبِّ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الْبَرَاءَةِ مِنْهُ وَ خَطَبَ بِذَلِكَ عَلَى مَنَابِرِ الْإِسْلَامِ وَ صَارَ ذَلِكَ سُنَّةً فِي أَيَّامِ بَنِي أُمَيَّةَ إِلَى أَنْ قَامَ عُمرُ بْنُ عَبْدِ الْعَزِيزِ فَأَزَالَهُ.

And he said in another place, 'Muawiya ordered the people at Al-Iraq, and Syria and other places with reviling Ali^{asws} and the disavowing from him^{asws}, and he addressed with that upon the pulpits of Al-Islam, and that became a way during the days of the clan of Umayya until Umar Bin Abdul Aziz, and he stopped it".¹⁶⁸

وَ قَالَ الْجَاهِظُ: إِنَّ مُعَاوِيَةَ كَانَ يَقُولُ فِي آخِرِ خُطْبَةِ الْجُمُعَةِ اللَّهُمَّ إِنَّ أَبَا ثُرَابٍ أَخَذَ فِي دِينِكَ وَ صَدَّ عَنْ سَبِيلِكَ فَأَلْعَنَهُ لَعْنًا وَبِيلاً وَ عَذَّبَهُ عَذَابًا أَلِيمًا

And Al-Jahiz said, 'Muawiya was saying at the end of his Friday sermon, 'O Allah^{azwj}! Abu Turab^{asws} has become an apostate in Your^{azwj} religion, and has blocked from Your^{azwj} Way, so Curse him^{asws} a calamitous Curse, and Punish him^{asws} with a painful punishment!'

وَ كَتَبَ بِذَلِكَ إِلَى الْآفَاقِ فَكَانَتْ هَذِهِ الْكَلِمَاتُ يُنَادَى بِهَا عَلَى الْمَنَابِرِ إِلَى خِلَافَةِ عُمرُ بْنُ عَبْدِ الْعَزِيزِ.

And he wrote with that to the horizons, and these words were being called with upon the pulpits up to the caliphate of Umar Bin Abdul Aziz".¹⁶⁹

وَ ذَكَرَ الْمُبَرِّدُ فِي الْكَامِلِ أَنَّ خَالِدَ بْنَ عَبْدِ اللَّهِ الْقَسْرِيَّ لَمَّا كَانَ أَمِيرَ الْعِرَاقِ فِي خِلَافَةِ هِشَامٍ كَانَ يَلْعَنُ عَلِيًّا ع عَلَى الْمِنْبَرِ.

And Al-Mubarrad mentioned in (the book) 'Al-Kamil' – Khalid Bin Abdullah Al-Qarsy, when he was the ruler of Al-Iraq during the caliphate of Hisham, was cursing Ali^{asws} upon the pulpit'.¹⁷⁰

وَ ذَكَرَ الْجَاهِظُ أَنَّ قَوْمًا مِنْ بَنِي أُمَيَّةَ قَالُوا لِمُعَاوِيَةَ إِنَّكَ قَدْ بَلَغْتَ مَا أَمَلْتَ فَلَوْ كَفَفْتَ عَنْ لَعْنِ هَذَا الرَّجُلِ

And Al-Jahiz mentioned, 'A group from the clan of Umayya said to Muawiya, 'You have reached what you had hoped for, so if you could (now) refrain from cursing this man (Ali^{asws})'.

¹⁶⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 492

¹⁶⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 493

¹⁶⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 494

¹⁷⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 495

فَقَالَ لَا وَاللَّهِ حَتَّى يَرْبُو عَلَيْهِ الصَّغِيرُ وَيَهْرَمَ عَلَيْهِ الْكَبِيرُ وَلَا يَذْكُرْ لَهُ ذَاكِرٌ فَضْلاً

He said, 'No, by Allah^{azwj}, until the young ones grow up upon it and the old ones become aged upon it'. And no preacher mentioned any merits being for him^{asws}.

وَأَرَادَ زِيَادٌ أَنْ يُعْرِضَ عَلَى أَهْلِ الْكُوفَةِ الْبَرَاءَةَ مِنْ عَلِيٍّ وَ لَعْنَهُ وَأَنْ يَقْتُلَ كُلَّ مَنْ ائْتَمَعَ مِنْ ذَلِكَ وَ يُخَرِّبَ مَنْزِلَهُ فَضَرَبَهُ اللَّهُ ذَلِكَ الْيَوْمَ بِالطَّاعُونِ فَمَاتَ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ ذَلِكَ فِي أَيَّامِ مُعَاوِيَةَ.

And Ziyad intended to present upon the people of Al-Kufa, the disavowing from Ali^{asws}, and cursing him^{asws}, and he killed every one who refused from that, and ruined his house. Allah^{azwj} Struck him on that day with the plague and he died after three days, and that was during the days (rule) of Muawiya¹⁷¹.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ الْإِسْكَافِيُّ وَ رَوَى أَنَّ مُعَاوِيَةَ بَدَلَ لِسَمْرَةَ بْنِ جُنْدَبٍ مِائَةَ أَلْفٍ دِرْهَمٍ حَتَّى يَرْبُوِيَ أَنَّ هَذِهِ الْآيَةُ نَزَلَتْ فِي عَلِيٍّ ع وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَ يُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَ هُوَ أَلَدُّ الْخِصَامِ وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْخَرْثَ وَ التَّنِيلَ وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ

He said, 'And Abu Ja'far Al-Iskafy said, 'And it is reported that Muawiya spent (gave) one hundred thousand Dirhams to Samrah Bin Jundab until he reported that this Verse was reported regarding Ali^{asws}: **And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204] And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205].**

وَ أَنَّ الْآيَةَ الثَّانِيَةَ نَزَلَتْ فِي ابْنِ مُلْجَمٍ وَ هِيَ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

And that the next Verse was Revealed regarding Ibn Muljim^{la}, and it is: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207].**

فَلَمْ يَقْبَلْ فَبَدَلَ لَهُ مِائَتِي أَلْفٍ دِرْهَمٍ فَلَمْ يَقْبَلْ فَبَدَلَ لَهُ ثَلَاثُمِائَةِ أَلْفٍ فَلَمْ يَقْبَلْ فَبَدَلَ أَرْبَعُمِائَةِ فَقَبِلَ وَ رَوَى ذَلِكَ.

But he did not accept, so he gave him with two hundred thousand Dirhams. But he did not accept, so he gave him three hundred thousand. But he did not accept, so he gave him four hundred (thousand). He accepted and reported that¹⁷².

وَ قَالَ: إِنَّ مُعَاوِيَةَ وَضَعَ قَوْماً مِنَ الصَّحَابَةِ وَ قَوْماً مِنَ التَّابِعِينَ عَلَى رِوَايَةِ أَخْبَارٍ فَبَيَّحَ فِي عَلِيٍّ ع فَاخْتَلَفُوا مَا أَرْضَاهُ مِنْهُمْ أَبُو هُرَيْرَةَ وَ عَمْرُو بْنُ الْعَاصِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ مِنَ التَّابِعِينَ عُرْوَةُ بْنُ الزُّبَيْرِ.

And he said, 'Muawiya placed a group from the companions and a group from the Tabi'een upon reporting ugly Ahadeeth regarding Ali^{asws}. But they differed to what Abu Hureyra and

¹⁷¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 496

¹⁷² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 497

Amro Bin Al-Aas and Al-Mugheira Bin Shuba from them had agreed to, and from the Tabi'een, Urwah Bin Al-Zubeyr".¹⁷³

قَالَ وَ قَدْ رَوَى عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: أَكْذَبُ النَّاسِ عَلَى رَسُولِ اللَّهِ ص أَبُو هُرَيْرَةَ الدَّوْسِيُّ.

He said, 'And it has been reported from Ali^{asws} having said: 'The most lying of the people upon Rasool-Allah^{saww} is Abu Hureyra Al-Dowsy".¹⁷⁴

قَالَ وَ قَدْ رَوَى الْوَاقِدِيُّ أَنَّ مُعَاوِيَةَ لَمَّا عَادَ مِنَ الْعِرَاقِ إِلَى الشَّامِ خَطَبَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّكَ سَتَلِي الْخِلَافَةَ مِنْ بَعْدِي فَأَخْتَرِ الْأَرْضَ الْمُقَدَّسَةَ فَإِنَّ فِيهَا الْأَبْدَالَ وَ قَدْ اخْتَرْتُكُمْ فَأَلْعَنُوا أَبَا تُرَابٍ فَلَعَنُوهُ.

He said, 'And it has been reported by Al-Waqidi, 'When Muawiya returned from Al-Iraq to Syria, he addressed. He said, 'O you people! Rasool-Allah^{saww} said: 'You (Muawiya) will follow the caliphate from after me^{saww}, so choose the land of Bayt Al-Maqdas, for therein is the replacement', and I have chosen you, so curse Abu Turab^{asws} (Ali^{asws})!' They cursed him^{asws}.¹⁷⁵

قَالَ وَ رَوَى شَيْخُنَا أَبُو عَبْدِ اللَّهِ الْبَصْرِيُّ الْمُتَكَلِّمُ عَنْ نَصْرِ بْنِ عَاصِمٍ اللَّيْثِيِّ عَنْ أَبِيهِ قَالَ: أَتَيْنَا مَسْجِدَ رَسُولِ اللَّهِ ص وَ النَّاسُ يَقُولُونَ نَعُوذُ بِاللَّهِ مِنْ عَضَبِ اللَّهِ وَ عَضَبِ رَسُولِهِ فَقُلْتُ مَا هَذَا قَالُوا مُعَاوِيَةُ قَامَ السَّاعَةَ فَأَخَذَ بِيَدِ أَبِي سُفْيَانَ فَخَرَجَا

He said, 'And it is reported by our elder Abu Abdullah Al Basry Al Mutakallam, from Nasr Bin Aasim Al Laysi, from his father who said,

'We came to Masjid of Rasool-Allah^{saww} and the people were saying, 'We seek Refuge with Allah^{azwj}, from the Wrath of Allah^{azwj}, and anger of His^{azwj} Rasool^{saww}!' I said, 'Who is this?' They said, 'Muawiya'. He stood for a while, then grabbed hold of a hand of Abu Sufyan and they both went out.

فَقَالَ رَسُولُ اللَّهِ ص لَعَنَ اللَّهُ التَّابِعَ وَ الْمَتَّبِعَ رَبُّ يَوْمٍ لِأُمَّتِي مِنْ مُعَاوِيَةَ ذِي الْأَسْتَاةِ قَالُوا يَغْنِي كَبِيرَ الْعَجْزِ.

Rasool-Allah^{saww} said: 'May Allah^{azwj} Curse the follower and the followed. Perhaps there would be a day for my^{saww} community from Muawiya, one with lowliness'. They said, 'Meaning, of major frustration".¹⁷⁶

قَالَ وَ رَوَى الْعَلَاءُ بْنُ جَرِيرٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِمُعَاوِيَةَ لَتَتَّخِذَنَّ يَا مُعَاوِيَةُ الْبِدْعَةَ سُنَّةً وَ الْقَبِيحَ حَسَنًا أَكَلُكَ كَثِيرٌ وَ ظَلَمُكَ عَظِيمٌ.

He said, 'And it is reported by Al-Ala'a Bin Jareer, 'Rasool-Allah^{saww} said to Muawiya: 'O Muawiya! You will be taking the innovation as a Sunnah, and the ugliness and good (deeds). Your appetite would be large and your injustices mighty".¹⁷⁷

قَالَ وَ رَوَى الْحَارِثُ بْنُ حَصِيرَةَ عَنْ أَبِي صَادِقٍ عَنْ رِبْعَةَ بْنِ نَاجِدٍ قَالَ قَالَ عَلِيٌّ ع نَحْنُ وَ آلُ أَبِي سُفْيَانَ قَوْمٌ تَعَادَاؤُا بَيْنَ اللَّهِ وَ الْأُمْرِ يَعُودُ كَمَا بَدَأَ.

¹⁷³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 498

¹⁷⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 499

¹⁷⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 500

¹⁷⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 501

¹⁷⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 502

He said, 'And it is reported by Al Haris Bin Haseera, from Abu Sadiq, from Rabie Bin Najid who said,

'Ali^{asws} said: 'Us^{asws} and the progeny of Abu Sufyan are a people being inimical regarding Allah^{azwj}, and the matter will return to what it had begun'.¹⁷⁸

قَالَ وَ رُوِيَ عَنْ عُمَرَ بْنِ مُرَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ عَلِيٍّ ع قَالَ: رَأَيْتُ اللَّيْلَةَ رَسُولَ اللَّهِ ص فَشَكَوْتُ إِلَيْهِ فَقَالَ هَذِهِ جَهَنَّمُ فَأَنْظُرْ مَنْ فِيهَا فَإِذَا مُعَاوِيَةُ وَ عَمْرُو بْنُ الْعَاصِ مُعَلَّقَيْنِ بِأَرْجُلِهِمْ مُنْكَسَرِينَ تُرْضَخُ رُءُوسُهُمَا بِالْحِجَارَةِ أَوْ قَالَ تُشَدَّخُ.

He said, 'And it is reported from Umar Bin Murrah, from Abu Abdullah Bin Salama,

'From Ali^{asws} having said: 'I^{asws} saw Rasool-Allah^{saww} at night and complained to him^{saww}. He^{saww} said: 'This (here) is Hell, so looked at the ones in it'. There was Muawiya, and Amro Bin Al-Aas hanging by their feet upside-down, their heads were being pelted by the stones'. Or said: 'Being cracked'.¹⁷⁹

قَالَ وَ رَوَى صَاحِبُ كِتَابِ الْغَارَاتِ عَنِ الْأَعْمَشِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ سَيَظْهَرُ عَلَى النَّاسِ رَجُلٌ مِنْ أُمَّتِي عَظِيمُ السُّرَّةِ وَاسِعُ الْبُلْعُومِ يَأْكُلُ وَ لَا يَشْبَعُ يَحْمِلُ وَزْرَ الثَّقَلَيْنِ يَطْلُبُ الْإِمَارَةَ يَوْمًا إِذَا أَدْرَكْتُمُوهُ فَأَنْبَثُوا بَطْنَهُ

He said, 'And it is reported by author of the book 'Al Gharaat', from Al Amsh, from Anas Bin Malik (well-known fabricator) who said,

'I heard Rasool-Allah^{saww} saying: 'A man from my^{saww} community would be prevailing upon the people, being of large belly, wide throat. He will eat and will not be satiated. He will bear the burden of the human beings and the Jinn. He will seek the governance one day, so when you come across him, then slit his stomach'.

قَالَ وَ كَانَ فِي يَدِ رَسُولِ اللَّهِ ص فَضِيْبٌ قَدْ وَضَعَ طَرْفَهُ فِي بَطْنِ مُعَاوِيَةَ.

He (the narrator) said, 'And in the hand of Rasool-Allah^{saww} was a stick, he^{saww} had placed its end in the belly of Muawiya'.¹⁸⁰

Please note: - 506 is missing

507 - ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن هارون بن محمد عن جرير بن أشعث بن إسحاق عن جعفر بن أبي المغيرة عن سعيد بن جبير عن ابن عباس قال: كُنْتُ عِنْدَ مُعَاوِيَةَ وَ قَدْ نَزَلَ بِذِي طُوًى فَجَاءَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ فَسَلَّمَ عَلَيْهِ فَقَالَ مُعَاوِيَةُ يَا أَهْلَ الشَّامِ هَذَا سَعْدٌ وَ هُوَ صَدِيقٌ لِعَلِيٍّ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Haroun Bin Humeid, from Jareer Bin Ash'as Bin Is'haq, from Ja'far Bin Abu Al Mugheira, from Saeed Bin Jubeyrs, from Ibn Abbas who said,

'I was with Muawiya and he had descended at Zi Tuwa, and Sa'ad Bin Abu Waqas came to him. He greeted unto him. Muawiya said, 'O people of Syria! This is Sa'ad, and he is a friend of Ali^{asws}.

¹⁷⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 503

¹⁷⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 504

¹⁸⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 505

قَالَ فَطَاطَأَ الْقَوْمُ رُءُوسَهُمْ وَ سَبُّوا عَلِيًّا عَ فَبَكَى سَعْدٌ فَقَالَ لَهُ مُعَاوِيَةُ مَا الَّذِي أَبْكََاكَ قَالَ وَ لَمْ لَا أَبْكِي لِرَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يُسَبُّ عِنْدَكَ وَ لَا اسْتَطِيعَ أَنْ أُغَيَّرَ وَ قَدْ كَانَ فِي عَلِيٍّ خِصَالٌ لَأَنْ تَكُونَ فِي وَاحِدَةٍ مِنْهُمْ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا

He (Ibn Abbas) said, 'The people lowered their heads and reviled Ali^{asws}. Sa'ad wept. Muawiya said to him, 'What is that which makes you cry?' He said, 'And why should I not cry for a man from the companions of Rasool-Allah^{saww} being reviled in your presence, and I am not able upon changing (that), and there have been such qualities in Ali^{asws}, if one of these happen to be in me, it would be more beloved to me than the world and whatever is in it.

أَخَذَهَا أَنْ رَجُلًا كَانَ بِالْيَمَنِ فَحَفَاهُ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع فَقَالَ لَأَشْكُوَنَّكَ إِلَى رَسُولِ اللَّهِ ص فَقَدِمَ عَلَى رَسُولِ اللَّهِ ص فَسَأَلَهُ عَنْ عَلِيٍّ ع فَتَنَّى عَلَيْهِ فَقَالَ أَنَشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ عَلَيَّ الْكِتَابَ وَ اخْتَصَّنِي بِالرَّسَالَةِ أَعَنْ سَخَطِ ثَقُوفٍ مَا تَقُولُ فِي عَلِيٍّ ع قَالَ نَعَمْ يَا رَسُولَ اللَّهِ

One of these is that a man was at Al-Yemen and Ali^{asws} Bin Abu Talib^{asws} was harsh to him. He said, 'I shall complain of you to Rasool-Allah^{saww}'. He came to Rasool-Allah^{saww}. He^{saww} asked him about Ali^{asws}. He was discouraging upon him^{asws}. He^{saww} said: 'I^{saww} adjure you with Allah^{azwj} Who Revealed the Book unto me^{saww}, and Chose me^{saww} with the Message! Are you saying what you are saying out of anger at Ali^{asws}?'. He said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ أَلَا تَعْلَمُ أَنِّي أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالَ بَلَى قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

He^{saww} said: 'Do you not know that I^{saww} am foremost with the Momineen than their own selves?' He said, 'Yes'. He^{saww} said: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}'.

وَ الثَّانِيَةُ أَنَّهُ بَعَثَ يَوْمَ خَيْبَرَ عُمَرَ بْنَ الْخَطَّابِ إِلَى الْقِتَالِ فَهَزِمَ وَ أَصْحَابُهُ فَقَالَ ص لِأَعْطِيَنَّ الرَّايَةَ عَدَاً إِنْسَاناً يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

And secondly, he^{saww} had sent Umar Bin Al-Khattab on the day of Khyber to the battle, but he and his companions were defeated. He^{saww} said: 'I^{saww} shall give the flag tomorrow to a person who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}'.

فَعَدَا الْمُسْلِمُونَ وَ عَلِيٌّ أَرْمَدُ فَدَعَاهُ فَقَالَ خُذِ الرَّايَةَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَيْنِي كَمَا تَرَى فَتَقَلَّ فِيهَا فَقَامَ فَأَخَذَ الرَّايَةَ ثُمَّ مَضَى بِهَا حَتَّى فَتَحَ اللَّهُ عَلَيْهِ

The Muslims came the next morning and Ali^{asws} had sore eyes. He^{saww} said: 'Take the flag. He^{asws} said: 'O Rasool-Allah^{saww}! My^{asws} eyes are as you^{saww} can see'. He^{saww} applied spittle in then. He^{asws} stood and grabbed the flag, then he^{asws} went with it until Allah^{azwj} Granted victory to him^{asws}.

وَ الثَّالِثَةُ أَنَّهُ خَلَفَهُ فِي بَعْضِ مَغَارِيهِ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ خَلَفْتَنِي مَعَ النِّسَاءِ وَ الصِّبْيَانِ فَقَالَ رَسُولُ اللَّهِ ص أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And thirdly is that he^{saww} left him^{asws} behind in one of his^{saww} military expeditions. Ali^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} are leaving me^{asws} behind with the women and children'. Rasool-Allah^{saww} said: 'Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as} except there would be no Prophet^{saww} after me^{saww}'.

وَالرَّابِعَةُ سَدَّ الْأَبْوَابَ فِي الْمَسْجِدِ إِلَّا بَابَ عَلِيٍّ

And fourthly, he^{saww} closed down the doors (leading) into the Masjid except the door of Ali^{asws}.

وَالْخَامِسَةُ نَزَلَتْ هَذِهِ الْآيَةُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً فَدَعَا النَّبِيُّ صَ عَلِيّاً وَ حَسَناً وَ حُسَيْناً وَ فَاطِمَةَ ع فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

And fifthly, this Verse was Revealed: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** The Prophet^{saww} called Ali^{asws}, and Hassan^{asws}, and Husayn^{asws}, and (Syeda) Fatima^{asws}. He^{saww} said: ‘O Allah^{azwj}! They^{asws} are my^{saww} family^{asws}, so Keep the uncleanness away from them^{asws} and Purify them^{asws} with a purification’.¹⁸¹

508 - كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة الكراجكي بَلَغَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ كَلَامَ نَافِعِ بْنِ جُبَيْرٍ فِي مُعَاوِيَةَ وَ قَوْلُهُ إِنَّهُ كَانَ يُسَكِّنُهُ الْحِلْمَ وَ يُنْطَلِقُهُ الْعِلْمَ فَقَالَ ع بَلْ كَانَ يُنْطَلِقُهُ الْبَطَرُ وَ يُسَكِّنُهُ الْحُصْرُ.

(The books) ‘Kunz Jamie Al fawaid’ and ‘Taweel Al Ayaat Al Zaahira – Al Karajaky,

‘Al-Husayn^{asws} delivered the speech (in reply to the words) of Nafie Bin Jubeyr regarding Muawiya and his words, ‘His silence was the forbearance and his talk was the knowledge’. (Al-Husayn^{asws} refuted that and) He^{asws} said: ‘But his talk was recklessly arrogant, and his silence was (due to) anxiety (stuttering)’.¹⁸²

¹⁸¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 507

¹⁸² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 508

باب 18 ما جرى بينه ع و بين عمرو بن العاص لعنه الله و بعض أحواله

CHAPTER 18 - WHAT FLOWED BETWEEN HIM^{asws} AND AMRO BIN AL-AAS, MAY ALLAH^{azwj} CURSE HIM, AND SOME OF HIS SITUATIONS

509 - ج، الإحتجاج قَالَ ع فِي عَمْرٍو حَوَاباً عَمَّا قَالَ فِيهِ عَجَباً لِابْنِ النَّابِغَةِ يَزْعُمُ لِأَهْلِ الشَّامِ أَنَّ فِي دُعَابِهِ وَ أَيْ امْرُؤُ تَلْعَابَةٍ أُعَارِسُ [أَعَافِسُ] وَ أُمَارِسُ لَقَدْ قَالَ بَاطِلاً وَ نَطَقَ آثِمًا

(The book) 'Al-Ihtijaj' – He^{asws} said regarding Amro (Bin Al-Aas) in answer about what was said regarding him: 'Strange of Ibn Al-Nabiga (Amro Bin Al-Aas)! The people of Syrian are alleging that there is humour in me^{asws}, and I^{asws} am a man with humour, frolicking, fun. He has said a falsity and spoken a sin.

أَمَّا وَ شَرُّ الْقَوْلِ الْكَذِبُ إِنَّهُ يَقُولُ فَيَكْذِبُ وَ يَعِدُ فَيُخْلِفُ وَ يَسْأَلُ فَيُخْلِفُ وَ يُسْأَلُ فَيُخْلِفُ وَ يَخُونُ الْعَهْدَ وَ يَقْطَعُ الْإِلَّ فَإِذَا كَانَ عِنْدَ الْحَرْبِ فَأُيُّ زَاجِرٍ وَ أَمِيرٍ هُوَ مَا لَمْ تَأْخُذِ السُّيُوفُ مَا خِذَهَا

As for the evilest word, it is the lie. He speaks so he lies, and he promises so he breaks, and he asks so he is importune, and he is asked so he is stingy, and he betrays the pact, and cuts the kinship. When it was during the war, he rebukes and instructs so long as the swords do not take a taking (battle starts).

فَإِذَا كَانَ ذَلِكَ كَانَ أَكْبَرُ مَكِيدَتِهِ أَنْ يَمْتَحِ الْقَوْمَ سَبْتَهُ أَمْ وَ اللَّهُ إِنِّي لَيَمْنَعُنِي مِنَ اللَّعِبِ ذِكْرُ الْمَوْتِ وَ إِنَّهُ لَيَمْنَعُهُ عَنْ قَوْلِ الْحَقِّ نِسْيَانُ الْآخِرَةِ إِنَّهُ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى شَرَطَ لَهُ أَنْ يُؤْتِيَهُ أَثِيَّةً وَ يَرْضَخَ عَلَى تَرْكِ الدِّينِ لَهُ رَضِيحَةً.

So, when it was that, it was the greatest of his plots is that he exposes his private parts. But by Allah^{azwj}, the remembrance of death prevents me from playing, and he is prevented from words of truth, by forgetfulness of the Hereafter. He did not pledge allegiance to Muawiya until he stipulated for him that he would give him an award and he would comply upon neglecting the religion for him for an award"¹⁸³.

510 - - نهج، نهج البلاغة وَ مِنْ كَلَامٍ لَهُ ع فِي ذِكْرِ عَمْرٍو بَنِي الْعَاصِ عَجَباً لِابْنِ النَّابِغَةِ وَ ذَكَرَ نَحْوَهُ

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws} in mentioning Amro Bin Al-Aas: 'Strange of Ibn Al-Nabigha' – and mentioned similar to it'.¹⁸⁴

511 - ماء، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ سَعِيدٍ عَنِ الزُّبَيْرِ بْنِ بَكَّارٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ قَالَ: كَانَ عَمْرٍو بَنِي الْعَاصِ يَقُولُ إِنَّ فِي عَلِيٍّ دُعَابَةً فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ رَعِمَ ابْنُ النَّابِغَةِ أَيْ تَلْعَابَةٌ مَرَّاحَةٌ ذُو دُعَابَةٍ أُعَافِسُ وَ أُمَارِسُ هَيْهَاتَ يَمْتَنِعُ مِنَ الْعِفَاسِ وَ الْمِرَاسِ ذِكْرُ الْمَوْتِ وَ خَوْفُ الْبُعْثِ وَ الْحِسَابِ

¹⁸³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 509

¹⁸⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 510

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Al Hassan Bin Ali, from Ahmad Bin Saeed, from Al Zubeyr Bin Bakkar, from Ali Bin Muhammad who said,

'Amro Bin Al-Aas used to say, 'There is humour in Ali^{asws}'. That reached Amir Al-Momineen^{asws}, so he^{asws} said: 'Ibn Al-Nabigha alleges that I^{asws} am with playfulness, joking, being with humour, frolicking, fun. Far be it! I^{asws} am prevented from the frolicking, playfulness by the remembrance of death, and fear of the resurrection, and the reckoning'.

وَمَنْ كَانَ لَهُ قَلْبٌ فِي هَذَا عَنْ هَذَا لَهُ وَاعِظٌ وَزَاجِرٌ أَمَا وَ شَرُّ الْقَوْلِ الْكَذِبُ إِنَّهُ لَيُحَدِّثُ فَيَكْذِبُ وَ يَعِدُ فَيُخْلِفُ فَإِذَا كَانَ يَوْمُ النَّاسِ فَأَيُّ زَاجِرٍ وَ أَمْرِ هُوَ مَا لَمْ يَأْخُذِ السُّيُوفُ هَامَ الرِّجَالِ فَإِذَا كَانَ ذَلِكَ فَأَعْظَمَ مَكِيدَتِهِ فِي نَفْسِهِ أَنْ يَمْنَحَ الْقَوْمَ اسْتَهْ.

And the one who has a heart for him, regarding this he would be away from this, for him would be preaching and rebukes. As for the vilest of words, it is the lie. He (Amro) narrates so he lies, and he promises so he breaks. When it the day of the prowess (battle), so how rebuking and instructing he is, for as long as the swords do not take the important men. When that happens (battle starts), the greatest of his plots regarding himself is that he exposes his private parts to the people".¹⁸⁵

512 - كِتَابُ، الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ قَالَ: بَلَغَ عَلِيًّا ع أَنَّ ابْنَ الْعَاصِ يَنْتَقِصُهُ عِنْدَ أَهْلِ الشَّامِ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا عَجَبًا عَجَبًا لَا يَنْقُضِي لِابْنِ النَّابِغَةِ يَزْعُمُ لِأَهْلِ الشَّامِ إِلَى آخِرِ الْكَلَامِ وَ جَمَعَ بَيْنَ الرَّوَاتِبَيْنِ.

Kitab Al Gharrat of Ibrahim Bin Muhammad Al Saqafi who said,

'It reached Ali^{asws} that (Amro) Ibn Al-Aas was derogating him^{asws} in the presence of the people of Syria, so he^{asws} ascended the pulpit, praise Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O strange! Strange of the derogation by Ibn Al-Nabigha alleging to the people of Syria' – up to the end of the speech, and gathering between the two reports".¹⁸⁶

513 - كِتَابُ، سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمٍ قَالَ: إِنَّ عَمْرَو بْنَ الْعَاصِ خَطَبَ بِالشَّامِ فَقَالَ بَعَثَنِي رَسُولُ اللَّهِ ص عَلَى جَيْشٍ فِيهِ أَبُو بَكْرٍ وَ عُمَرُ فَظَنَنْتُ أَنَّهُ إِنَّمَا بَعَثَنِي لِكِرَامَتِي عَلَيْهِ فَلَمَّا قَدِمْتُ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ فَقَالَ عَائِشَةُ فَقُلْتُ مِنَ الرِّجَالِ قَالَ أَبُوهَا

Kitab Suleym Bin Qays Al Hilali – From Aban Abu Ayyash, from Suleym who said,

'Amro Bin Al-Aas addressed at Syria. He said, 'Rasool-Allah^{saww} sent me (as a commander) upon an army wherein were Abu Bakr and Umar. I thought that rather he^{saww} had sent me due to my prestige to him^{saww}. When I arrived, I said, 'O Rasool-Allah^{saww}! Which of the people is most beloved to you^{saww}? He^{saww} said: 'Ayesha'. I said, 'From the men'. He^{saww} said: 'Her father'.

أَيُّهَا النَّاسُ وَ هَذَا عَلَيَّ يَطْعَنُ عَلَى أَبِي بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ ضَرَبَ بِالْحَقِّ عَلَى لِسَانِ عُمَرَ وَ قَلْبِهِ وَ قَالَ فِي عُثْمَانَ إِنَّ الْمَلَائِكَةَ لَتَسْتَحْيِي مِنْ عُثْمَانَ

¹⁸⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 511

¹⁸⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 512

O you people! And this is Ali^{asws}, throwing accusations upon Abu Bakr and Umar and Usman, and I have heard Rasool-Allah^{saww} saying that Allah^{azwj} has Struck upon the tongue of Umar and his heart'. And he^{saww} said regarding Usman: 'The Angels are embarrassed from Usman'.

وَقَدْ سَمِعْتُ عَلِيًّا وَ إِيَّا فَصَمًّا يَعْنِي أُذُنَيْهِ يَرَوِي عَلَى عَهْدِ عُمَرَ أَنَّ نَبِيَّ اللَّهِ نَظَرَ إِلَى أَبِي بَكْرٍ وَ عُمَرَ مُقْبِلَيْنِ فَقَالَ يَا عَلِيُّ هَذَانِ سَيِّدَا كُفُوهٍ أَهْلُ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ مَا خَلَا النَّبِيِّينَ مِنْهُمْ وَ الْمُرْسَلِينَ وَ لَا تُحَدِّثُهُمَا بِذَلِكَ فَيَهْلِكَا

And I have heard Ali^{asws}, or else I should become deaf, meaning his ears, reporting in the era of Umar that the Prophet^{saww} of Allah^{azwj} Looked at Abu Bakr and Umar coming and he^{saww} said: 'O Ali^{asws}! These two are chiefs of the elderly people of the Paradise, from the former ones and the latter ones, apart from the Prophets^{as}, and the Messengers^{as} from them, and they did not narrate with that until they both died'.

فَقَامَ عَلِيُّ ع فَقَالَ الْعَجَبُ لِبَطْعَةِ أَهْلِ الشَّامِ حَيْثُ يَقْبَلُونَ قَوْلَ عُمَرَ وَ يُصَدِّقُونَهُ وَ قَدْ بَلَغَ مِنْ حَدِيثِهِ وَ كَذِبِهِ وَ قِلَّةِ وَرَعِهِ أَنْ يَكْذِبَ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ لَعَنَهُ سَبْعِينَ لَعْنَةً وَ لَعَنَ صَاحِبَهُ الَّذِي يَدْعُو إِلَيْهِ فِي غَيْرِ مَوْطِنٍ

Ali^{asws} stood up and said: 'The strangeness of the tyrants of the people of Syrian where they are accepting the words of Amro and are ratifying him, and it has reached from his narrations, and his lies, and scarcity of his devoutness that he tends to lie upon Rasool-Allah^{saww}, and he^{saww} cursed him with seventy curses, and cursed his companion (Muawiya) who called him (Amro) to (support) him (Muawiya) in other place.

وَ ذَلِكَ أَنَّهُ هَجَا رَسُولَ اللَّهِ ص بِقَصِيدَةٍ سَبْعِينَ بَيْتًا فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنِّي لَا أَقُولُ الشَّعْرَ وَ لَا أَجْلُهُ فَالْعَنَهُ أَنْتَ وَ مَلَائِكَتُكَ بِكُلِّ بَيْتٍ لَعْنَةً تَنَزَّى عَلَى عَقِبِهِ إِلَى يَوْمِ الْقِيَامَةِ

And that is he had satirised Rasool-Allah^{saww} in a poem of seventy couplets. Rasool-Allah^{saww} said: 'O Allah^{azwj}! I^{saww} am not saying the poetry (fiction)¹⁸⁷, nor do I^{saww} permit it, so You^{azwj} and Your^{azwj} Angels curse him for every couplet, successive curses upon his posterity up to the Day of Qiyamah'.

ثُمَّ لَمَّا مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص قَامَ فَقَالَ إِنَّ مُحَمَّدًا قَدْ صَارَ أَبْتَرًا لَا عَقِبَ لَهُ وَ إِنِّي لِأَشْتَأُ النَّاسَ لَهُ وَ أَقُولُهُمْ فِيهِ سُوءًا فَأَنْزَلَ اللَّهُ إِنَّ شَانِكَ هُوَ الْأَبْتَرُ يَعْنِي أَبْتَرٌ مِنَ الْإِيمَانِ وَ مِنْ كُلِّ خَيْرٍ

Then, when Ibrahim^{asws} son^{asws} of Rasool-Allah^{saww} passed away, he stood up and said, 'Muhammad^{saww} has become 'Abtar' (cut off), there is no posterity for him^{saww}, and I am of the most adversarial of the people to him^{saww}, and speaker of most evil regarding him^{saww}. Allah^{azwj} Revealed regarding him: **Surely your adversary, he is the one without posterity [108:3]** – meaning cut-off from the Eman and from every goodness.

مَا لَقِيتُ مِنْ هَذِهِ الْأُمَّةِ مِنْ كَذَائِبِهَا وَ مُنَافِقِيهَا لَكَأَنِّي بِالْفُرَّاءِ الصَّعْفَةِ الْمُتَهَجِّدِينَ رَوَوْا حَدِيثَهُ وَ صَدَّقُوهُ فِيهِ وَ احْتَجُّوا عَلَيْنَا أَهْلَ الْبَيْتِ بِكَذِبِهِ إِنَّا نَقُولُ خَيْرَ هَذِهِ الْأُمَّةِ أَبُو بَكْرٍ وَ عُمَرُ وَ لَوْ شِئْتُ لَسَمَّيْتُ الثَّالِثَ

¹⁸⁷ Poetry which forbidden is the fiction, see for example:

<https://www.hubeali.com/articles/PoetsAndThePoetry.pdf>

What I^{asws} am facing from this community, from its liars and its hypocrites. It is as if I^{asws} am with the (Quran) readers, the Mujtahids, the reporters of his Ahadeeth, and they are ratifying him regarding it, and they are arguing against us^{asws}, People^{asws} of the Household of his lies, that we^{asws} are saying that the best of this community are Abu Bakr and Umar. And if I^{asws} had so desires, I^{asws} would have named the third one.

وَاللَّهُ مَا أَرَادَ يَقُولُهُ فِي عَائِشَةَ وَآيِبَهَا إِلَّا رِضَا مُعَاوِيَةَ بِسَخَطِ اللَّهِ عَزَّ وَجَلَّ وَ لَقَدْ اسْتَرْضَاهُ بِسَخَطِ اللَّهِ

By Allah^{azwj}! He does not intend with his words regarding Ayesha and her father except the pleasure of Muawiya by the Wrath of Allah^{azwj} Mighty and Majestic, and he has pleased him (Muawiya) by Angering Allah^{azwj}.

وَأَمَّا حَدِيثُهُ الَّذِي يَزْعُمُ أَنَّهُ سَمِعَهُ مِنِّي فَلَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَيَعْلَمُ أَنَّهُ قَدْ كَذَبَ عَلَيَّ يَقِينًا وَ أَنَّ اللَّهَ لَمْ يَسْمَعْهُ مِنِّي سِرًّا وَ لَا جَهْرًا

And as for his narration which he claims he had heard it from me^{asws}, so no, (he has not), by the One^{azwj} Who Split the seed and Formed the person! He certainly knows that he has lied upon me^{asws}, and that Allah^{azwj} did not Make him hear any secret from me^{asws}, nor openly.

اللَّهُمَّ الْعَنْ عَمْرًا وَ الْعَنْ مُعَاوِيَةَ بِصَدِّهِمَا عَنْ سَبِيلِكَ وَ كَذِبِهِمَا عَلَى كِتَابِكَ وَ اسْتِخْفَافِهِمَا بِنَبِيِّكَ ص وَ كَذِبِهِمَا عَلَيْهِ وَ عَلَيَّ.

O Allah^{azwj}! Curse Amro, and Curse Muawiya due to their blocking from Your^{azwj} Way, and their belying upon Your^{azwj} Book, and their taking lightly with Your^{azwj} Prophet^{saww}, and their lying upon him^{saww} and upon me^{asws}, 188

514 - أَقُولُ، قَالَ ابْنُ مَيْسَمٍ رَحِمَهُ اللَّهُ كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى عَمْرِو بْنِ الْعَاصِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى الْأَبْتَرِ بْنِ الْأَبْتَرِ عَمْرِو بْنِ الْعَاصِ شَانِي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى

I (Majlisi) am saying, 'Ibn Maysam said,

'Amir Al-Momineen^{asws} wrote to Amro Bin Al-Aas: 'From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to Al-Abtar son of Al-Abtar, Amro Bin Al-Aas, adversary of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} during the pre-Islamic period and (in) Al-Islam. Greetings upon the one who follows the guidance!

أَمَّا بَعْدُ فَإِنَّكَ تَرَكْتَ مَوَازِنَكَ لِأَمْرِئٍ فَاسِقٍ مَهْتُوكٍ سِرُّهُ يَشِينُ الْكَرِيمَ بِمَحَلِّسِهِ وَ يُسْفَهُ الْحَلِيمَ بِخُلَاطِيهِ فَصَارَ قَلْبُكَ لِقَلْبِهِ تَبَاعًا كَمَا وَافَقَ شَرُّ طَبَقَةٍ فَسَلَبَكَ دِينَكَ وَ أَمَانَتَكَ وَ دُنْيَاكَ وَ آخِرَتَكَ وَ كَانَ عَلِمُ اللَّهِ بِالْعَافِيكَ

As for after, you have neglected your religion for a man, a mischief-maker, violator of veils, slanderer of the honourable in his gatherings, considers the forbearing as foolish by his mingling. So, your heart has become a follower of his heart, concordant, as a layer. So, its has got your religion, and your entrustment, and your world, and your Hereafter to be confiscate, and was in the Knowledge of Allah^{azwj}, reaching regarding you.

¹⁸⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 513

فَصِرْتَ كَالذِّئْبِ يَتَّبِعُ الضَّرْعَامَ إِذَا مَا اللَّيْلُ دَجَا أَوْ الصُّبْحُ أَتَى يَلْتَمِسُ فَاذِلَّ سُوْرَهُ وَ حَوَايَا فَرِيْسَتِهِ وَ لَكِنْ لَا نَجَاةَ مِنَ الْقَدْرِ وَ لَوْ بِالْحَقِّ أَخَذْتَ
لَأَذْرَكْتَ مَا رَجَوْتَ وَ قَدْ رَشَدَ مَنْ كَانَ الْحَقُّ قَائِدَهُ

So, you became like a wolf following the lion. When the night shields or the morning comes, it seeks the remnants of its prey, and its prey collapses. But there is no rescue from the pre-determination. And had you taken with the truth, you would have achieved what you are wishing for, and he is rightly guided, the one who guide was the truth.

فَإِنْ يُكِّنَ اللَّهُ مِنْكَ وَ مِنْ ابْنِ أَكَلَةِ الْأَكْبَادِ أُحِقُّكُمْ بِمَنْ قَتَلَهُ اللَّهُ مِنْ ظَلَمَةِ قُرَيْشٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ إِنْ تُعْجِزَا أَوْ تَبْقَيَا بُعْدِي فَاللَّهُ
حَسْبُكُمْ وَ كَفَى بِإِنْتِقَامِهِ إِنْتِقَاماً وَ بِعِقَابِهِ عِقَاباً وَ السَّلَامُ.

If Allah^{azwj} were to Enable me^{asws} from you, and from the son of the liver-eater (Muawiya), I^{asws} shall join you both with the ones whom Allah^{azwj} has Killed, from the oppressors of Quraysh in the eta of Rasool-Allah^{saww}; and if I^{asws} am unable, or you two are alive after me^{asws}, then Allah^{azwj} will Reckon you both and I^{asws} shall suffice with His^{azwj} Revenge, and with His^{azwj} Punishment, as a (sufficient) punishment. And the greetings".¹⁸⁹

515 - ج، الإحتجاج نهج، نهج البلاغة وَ مِنْ كِتَابٍ لَهُ ع إِلَى عَمْرِو بْنِ الْعَاصِ فَإِنَّكَ جَعَلْتَ دِينَكَ تَبْعاً لِدُنْيَا أَفْرِيٍّ ظَاهِرٍ غِيَّةٍ مَهْتُوكٍ سِتْرُهُ يَشِينُ
الْكُرَيْمَ بِمَجْلِسِهِ وَ يُسَفِّهُ الْحَلِيمَ بِخِلَاطِهِ

(The books) 'Al-Ihtijaj' (and) 'Nahj Al-Balagah' – And from a letter of his^{asws} to Amro Bin Al-Aas: 'Surely, you have made your religion as a follower of the world, (following) a person who error is apparent, his veil is torn. He disgraces the honourable ones in his gathering, and he stultifies the forbearing one with his mingling.

فَاتَّبَعْتَ أَثَرَهُ وَ طَلَبْتَ فَضْلَهُ اتَّبَاعَ الْكَلْبِ لِلضَّرْعَامِ يُلَوِّدُ إِلَى مَخَالِيهِ وَ يَنْتَظِرُ مَا يُلْقَى إِلَيْهِ مِنْ فَضْلِ فَرِيْسَتِهِ فَأَذْهَبَتْ دُنْيَاكَ وَ آخِرَتُكَ وَ لَوْ بِالْحَقِّ أَخَذْتَ
أَذْرَكْتَ مَا طَلَبْتَ

You are following his tracks and seeking his grace, (like) the dog follows the lion, looking at his paws and awaiting what would be thrown at it from the extras of his prey. Your world is gone and so has your Hereafter, and had you taken with the truth, you would have achieved what you are seeking.

فَإِنْ يُكِّنَ اللَّهُ مِنْكَ وَ مِنْ ابْنِ أَبِي سُفْيَانَ أَجْزَكُمَا بِمَا قَدَّمْتُمَا وَ إِنْ تُعْجِزَا وَ تَبْقَيَا فَمَا أَمَامُكُمْمَا شَرٌّ لَكُمْمَا وَ السَّلَامُ.

If Allah^{azwj} were to Enable me^{asws} from you, and from Ibn Abu Sufyan, I^{asws} would recompense you both with what you have sent ahead, and if I^{asws} am unable and you two remain alive, then whatever is in front of you is eviler for you both. And the greetings".¹⁹⁰

516- قَالَ وَ رَوَى أَهْلُ الْحَدِيثِ أَنَّ النَّضَرَ بْنَ الْخَارِثِ وَ عُقْبَةَ بْنَ أَبِي مُعَيْطٍ وَ عَمْرُو بْنُ الْعَاصِ عَمَدُوا إِلَى سَلَى جَمَلٍ فَرَفَعُوهُ بَيْنَهُمْ وَ وَضَعُوهُ عَلَى
رَأْسِ رَسُولِ اللَّهِ ص وَ هُوَ سَاجِدٌ بِفَنَاءِ الْكَعْبَةِ فَسَالَ عَلَيْهِ قَصَبٌ وَ لَمْ يَرْفَعْ رَأْسَهُ وَ بَكَى فِي سُجُودِهِ وَ دَعَا عَلَيْهِمْ

¹⁸⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 514

¹⁹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 515

He said, 'And it is reported by the people of Ahadeeth – 'Al-Nazar Bin Haris and Uqba Bin Abu Mueet, and Amro Bin Al-Aas deliberated to the intestines of a camel, and they lifted it between them and placed it upon the head of Rasool-Allah^{azwj} while he^{saww} was performing Sajdah in the courtyard of the Kabah. It flowed upon him^{asws} and he^{saww} was patient, and did not raise his^{saww} head, and wept in his^{saww} Sajdah, and supplicated against them.

فَجَاءَتْ ابْنَتُهُ فَاطِمَةُ ع وَ هِيَ بَاكِئَةٌ فَرَفَعَتْهُ عَنْهُ فَأَلْقَتْهُ وَ قَامَتْ عَلَى رَأْسِهِ وَ هِيَ بَاكِئَةٌ فَرَفَعَ رَأْسَهُ وَ قَالَ اللَّهُمَّ عَلَيْكَ بِشْرِي قَالَتْ ثَلَاثًا

His^{saww} daughter^{asws} (Syeda) Fatima^{asws} came, and she^{asws} was crying, so he^{saww} raised his^{saww} from it. She^{asws} cast it off and stood by his^{saww} head, and she^{asws} was crying. He^{saww} raised his^{saww} head and said: 'O Allah^{azwj}! Upon You^{azwj} is (to deal) with Quraysh' – saying it thrice.

ثُمَّ قَالَ رَافِعًا صَوْتَهُ إِنِّي مَظْلُومٌ فَأَنْتَصِرُ قَالَتْ ثَلَاثًا ثُمَّ قَامَ فَدَخَلَ مَنْزِلَهُ وَ ذَلِكَ بَعْدَ وَفَاةِ عَمِّهِ أَبِي طَالِبٍ بِشَهْرَيْنِ.

Then he^{saww} said raising his^{saww} voice: 'I^{saww} am oppressed, so help!' Saying it thrice. Then he^{saww} stood up and entered his^{saww} house, and that was after the expiry of his^{saww} uncle Abu Talib^{asws}, by two months.

قَالَ: وَ لِشَيْدَةِ عَدَاوَةِ عُمَيْرِ بْنِ الْعَاصِ لِرَسُولِ اللَّهِ ص أَرْسَلَهُ أَهْلُ مَكَّةَ إِلَى النَّجَاشِيِّ لِيُطْرِدَ أَصْحَابَ رَسُولِ اللَّهِ ص عَنْ بِلَادِهِ مُهَاجِرَةً حَبَشَةً وَ لِيَقْتُلَ جَعْفَرَ بْنَ أَبِي طَالِبٍ عِنْدَهُ إِنْ أَمَكَّنَهُ فَكَانَ مِنْهُ فِي أَمْرِ جَعْفَرٍ هُنَاكَ مَا هُوَ مَشْهُورٌ فِي السِّيَرِ.

He (the narrator) said, 'And the severity of the enmity of Amro Bin Al-Aas to Rasool-Allah^{saww} – the people of Makkah sent him to Al-Najashy in order to get the companions of Rasool-Allah^{saww} expelled from his country. He emigrated to Ethiopia and to kill Ja'far^{asws} Bin Ab Talib^{asws} who was with him (Al-Najashy), if possible. It happened from him regarding the matter of Ja'far^{asws} over there what is well known in the Seerah".¹⁹¹

: وَ قَالَ ابْنُ أَبِي الْحَدِيدِ ذَكَرَ الرَّخْشَرِيُّ فِي كِتَابِ رَبِيعِ الْأَبْرَارِ قَالَ: كَانَتِ النَّبَاغَةُ أُمُّ عُمَيْرِ بْنِ الْعَاصِ أَمَةً لِرَجُلٍ مِنْ عَنَزَةٍ فَسَبَّيَتْ فَاشْتَرَاهَا عَبْدُ اللَّهِ بْنُ جُدْعَانَ التَّيْمِيُّ بِمَكَّةَ فَكَانَتْ بَغِيًّا ثُمَّ أَعْتَقَهَا فَوَقَعَ عَلَيْهَا أَبُو هَبْرَ بْنُ عَبْدِ الْمُطَّلِبِ وَ أُمِّيَّةُ بْنُ خَلْفٍ الْجُمَحِيُّ وَ هِشَامُ بْنُ الْمُغِيرَةِ الْمُخْزُومِيُّ وَ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ الْعَاصُ بْنُ وَائِلٍ السَّهْمِيُّ فِي طَهْرٍ وَاحِدٍ

And Ibn Abu Al Hadeed said, 'Al Zamakshari has mentioned in the book 'Rabie Al Abrar' who said,

'Al-Nabigha was the mother of Amro Bin Al-Aas, a slave girl of a man from Anzah. She was a captive and Abdullah Bin Juz'an Al-Taymi bought her at Makkah. She became a prostitute. Then he freed her, and Abu Iahab^{la} son of Abdul Muttalib^{asws}, and Umarr Bin Khalaf Al-Juhmy, and Hisham Bin Al-Mugheira Al-Makhzumi, and Abu Sufyan Bin harb, and Al-Aas Bin Wail Al-Sahmy copulated with her in one menstruation-free period.

فَوَلَدَتْ عَمْرًا فَادَّعَاهُ كُلُّهُمْ فَحُكِّمَتْ أُمُّهُ فِيهِ فَقَالَتْ هُوَ مِنْ الْعَاصِ بْنِ وَائِلٍ وَ ذَلِكَ لِأَنَّ الْعَاصَ بْنَ وَائِلٍ كَانَ يُنْفِقُ عَلَيْهَا كَثِيرًا قَالُوا وَ كَانَ أَشْبَهَ بِأَبِي سُفْيَانَ.

¹⁹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 a

She gave birth to Amro, and all of them claimed him. His mother decided regarding him and she said, 'He is from Al-Aas Bin Wail', and that was because Al-Aas Bin Wail was spending a lot upon her. They said, 'And he used to resemble Abu Sufyan'.¹⁹²

قَالَ وَ رَوَى أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ الْمُثَنَّى فِي كِتَابِ الْأَنْسَابِ أَنَّ عَمْرًا اخْتَصَمَ فِيهِ يَوْمَ وَلَادَتِهِ رَجُلَانِ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ الْعَاصُ بْنُ وَائِلٍ فَقِيلَ لِحَكْمِ أُمِّهِ فَقَالَتْ أُمُّهُ إِنَّهُ مِنَ الْعَاصِ بْنِ وَائِلٍ فَقَالَ أَبُو سُفْيَانَ أَمَا إِنِّي لَا أَشْكُ أَيُّ وَضَعْتُهُ فِي رَحِمِ أُمِّهِ فَأَبَتْ إِلَّا الْعَاصُ

He said, 'And it is reported by Abu Ubeyda Bin Al Musanna in the book 'Al Ansaab' –

'Amro (Bin Al-Aas), two men disputed regarding him on the day of his birth – Abu Sufyan Bin Harb and Al-Aas Bin Wail. It was said his mother would decide. His mother said, 'He is from Al-Aas Bin Wail'. Abu Sufyan said, 'But, I have no doubt that I have place him in the womb of his mother'. But she refused except (that it was) Al-Aas.

فَقِيلَ لَهَا أَبُو سُفْيَانَ أَشَرَفُ نَسَبًا فَقَالَتْ إِنَّ الْعَاصَ بْنَ وَائِلٍ كَثِيرُ النَّفَقَةِ عَلَيَّ وَ أَبُو سُفْيَانَ شَجِيحٌ

Abu Sufyan said to her, 'The most honourable lineage'. She said, 'Al-Aas Bin Wail spent a lot upon me, and Abu Sufyan is miserly'.

فَقِي ذَلِكَ يَقُولُ حَسَنًا بْنُ ثَابِتٍ لِعَمْرِو بْنِ الْعَاصِ حَيْثُ هَجَاهُ مُكَافِئًا لَهُ عَنْ هَجَاءِ رَسُولِ اللَّهِ ص

لَنَا فِيكَ مِنْهُ بَيِّنَاتُ الدَّلَالِ-

أَبُوكَ أَبُو سُفْيَانَ لَا شَكَّ قَدْ بَدَتْ-

تُفَاجِرُ بِالْعَاصِ الْحُجَيْنِ بْنِ وَائِلٍ-

فَقَاجِرٌ بِهِ إِنَّمَا فَخَرْتُ فَلَا تَكُنْ-

فَقَالَتْ رَجَاءٌ عِنْدَ ذَلِكَ لِنَائِلٍ-

وَ إِنَّ أَلْيَ فِي ذَلِكَ يَا عَمْرُو حَكَمْتُ-

تَجَمَّعَتِ الْأَقْوَامُ عِنْدَ الْمَحَافِلِ.

مِنَ الْعَاصِ عَمْرُو نُحِبُّ النَّاسَ كُلَّهَا-

Regarding that Hassan Bin Sabit said to Amro Bin Al-Aas, where he satirised his sufficing to him about his satirising Rasool-Allah^{saww} (a poem), 'Your father is Abu Sufyan, there is no doubt, there have appeared to us from him proofs and evidence. You should pride with him. Pride, for you cannot pride with Al-Aas the satirist son of Wail, and that the Prophet^{saww} had decided regarding that, O Amro, so the wishes said at that to the achiever from Al-Aas is Amro. The people know, all of them, the people gathering at the forums'.¹⁹³

وَ رَوَى ابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيعَابِ عَنْ ابْنِ الْكَلْبِيِّ فِي كِتَابِهِ فِي أَخْبَارِ صِفِّينَ: أَنَّ بُسْرَ بْنَ أَرْطَاةَ بَارَزَ عَلِيًّا ع يَوْمَ صِفِّينَ فَطَعَنَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ فَانْكَشَفَ لَهُ فَكَفَّ عَنْهُ كَمَا عَرَضَ لَهُ مِثْلُ ذَلِكَ مَعَ عَمْرِو بْنِ الْعَاصِ

And it is reported by Ibn Abdul Birr in (the book) 'Al Istiyab', from Ibn Al Kalby in his book regarding the news reports of Siffeen –

'Busr Bin Artah duelled Ali^{asws} on the day of Siffeen. Ali^{asws} stabbed him, but he uncovered (his nakedness) to him^{asws}. So, he^{asws} refrained from him just as it has been displayed to him similar to that with Amro Bin Al-Aas.

¹⁹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 b

¹⁹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 c

قَالَ وَ هُمْ فِيهَا أَشْعَارٌ مَذْكُورَةٌ فِي مَوْضِعِهَا مِنْ ذَلِكَ الْكِتَابِ مِنْهَا فِيمَا ذَكَرَ ابْنُ الْكَلْبِيِّ وَ الْمَدَائِنِيُّ قَوْلَ الْحَارِثِ بْنِ النَّضْرِ السَّهْمِيِّ

أَ فِي كُلِّ يَوْمٍ فَارِسٌ لَيْسَ يَنْتَهِي - وَ عَوْرَتُهُ وَسَطُ الْعَجَاجَةِ بَادِيَةً -
يَكْفُفُ لَهَا عَنْهُ عَلِيٌّ سِنَانَهُ - وَ يَضْحَكُ مِنْهُ فِي الْخَلَاءِ مُعَاوِيَةً -

He (the narrator) said, 'And for them there are poems regarding it mentioned in their places from that book. From these is what is mentioned by Ibn Al-Kalby, and Al-Madainy, the words of Al-haris Bin Al-Nazar Al-Sahmy, 'Is it every day that a horseman does not desist, and his private parts are calling out in the middle of the dust (of the battlefield). Ali^{asws} paused his^{asws} blade from it and Muawiya laughed at him in the private.

بَدَتْ أُمْسٍ مِنْ عَمْرٍو فَفَتَحَ رَأْسَهُ - وَ عَوْرَتُهُ بُسْرٍ مِثْلُهَا حَذُوَ حَادِيَةً -
فَقُولَا لِعَمْرٍو تُمْ بُسْرٍ أَمْ لَا أَنْظُرَا - سَبِيلُكُمَا لَا تَلْقِيَا اللَّيْثَ ثَانِيَةً -
وَ لَا تَحْمَدَا إِلَّا الْحَيَا وَ خُصَاكُمَا - هُمَا كَانَتَا وَ اللَّهُ لِلنَّفْسِ وَاقِيَةً -
وَ لَوْلَاهُمَا لَمْ تَنْجُوا مِنْ سِنَانِهِ - وَ تِلْكَ بِمَا فِيهَا عَنِ الْعُودِ نَاهِيَةً -
مَتَى تَلْقِيَا الْحَيْلَ الْمَشِيخَةَ صُحْبَةً - وَ فِيهَا عَلِيٌّ فَائِزُكَ الْحَيْلَ نَاجِيَةً -
وَ كُونَا بَعِيداً حَيْثُ لَا يَبْلُغُ الْقَنَا - تُحَوِّرُكُمَا إِنَّ السَّحَابَ كَافِيَةً -

It was revealed yesterday from Amro, so he covered his head (in shame), and private parts of Busr are similar to it, step by step. I say to Amro, then Bust, 'Will you not look at both your ways? You will not meet a second lion, nor will you be thankful for except the life, and by Allah^{azwj} your behaviours were both for self-protection. Had it not been for both these (private parts) you would not have been saved from his^{asws} blade, and that is with what is therein about the return to a corner, when you meet the cavalry of the elderly companions, and therein is Ali^{asws}, so leave the horses in a corner and be far away where spears cannot reach your throats. The experience is enough''.

وَ رُوِيَ أَنَّ مُعَاوِيَةَ قَالَ لِبُسْرِ بَعْدَ ذَلِكَ وَ كَانَ يَضْحَكُ لَا عَلَيْكَ يَا بُسْرُ ارْأَيْتَ طَرَفَكَ وَ لَا تَسْتَحْيِ فَلَكَ بِعَمْرٍو أُسُودَةٌ وَ قَدْ أَرَاكَ اللَّهُ مِنْهُ وَ أَرَاهُ مِنْكَ

And it is reported that Muawiya said to Bust after that, and he^{asws} was smiling: 'It is not upon you, O Busr, to raises your eyes, nor to be embarrassed, for there is an example for you with Amro, and Allah^{azwj} has Shown from him and Shown from you'.

فَصَاحَ فَتًى مِنْ أَهْلِ الْكُوفَةِ وَبَلَغَكُمْ يَا أَهْلَ الشَّامِ أَمَا تَسْتَحْيُونَ لَقَدْ عَلَّمَكُمْ عَمْرٍو كَشَفَ الْأَسْتَارِ ثُمَّ أَنْشَدَ الْأَبْيَاتَ

A youth from the people of Al-Kufa shouted, 'Woe be unto you all, people of Syria! Are you not shamed Amro has taught you uncovering of the private parts?' Then he prosed couplets.

وَ رُوِيَ أَنَّهُ قَالَ مُعَاوِيَةُ لِعَمْرٍو يَوْمًا بَعْدَ اسْتِقْرَارِ خِلَافَتِهِ يَا أَبَا عَبْدِ اللَّهِ لَا أَرَاكَ إِلَّا وَ يَغْلِبُنِي الضَّحْكُ قَالَ بِمَاذَا قَالَ أَذْكُرُ يَوْمَ حَمَلِ عَلَيْكَ أَبُو تُرَابٍ فِي صَبْرٍ فَأَزْرَيْتَ نَفْسَكَ فَرَقَا مِنْ شَبَابٍ سِنَانِهِ وَ كَشَفَتْ سَوَاتِكَ لَهُ

And it is reported that Muawiya said to Amro one day after the settling of his caliphate, 'O Abu Abdullah! I do not look at you and the laughter reaches me'. He said, 'Due to what is

that?’ He said, ‘Remember the day Abu Turab^{asws} had attacked upon you in Siffeen? You saved yourself from the shine of his^{asws} blade and uncovered your private parts to him^{asws}’.

فَقَالَ عَمْرُو أَنَا أَشَدُّ ضَحِكًا إِنِّي لَا أَذْكُرُ يَوْمَ دَعَاكَ إِلَى الْبَرَارِ فَانْتَفَخَ سَخْرُكَ وَرَأَى لِسَانَكَ فِي فَمِكَ وَغَصَصَتْ بِرَيْقِكَ وَارْتَعَدَتْ فَرَائِصُكَ وَبَدَأَ مِنْكَ مَا أَكْرَهُ فَقَالَ مُعَاوِيَةُ بَعْدَ مَا جَرَى بَيْنَهُمَا الْجُبْنُ وَالْفِرَارُ مِنْ عَلَيٍّ لَا عَارَ عَلَى أَحَدٍ فِيهِمَا

Amro said, ‘I am laughing more intensely from you. I remember the day he^{asws} called you to the duel, and your sorcery was blown, and your tongue rolled back into your mouth, and you choked upon your saliva, and your limbs trembled, and it appeared from you what is disliked’. Muawiya said after what had flowed between the two, ‘The cowardice and the fleeing from Ali^{asws}, there is no shame upon anyone in it’.

وَكَانَ بُسْرٌ مِمَّنْ يَضْحَكُ مِنْ عَمْرٍو فَلَمَّا عَلِمَ أَنَّهُ لَا يَحِصُّ خَدَا حُدُوهُ وَصَارَ مَضْحَكُهُ لَهُ أَيْضًا.

And Busr was from the one who laughed from Amro. When he knew (realised) that there is no escape, he followed his steps and became laughing to him as well”¹⁹⁴.

وَرَوَى ابْنُ أَبِي الْحَدِيدِ عَنِ الْبَلَاذُرِيِّ فِي كِتَابِ أَنْسَابِ الْأَشْرَافِ قَالَ: قَامَ عَمْرُو بْنُ الْعَاصِ بِالْمَوْسِمِ فَأَطْرَى مُعَاوِيَةَ وَبَنِي أُمَيَّةَ وَتَنَاوَلَ بَنِي هَاشِمٍ وَدَكَرَ مَشَاهِدَهُ بِصِفَتَيْنِ وَ يَوْمَ أَبِي مُوسَى

And it is reported by Ibn Abu Al Hadeed, from Al Baladuri in ‘Kitab Ansaab Al Ashraaf’, said,

‘Amro Bin Al-Aas stood in the season (of Hajj) and he complimented Muawiya, and clan of Umayya, and criticised the clan of Hashim^{asws} and mentioned his own attendance at Siffeen and the day of Abu Musa.

فَقَامَ إِلَيْهِ ابْنُ عَبَّاسٍ فَقَالَ يَا عَمْرُو إِنَّكَ بَعَثَ دِينَكَ مِنْ مُعَاوِيَةَ فَأَعْطَيْتَهُ مَا فِي يَدِكَ وَمَنَّاكَ مَا فِي يَدِ غَيْرِهِ فَكَانَ الَّذِي أَخَذَ مِنْكَ فَوْقَ الَّذِي أُعْطَاكَ وَكَانَ الَّذِي أَخَذَتْ مِنْهُ دُونَ الَّذِي أُعْطِيَتْهُ وَكُلُّ رَاضٍ بِمَا أَخَذَ وَ أُعْطِيَ

Ibn Abbas stood up to him. He said, ‘O Amro! You sold your religion to Muawiya and he gave you what is (now) in your hands, and conferred you with what is in the hands of others. But that which he has taken from you is above (far more) than that which he gave you, and that which he took from you is lower (far less) than that which he gave you, and each (of you) is pleased of what is taken and given.

فَلَمَّا صَارَتْ مِصْرُ فِي يَدِكَ تَتَبَعَكَ بِالنَّقْضِ عَلَيْكَ وَ التَّعْظِيمِ لِأَمْرِكَ ثُمَّ بِالْعَزْلِ لَكَ حَتَّى لَوْ أَنَّ نَفْسَكَ فِي يَدِكَ لَأَرْسَلْتَهَا وَ دَكَرْتَ يَوْمَكَ مَعَ أَبِي مُوسَى فَلَا أَرَاكَ فَخَرْتَ إِلَّا بِالْعَدْرِ وَ لَا مَنَنْتَ إِلَّا بِالْفُجُورِ وَ الْعِشِّ

When Egypt came to be in your hand, he followed you with the annulment upon you, and pursuance to your matter, then with the isolation for you, to the extent that if your soul was in your hands, you would have sent it (to him); and I remember your day with Abu Musa (Al-Ashari), I did not see you priding except with the treachery, nor die you confer except with the immoralities, and the fraud.

¹⁹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 d

وَدَكَّرْتُ مَشَاهِدَكَ بِصِفِّينَ فَوَ اللَّهُ مَا ثَقُلْتُ عَلَيْكَ وَطَأْتُكَ وَ لَا نَكَأْتُ فِينَا جُرْأَتَكَ وَ لَقَدْ كُنْتُ فِيهَا طَوِيلَ اللِّسَانِ قَصِيرَ الْبَنَانِ آخِرَ الْحَرْبِ إِذَا أَقْبَلْتُ
وَأُولَهَا إِذَا أَدْبَرْتُ لَكَ يَدَانِ يَدٌ لَا تَقْضِيهَا عَنْ شَرٍّ وَ يَدٌ لَا تَبْسُطُهَا إِلَى خَيْرٍ وَ وَجْهَانِ وَجْهٌ مُوَسِّسٌ وَ وَجْهٌ مُوَحِّشٌ

And I remember your attendance at Siffeen. By Allah^{azwj}! Your treading was not heavy upon us, nor was your audacity regarding us, and you were of a long tongue during it, short of the injuries, last to war when it came, and first of it when it went away. For you, there are two hands - a hand you are not hold back from evil, and a hand you are not extending to good, and two faces – a comforting face and a brutal face.

وَلَعَمْرِي مَنْ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ حَزَنُهُ عَلَى مَا بَاعَ وَ أَمَا إِنَّ لَكَ بَيَاناً وَ لَكِنْ فِيكَ خَطْلٌ وَ إِنَّ لَكَ لِرَأْيَاً وَ لَكِنْ فِيكَ فَشَلٌ وَ إِنَّ أَصْغَرَ عَيْبٍ
فِيكَ لَأَعْظَمُ عَيْبٍ فِي غَيْرِكَ.

And by my life! One who sells his religion for the world would change it to be free of his sorrow upon what he sold. And for you there are explanations, but in you there are faults, and for you there are views, but in you are failures, and the smallest fault in you is the greatest fault in others”.¹⁹⁵

¹⁹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 e

CHAPTER 19 – MISCELLANEOUS

517 - فس، تفسیر القمي الحسني بن عبيد الله السكيني عن أبي سعيد البجلي عن عبد الملك بن هارون عن أبي عبد الله عن آتائه صلوات الله عليهم قال: لما بلغ أمير المؤمنين ع أمر معاوية و أنه في مائة ألف قال من أي القوم قالوا من أهل الشام

Tafseer Al Qummi – Al Husayn Bin Ubeydullah Al Sukeyni, from Abu Saeed al Bajalay, from Abdul Malik Bin Haroun,

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'When the matter of Muawiya reached Amir Al-Momineen^{asws} and that he was among one hundred thousand (soldiers), he^{asws} said: 'From which people?' They said, 'From the people of Syria'.

قال ع لا تقولوا من أهل الشام و لكن قولوا من أهل الشام و هم من أبناء مصر لعنوا على لسان داود ف جعل منهم القردة و الخنازير

He^{asws} said: 'Do not say, 'From the people of Syria', but say, 'From the people of evil omen', and they are from the sons of Egypt, cursed upon the tongue of Dawood^{as}, **and Made from them, the monkey, and the pig, [5:60]**'.

ثم كتب إلى معاوية لا تقتل الناس بيني و بينك و لكن هلم إلى المبارزة فإن أنا قتلتك فإلى النار أنت و يستريح الناس منك و من ضلالتك و إن قتلتني فأنا إلى الجنة و يعتمد عليك السيف الذي لا يسعني غمده حتى أزد مكرتك و بدعتك

Then he^{asws} wrote to Muawiya: 'Do not kill the people between me^{asws} and you, but come to the duel! So, if I^{asws} were to killed you, you would be going to the Fire and the people would rest from you and your straying, and if you were to kill me^{asws}, then I^{asws} would be going to the Paradise, and sheathe the sword of yours which there is no leeway for me^{asws} sheathe it until I^{asws} reject your plots and your innovations.

و أنا الذي ذكر الله اسمه في التوراة و الإنجيل بموازرة رسول الله ص و أنا أول من بايع رسول الله ص تحت الشجرة في قوله تعالى لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة

And I^{asws} am the one whose name Allah^{azwj} has Mentioned in the Torah, and the Evangel with being a Vizier of Rasool-Allah^{saww}, and I^{asws} am the first one to pledge to Rasool-Allah^{saww} beneath the tree, in the Words of Allah^{azwj} the Exalted: **Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, [48:18]**'.

فلما قرأ معاوية كتابه و عنده جلساؤه قالوا قد و الله لقد أنصفك فقال معاوية و الله ما أنصفني و الله لأرمينه بمائة ألف سيف من أهل الشام من قبل أن يصل إلي و و الله ما أنا من خاله و لقد سمعت رسول الله ص يقول و الله يا علي لو بارزك أهل الشرق و الغرب لقتلتهم أجمعين

When Muawiya read his letter, and his gatherers were in his presence, they said, 'By Allah^{azwj}, he^{asws} has been fair to you'. Muawiya said, 'By Allah^{azwj}, he^{asws} has not been fair to me. By Allah^{azwj}, I shall hit him^{asws} with one hundred thousand swords from the people of Syria, from before he^{asws} can arrive to me; and by Allah^{azwj}, I am not from his^{asws} circle, and I

have heard Rasool-Allah^{saww} say: 'By Allah^{azwj}, O Ali^{asws}! If the people of the east and the west were to duel you^{asws}, you will kill all of them!'

فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ مَا يَحْمِلُكَ يَا مُعَاوِيَةُ عَلَى قِتَالِ مَنْ تَعْلَمُ وَ تُحِبُّ فِيهِ عَنْ رَسُولِ اللَّهِ بِمَا تُحِبُّ مَا أَنْتَ وَ نَحْنُ فِي قِتَالِهِ إِلَّا عَلَى الضَّلَالَةِ

A man from the group said to him, 'O Muawiya! What carried you upon fighting the one you know and are informed with from Rasool-Allah^{saww} with what you have been informed with. You and we are not in fighting him^{asws}, except upon the straying'.

فَقَالَ مُعَاوِيَةُ إِنَّمَا هَذَا بَلَاغٌ مِنَ اللَّهِ وَ مَا اسْتَطَعْتُ وَ اللَّهُ مَا اسْتَطِيعَ أَنَا وَ أَصْحَابِي رَدُّ ذَلِكَ حَتَّى يَكُونَ مَا هُوَ كَائِنْ

Muawiya said, 'But rather, this is an announcement from Allah^{azwj} and there is no capacity by Allah^{azwj}, I and my companions have no capacity to repel that until it happens what is to happen'.

قَالَ وَ بَلَغَ ذَلِكَ مَلِكَ رُومٍ وَ أُخْبِرَ أَنَّ رَجُلَيْنِ قَدْ خَرَجَا يَطْلُبَانِ الْمَلِكَ فَسَأَلَ مِنْ أُتَيْنِ خَرَجَا فَيَقِيلُ لَهُ رَجُلٌ بِالْكُوفَةِ وَ رَجُلٌ بِالشَّامِ

He (the narrator) said, 'And that reached the king of Rome, and he was informed that two men had come out (for battle) seeking the kingdom. He asked, 'Where are they coming out from?' It was said to him, 'A man is at Al-Kufa and a man is at Syria'.

قَالَ فَأَمَرَ الْمَلِكُ وَرِثَاءَهُ فَقَالَ تَحَلَّلُوا هَلْ تُصِيبُونَ مِنْ تِجَارِ الْعَرَبِ مَنْ يَصِفُهُمَا لِي فَأَتَيْنِي رَجُلَيْنِ مِنْ تِجَارِ الشَّامِ وَ رَجُلَيْنِ مِنْ تِجَارِ مَكَّةَ فَسَأَلَهُمْ عَنْ صِفَتِهِمَا فَوَصَفُوهُمَا لَهُ ثُمَّ قَالَ لِحُزَّانِ ثُبُوتِ خَزَائِنِهِ أَخْرِجُوا إِلَيَّ الْأَصْنَامَ فَأَخْرَجُوهَا فَنَظَرَ إِلَيْهَا فَقَالَ الشَّامِيُّ ضَالٌّ وَ الْكُوفِيُّ هَادٍ

He (the narrator) said, 'The king ordered his ministers. He said, 'Mingle (with the people), if you can find from the Arab traders one who can describe them both to me'. They came with two men from the traders of Syria and two men from the traders of Makkah. He asked them about both their descriptions, and they described them to him. Then he said to the treasurer of his treasure houses, 'Bring out the idols to me!' They brought them out. He looked at them. He said, 'The Syrian has strayed and the Kufi is guided'.

ثُمَّ كَتَبَ إِلَى مُعَاوِيَةَ أَنْ ابْعَثْ إِلَيَّ أَعْلَمَ أَهْلِ بَيْتِكَ وَ كَتَبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنْ ابْعَثْ إِلَيَّ أَعْلَمَ أَهْلِ بَيْتِكَ فَاسْمَعْ مِنْهُمَا ثُمَّ أَنْظُرْ فِي الْإِنْجِيلِ كِتَابَنَا ثُمَّ أَخْبِرْكُمَا مَنْ أَحَقُّ بِهَذَا الْأَمْرِ وَ خَشِيَ عَلَى مُلْكِهِ

Then he wrote to Muawiya, 'Send to me the most learned of your family members'. And he wrote to Amir Al-Momineen^{asws}, 'Send to me the most learned of your^{asws} family members. Then I shall look into the Evangel, our Book, then I shall inform you both, who is more rightful with this command, and fearing upon his kingdom'.

فَبَعَثَ مُعَاوِيَةُ يَزِيدَ ابْنَهُ وَ بَعَثَ أَمِيرُ الْمُؤْمِنِينَ الْحَسَنَ ابْنَهُ ع فَلَمَّا دَخَلَ يَزِيدُ لَعَنَهُ اللَّهُ عَلَى الْمَلِكِ أَخَذَ يَدَيْهِ وَ قَبَّلَهَا

Muawiya sent his son^{la} Yazeed^{la}, and Amir Al-Momineen^{asws} sent his^{asws} son^{asws} Al-Hassan^{asws}. When Yazeed^{la}, may Allah^{azwj} Curse him^{la} entered to see the king, he^{la} took his hand and kissed it, then kissed his head.

ثُمَّ قَبْلَ رَأْسِهِ ثُمَّ دَخَلَ الْحَسَنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَا جَوْشِيًّا وَلَا عَابِدًا لِلشَّمْسِ وَالْقَمَرِ وَلَا الصَّنَمِ وَالْبَقَرِ وَجَعَلَنِي خَيِّفًا مُسْلِمًا وَلَا يَجْعَلْنِي مِنَ الْمُشْرِكِينَ تَبَارَكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ جَلَسَ لَا يَرْفَعُ بَصَرَهُ

Then Al-Hassan^{asws} Bin Ali^{asws} entered and said: 'The Praise is for Allah^{azwj} Who neither Made me^{asws} a Jew nor a Christian, nor a Magian, nor a worshipper of the sun and the moon, nor the idols, and the cow; and He^{azwj} Made me^{asws} an upright Muslims, and did not Make me^{asws} from the Polytheists. Blessed is Allah^{azwj}, Lord^{azwj} of the Magnificent Throne, and the Praise is for Allah^{azwj} Lord^{azwj} of the worlds'. Then he^{asws} sat down and did not raise his^{asws} sight.

فَلَمَّا نَظَرَ الْمَلِكُ الرُّومِ إِلَى الرَّحْلَيْنِ أَخْرَجَهُمَا ثُمَّ فَرَّقَ بَيْنَهُمَا ثُمَّ بَعَثَ إِلَى يَزِيدَ فَأَخْضَرَهُ ثُمَّ أَخْرَجَ مِنْ خَزَائِنِهِ ثَلَاثِمِائَةٍ وَثَلَاثَةَ عَشَرَ صُنْدُوقًا فِيهَا تَمَاثِيلُ الْأَنْبِيَاءِ وَقَدْ رُئِيتُ بِزِينَةٍ كُلِّ نَبِيٍّ مُرْسَلٍ

When the king of Rome looked at the two men, took them out, then separated between the two. Then he sent for Yazeed^{la} and presented him^{la}. Then he brought out three hundred and thirteen boxes wherein were images if the Prophets^{as}, and had been adorned with the adornment of every Messenger^{as}.

فَأَخْرَجَ صَنَمًا فَعَرَضَهُ عَلَى يَزِيدَ فَلَمْ يَعْرِفْهُ ثُمَّ غَرَضَ عَلَيْهِ صَنَمَ صَنَمَ فَلَا يَعْرِفُ مِنْهَا شَيْئًا وَلَا يُحِيبُ مِنْهَا بِشَيْءٍ ثُمَّ سَأَلَهُ عَنْ أَزْوَاجِ الْخَلَائِقِ وَ عَنْ أَزْوَاجِ الْمُؤْمِنِينَ أَتَيْنَ يَجْتَمِعُ وَ عَنْ أَزْوَاجِ الْكُفَّارِ أَتَيْنَ تَكُونُ إِذَا مَاتُوا فَلَمْ يَعْرِفْ مِنْ ذَلِكَ شَيْئًا

He brought out an idol and presented it to Yazeed^{la}, but he^{la} did not recognise it. Then he presented to him^{la} idol by idol, but he^{la} did not recognise anything from these, nor could he^{la} with anything from these. Then he asked him^{la} about the sustenance of the creatures, and about the souls of the Momineen, where do they gather, and about the souls of the Kafirs, where they happen to be when they die, but he^{la} did not understand anything from that.

ثُمَّ دَعَا الْمَلِكُ الْحَسَنَ بْنَ عَلِيٍّ ع فَقَالَ إِنَّمَا بَدَأْتُ بِيَزِيدَ بْنِ مُعَاوِيَةَ كَيْ يَعْلمَ أَنَّكَ تَعْلَمُ مَا لَا يَعْلَمُ وَأَبُوكَ مَا لَا يَعْلَمُ أَبُوهُ فَقَدْ وَصَفَ لِي أَبُوكَ وَأَبُوهُ وَ نَظَرْتُ فِي الْإِنْجِيلِ فَرَأَيْتُ فِيهِ مُحَمَّدًا رَسُولَ اللَّهِ ص وَ الْوَزِيرَ عَلِيًّا ع وَ نَظَرْتُ فِي الْأَوْصِيَاءِ فَرَأَيْتُ فِيهَا أَبَاكَ وَصِيَّ مُحَمَّدٍ رَسُولِ اللَّهِ ص

Then the king called Al-Hassan^{asws} Bin Ali^{asws} and said, 'But rather, I began with Yazeed^{la} Bin Muawiya, lest he^{la} knows. You^{asws} know what he^{la} does not know, and your^{asws} father^{asws} knows what his^{la} father does not know. Your^{asws} father^{asws} and his^{la} father have been described to me, and I looked into the Evangel and saw in it Muhammad^{saww} as Rasool^{saww} of Allah^{azwj} and Ali^{asws} as the Vizier. And I looked into the successors^{as}, and I saw your^{asws} father^{asws} in it as being the successor^{asws} of Muhammad^{saww} Rasool-Allah^{saww}.

فَقَالَ لَهُ الْحَسَنُ سَلْنِي عَمَّا بَدَأَ لَكَ فِيمَا نَجَدُهُ فِي الْإِنْجِيلِ وَ عَمَّا فِي التَّوْرَةِ وَ عَمَّا فِي الْقُرْآنِ أَخْبِرَكَ بِهِ إِنْ شَاءَ اللَّهُ

Al-Hassan^{asws} said to him: 'Ask me^{asws} about whatever comes to you, regarding what you found in the Evangel, and about what is in the Torah, and about what is in the Quran, I^{asws} will inform you with it, if Allah^{azwj} so Desires'.

فَدَعَا الْمَلِكُ بِالْأَصْنَامِ فَأَوَّلَ صَنَمٍ غَرَضَ عَلَيْهِ فِي صِفَةِ الْقَمَرِ فَقَالَ لَهُ الْحَسَنُ ع فَهَذِهِ صِفَةُ آدَمَ أَبِي الْبَشَرِ ثُمَّ غَرَضَ عَلَيْهِ آخَرَ فِي صِفَةِ الشَّمْسِ فَقَالَ الْحَسَنُ ع فَهَذِهِ صِفَةُ حَوَاءَ أُمِّ الْبَشَرِ

The king called for the idols, and the first idol he presented to him^{asws} was in description of the moon. Al-Hassan^{asws} said to him: 'This is a description of Adam^{as}, father^{as} of the human beings'. Then he presented another to him in the description of the sun. Al Hassan^{asws} said: 'This is a description of Hawwa^{as}, mother^{as} of the human beings'.

ثُمَّ غُرِضَ عَلَيْهِ آخَرُ فِي صِفَةٍ حَسَنَةٍ فَقَالَ هَذِهِ صِفَةُ شَيْثَ بْنِ آدَمَ وَكَانَ أَوَّلَ مَنْ بُعِثَ وَ بَلَغَ عُمرُهُ فِي الدُّنْيَا أَلْفَ سَنَةٍ وَ أَرْبَعِينَ عَاماً ثُمَّ غُرِضَ عَلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ نُوحٍ صَاحِبِ السَّفِينَةِ وَ كَانَ عُمرُهُ أَلْفاً وَ أَرْبَعِينَ سَنَةً وَ لَبِثَ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً

Then he presented another to him^{asws}, being of goodly description. He^{asws} said: 'This is a description of Shees Bin Adam^{as}, and he^{as} was the first one to be Sent (as a Messenger^{as}) in the world for one thousand and four hundred years'. Then he presented another idol to him. He^{asws} said: 'This is a description of Noah, owner of the ship, and his^{as} age was of one thousand and four hundred years and he^{as} remained among his^{as} people **for a thousand years less fifty years, [29:14]**'.

ثُمَّ غُرِضَ عَلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ إِبْرَاهِيمَ عَ غَرِضُ الصَّدْرِ طَوِيلُ الْجَبْهَةِ ثُمَّ غُرِضَ عَلَيْهِ صَنَمٌ فَقَالَ هَذِهِ صِفَةُ إِسْرَائِيلَ وَ هُوَ يَعْقُوبُ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ إِسْمَاعِيلَ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ يُوسُفَ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ

Then he presented another idol to him^{asws}. He^{asws} said: 'This is a description of Ibrahim^{as}, wide of chest, long of forehead'. Then he presented an idol to him^{asws}. He^{asws} said: 'This is a description of Israeel^{as}, and he^{as} is Yaqoub^{as}'. Then he brought out another idol to him^{asws}. He^{asws} said: 'This is a description of Ismail^{as}'. The he brought out another idol. He^{asws} said: 'This is a description of Yusuf^{as} Bin Yaqoub^{as} Bin Is'haq^{as} Bin Ibrahim^{as}'.

ثُمَّ غُرِضَ عَلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ مُوسَى بْنِ عِمْرَانَ وَ كَانَ عُمرُهُ مِائَتَيْنِ وَ أَرْبَعِينَ سَنَةً وَ كَانَ بَيْنَهُ وَ بَيْنَ إِبْرَاهِيمَ خَمْسِمِائَةِ عَامٍ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ دَاوُدَ صَاحِبِ الْحَرْبِ

Then he presented another idol to him^{asws}. He^{asws} said: 'This is a description of Musa^{as} Bin Imran^{as}, and his^{as} age was two hundred and forty years, and between him^{asws} and Ibrahim^{as} were five hundred years'. Then he brought out another idol to him^{asws}. He^{asws} said: 'This is a description of Dawood^{as}, the master of war'.

ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ شُعَيْبٍ ثُمَّ زَكَّرِيَّا ثُمَّ يَحْيَى ثُمَّ عِيسَى بْنِ مَرْيَمَ رُوحَ اللَّهِ وَ كَلِمَتِهِ وَ كَانَ عُمرُهُ فِي الدُّنْيَا ثَلَاثًا وَ ثَلَاثِينَ سَنَةً ثُمَّ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ وَ يَهْبِطُ إِلَى الْأَرْضِ بِدَمَشَقَ وَ هُوَ الَّذِي يَقْتُلُ الدَّجَالَ

Then he brought out another idol. He^{asws} said: 'This is a description of Shuayb^{as}, then Zakariyya^{as}, then Isa^{as} Bin Maryam^{as} Spirit of Allah^{azwj} and His^{azwj} Word, and his^{as} aged in the world was thirty-three years. Then Allah^{azwj} Raised him^{as} to the sky, and he^{as} will descend to the earth at Damascus, and he^{as} is the one^{as} who will kill Al-Dajjal^{la}'.

ثُمَّ غُرِضَ عَلَيْهِ صَنَمٌ صَنَمٌ فَيُخْبِرُ بِاسْمِ نَبِيِّ نَبِيٍّ ثُمَّ غُرِضَ عَلَيْهِ الْأَوْصِيَاءُ وَ الزُّرَّاءُ فَكَانَ يُخْبِرُ بِاسْمِ وَصِيِّ وَصِيِّ وَ وَزِيرٍ وَ زِيرٍ ثُمَّ غُرِضَ عَلَيْهِ أَصْنَامٌ بِصِفَةِ الْمُلُوكِ فَقَالَ الْحُسَيْنُ ع هَذِهِ أَصْنَامٌ لَمْ تَجِدْ صِفَتَهَا فِي التَّوْرَةِ وَ لَا فِي الْإِنْجِيلِ وَ لَا فِي الزَّبُورِ وَ لَا فِي الْقُرْآنِ فَلَعَلَّهَا مِنْ صِفَةِ الْمُلُوكِ

Then he presented, idol after an idol, and he^{asws} informed with a name of a Prophet^{as} after a Prophet^{as}. Then he presented the successors^{as} and the Viziers, and he^{as} informed with the

name of a successor^{as} after successor^{as}, and Vizier after Vizier. Then he presented to him^{as} idols in the description of kings. Al-Hassan^{asws} said: 'These are idols whose descriptions we^{asws} can neither find in the Torah, nor in the Evangel, nor in the Psalms, nor in the Quran. Perhaps, these are descriptions of kings'.

فَقَالَ الْمَلِكُ أَشْهَدُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ أَنْكُمْ قَدْ أُعْطِيتُمْ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ وَ عِلْمَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ آلْوَحِ مُوسَى

The king said, 'I testify upon you^{asws}, O People^{asws} of the Household of Muhammad^{saww}, you^{asws} have been Given knowledge of the former ones and the latter ones, and knowledge of the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim^{as}, and Tablets of Musa^{as}'.

ثُمَّ غُرِضَ عَلَيْهِ صَنْمٌ يَلُوحُ فَلَمَّا نَظَرَ إِلَيْهِ بَكَى بُكَاءً شَدِيداً فَقَالَ لَهُ الْمَلِكُ مَا يُبْكِيكَ فَقَالَ هَذِهِ صِفَةُ جَدِّي مُحَمَّدٍ ص كَثُ اللَّحْيَةِ غَرِضُ الصُّدْرِ طَوِيلُ الْعُنُقِ غَرِضُ الْجَبْهَةِ أَقْنَى الْأَنْفِ أَقْلَجُ الْأَسْنَانِ حَسَنُ الْوَجْهِ قَطَطُ الشَّعْرِ طَيِّبُ الرَّيْحِ حَسَنُ الْكَلَامِ فَصِيحُ اللِّسَانِ

Then he presented to him^{asws} a bright idol. When he^{asws} looked at it, he^{asws} cried intensely. The king said to him, 'What makes you^{asws} cry?' He^{asws} said: 'This is a description of my^{asws} grandfather^{saww} Muhammad^{saww} – bushy beard, wide chest, long neck, wide forehead, curved nose, shiny teeth, beautiful face, wavy hair, aromatic smell, good of speech, eloquent of tongue.

كَانَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ بَلَغَ عُمُرُهُ ثَلَاثًا وَ سِتِينَ سَنَةً وَ لَمْ يَخْلُفْ بَعْدَهُ إِلَّا خَاتَمٌ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ كَانَ يَتَخَذُهُ فِي يَمِينِهِ وَ خَلْفَ سَيْفِهِ ذُو [ذَا] الْفَقَارِ وَ قَضِيْبُهُ وَ جَبَّةٌ صُوفٍ وَ كِسَاءٌ صُوفٍ كَانَ يَتَسَرَّوُلُ بِهِ لَمْ يَقْطَعْهُ وَ لَمْ يَخْطُهُ حَتَّى لَحِقَ بِاللَّهِ

He^{saww} used to enjoin with the good and forbid from the evil. His^{saww} age reached sixty-three years, and did not leave after him^{saww} except a ring, upon it was written, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, and he^{saww} used to wear the ring in his^{saww} right hand; and he^{saww} left behind his^{saww} sword, Zulfiqar, and his^{saww} staff, and his^{saww} woollen coat, and a woollen cloak he^{saww} used to wear. He^{saww} did not cut it and did not sew it, until he^{saww} met Allah^{azwj}'.

فَقَالَ الْمَلِكُ إِنَّا نَجِدُ فِي الْإِنْجِيلِ أَنَّهُ يَكُونُ لَهُ مَا يَتَصَدَّقُ بِهِ عَلَى سِبْطِيهِ فَهَلْ كَانَ ذَلِكَ فَقَالَ لَهُ الْحَسَنُ ع قَدْ كَانَ ذَلِكَ فَقَالَ الْمَلِكُ فَبَقِيَ لَكُمْ ذَلِكَ فَقَالَ لَا قَالَ الْمَلِكُ لِهَذِهِ أَوَّلُ فِتْنَةٍ مِنْ هَذِهِ الْأُمَّةِ غَلَبَا أَبَاكُمَا ثُمَّ عَلَى مَلِكٍ نَبِيِّكُمْ وَ اخْتِيَارُهُمْ عَلَى ذُرِّيَةِ نَبِيِّهِمْ مِنْكُمْ الْقَائِمُ بِالْحَقِّ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّاهِي عَنِ الْمُنْكَرِ

The king said, 'We find in the Evangel there would happen to be for him^{saww} what he^{asws} could donate with upon his^{saww} two grand-sons^{asws}. So, did that happen?' Al-Hassan^{asws} said to him: 'That has happened'. The king said, 'That has remained for you all?' He^{asws} said: 'No'. The king said, 'This is the first Fitna from this community, overcoming your^{asws} father^{asws}, then upon the kingdom of your^{asws} Prophet^{saww}, and their choosing upon the offspring of their Prophet^{saww}, the standing with the truth and enjoining with the good and forbidding from the evil'.

قَالَ ثُمَّ سَأَلَ الْمَلِكُ الْحَسَنَ ع عَنْ سَبْعَةِ أَشْيَاءَ خَلَقَهَا اللَّهُ لَمْ تَرَكُضْ فِي رَحِمٍ فَقَالَ الْحَسَنُ أَوَّلُ هَذَا آدَمُ ثُمَّ حَوَاءُ ثُمَّ كَبْشُ إِبْرَاهِيمَ ثُمَّ نَاقَةُ اللَّهِ ثُمَّ إِبْلِيسُ الْمَلْعُونُ ثُمَّ الْحَيَّةُ ثُمَّ الْغُرَابُ الَّذِي ذَكَرَهُ اللَّهُ فِي الْقُرْآنِ

He (the narrator) said, 'Then the king asked Al-Hassan^{asws} about seven things Allah^{azwj} Created which did not tarry in a womb. Al-Hassan^{asws} said: 'The first of this is Adam^{as}, then Hawwa^{as}, then the ram of Ibrahim^{as}, then she-camel of Salih^{as}, then Iblees^{la} the accursed, then the snake, then the crow which Allah^{azwj} has Mentioned in the Quran'.

قَالَ ثُمَّ سَأَلَهُ عَنْ أَرْزَاقِ الْخَلَائِقِ فَقَالَ الْحَسَنُ ع أَرْزَاقُ الْخَلَائِقِ فِي السَّمَاءِ الرَّابِعَةِ تَنْزِلُ بِقَدَرٍ وَ تُبْسَطُ بِقَدَرٍ

He (the narrator) said, 'Then he asked him^{asws} about sustenance of the creatures. Al-Hassan^{asws} said: 'Sustenance of the creatures is in the fourth sky, descending with a determination and spreading by a determination'.

ثُمَّ سَأَلَهُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَيْنَ يَكُونُونَ إِذَا مَاتُوا قَالَ يَجْتَمِعُ عِنْدَ صَخْرَةٍ بَيْتِ الْمَقْدِسِ فِي كُلِّ لَيْلَةٍ الْجُمُعَةِ وَ هُوَ عَرْشُ اللَّهِ الْأَدْنَى مِنْهَا يَبْسُطُ اللَّهُ الْأَرْضَ وَ إِلَيْهَا يَطْوِيهَا وَ إِلَيْهِ الْمَخَشَرُ وَ مِنْهَا اسْتَوَى رَبُّنَا إِلَى السَّمَاءِ وَ الْمَلَائِكَةُ

Then he asked about souls of the Momineen, when do they happen to be when they die. He^{asws} said: 'They gather at the rock of Bayt Al-Maqdas during every night of Friday, and it is the lowest Throne of Allah^{azwj}. Allah^{azwj} Spread the earth from it, and it would be folded to it, and the resurrection would be to is, and from it our Lord^{azwj} and the Angels would even out to the sky'.

ثُمَّ سَأَلَهُ عَنْ أَرْوَاحِ الْكُفَّارِ أَيْنَ يَجْتَمِعُ قَالَ يَجْتَمِعُ فِي وَادِي خَضِرْمَوْتَ وَرَاءَ مَدِينَةِ الْيَمَنِ ثُمَّ يَبْعَثُ اللَّهُ نَارًا مِنَ الْمَشْرِقِ وَ نَارًا مِنَ الْمَغْرِبِ وَ يُشِيعُهَا بِرِيحَيْنِ شَدِيدَتَيْنِ فَيَخْشَرُ النَّاسَ عِنْدَ صَخْرَةِ بَيْتِ الْمَقْدِسِ

Then he asked him^{asws} about souls of the Kafirs, where do they gather. He^{asws} said: 'They gather in the valley of Hazramaut behind a city of Al-Yemen. Then Allah^{azwj} would Send a fire from the east and a fire from the west, and these would be followed by two severe winds, and the people would be resurrected at the rock of Bayt Al-Maqdas.

فَيَخْشَرُ أَهْلَ الْجَنَّةِ عَنْ يَمِينِ الصَّخْرَةِ وَ يُزْلَفُ الْمُتَّقِينَ وَ تَصِيرُ جَهَنَّمُ عَنْ يَسَارِ الصَّخْرَةِ فِي تَحُومِ الْأَرْضِينَ السَّابِعَةِ وَ فِيهَا الْقَلْقُ وَ السَّحْبُ فَيُعْرِفُ الْخَلَائِقُ مَنْ عِنْدَ الصَّخْرَةِ فَمَنْ وَجَبَتْ لَهُ الْجَنَّةُ دَخَلَهَا وَ مَنْ وَجَبَتْ لَهُ النَّارُ دَخَلَهَا وَ ذَلِكَ قَوْلُهُ قَرِيقُ فِي الْجَنَّةِ وَ قَرِيقُ فِي السَّعِيرِ

The people of the Paradise would be resurrected on the right of the rock, and the pious would be drawn near, and Hell would come to be on the left of the rock in the confines of the seven firmaments, and therein is Al-Falaq, and Al-Sijjeen. The creatures would be recognised at the rock. The one for whom the Paradise is Obligated, would enter it, and the one for whom the Fire is Obligated, would enter it, and that is His^{azwj} Words: **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]**.

فَلَمَّا أَخْبَرَ الْحَسَنُ صَلَوَاتُ اللَّهِ عَلَيْهِ بِصِفَةِ مَا عُرِضَ عَلَيْهِ مِنَ الْأَصْنَامِ وَ تَفْسِيرِ مَا سَأَلَهُ الْمَلِكُ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ لَعَنَهُ اللَّهُ وَ قَالَ شَعَرَتْ أَنَّ ذَلِكَ عَلِمَ لَا يَعْلَمُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ وَصِيٌّ مُوَاظِرٌ قَدْ أَكْرَمَهُ اللَّهُ بِمُؤَاظَرَةِ نَبِيِّهِ ص أَوْ عِزَّهُ نَبِيٌّ مُصْطَفَى وَ عِزُّهُ الْمُعَادِي فَقَدْ طَبَعَ اللَّهُ عَلَى قَلْبِهِ وَ أَثَرُ دُنْيَاهُ عَلَى آخِرَتِهِ وَ هَوَاهُ عَلَى دِينِهِ وَ هُوَ مِنَ الظَّالِمِينَ

When Al-Hassan^{asws} had informed about the descriptions of what idols had been presented to him^{asws} and interpretation of what he^{asws} had been asked of, the king turned to Yazeed^{la} Bin Muawiya, may Allah^{azwj} Curse him^{la}, and said, 'Are you aware, that is a knowledge none know it except a Messenger^{as} Prophet^{as}, or a successor^{as} Vizier Allah^{azwj} had Honoured him^{as} with the minister-ship of His^{azwj} Prophet^{saww}, or a family of a Chosen Prophet^{saww}, and someone else would be normally one Allah^{azwj} would have Sealed upon his hear, and he would prefer his world over his Hereafter, and his personal desires over his religion, and he would be from the unjust'.

قَالَ فَسَكَتَ يَزِيدُ وَحَمَدٌ قَالَ فَأَحْسَنَ الْمَلِكُ جَائِزَةَ الْحُسَيْنِ وَ أَكْرَمَهُ وَ قَالَ لَهُ اذْغُ رَيْكَ حَتَّى يَرْفُقَنِي دِينَ نَبِيِّكَ فَإِنَّ خَلَاوَةَ الْمُلْكِ قَدْ خَالَتَ بَيْنِي وَ بَيْنَ ذَلِكَ وَ أَظُنُّهُ سَمًّا مُرْدِيًّا وَ عَذَابًا أَلِيمًا

He (the narrator) said, 'Yazeed^{la} was silent and froze. The king recompensed Al-Hassan^{asws} goodly and honoured him^{asws} and said to him^{asws}, 'Supplicate to your^{asws} Lord^{azwj} until He^{azwj} Graces me the religion of your^{asws} Prophet^{saww}, for the sweetness of the kingdom has formed a barrier between me and that, and I think it is a lethal poison and a painful punishment'.

قَالَ فَرَجَعَ يَزِيدُ إِلَى مُعَاوِيَةَ وَ كَتَبَ إِلَيْهِ الْمَلِكُ أَنَّهُ يُقَالُ مَنْ آتَاهُ اللَّهُ الْعِلْمَ بَعْدَ نَبِيِّكُمْ وَ حَكَمَ بِالتَّوْرَةِ وَ مَا فِيهَا وَ الْإِنْجِيلِ وَ مَا فِيهِ وَ الزَّبُورِ وَ مَا فِيهِ وَ الْفُرْقَانِ وَ مَا فِيهِ فَالْحَقُّ وَ الْخِلَافَةُ لَهُ

He (the narrator) said, 'Yazeed^{la} returned to Muawiya, and the king wrote to him, 'It is said, one whom Allah^{azwj} Grants the knowledge after your Prophet^{as} and wisdom of the Torah and what is in it, and the Evangel and what is in it, and the Psalms and what is in it, and the Furqan and what is in it, so the truth and the caliphate is for him^{asws}'.

وَ كَتَبَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ الْحَقَّ وَ الْخِلَافَةَ لَكَ وَ بَيَّتَ النُّبُوَّةَ [فِيكَ] وَ فِي ذَلِكَ فَقَاتِلْ مَنْ قَاتَلَكَ يُعَذِّبُهُ اللَّهُ بِيَدِكَ ثُمَّ يُخَلِّدُهُ فِي نَارِ جَهَنَّمَ فَإِنَّ مَنْ قَاتَلَكَ يُجَدُّهُ فِي الْإِنْجِيلِ أَنَّ عَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ عَلَيْهِ لَعْنَةُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ.

And he wrote to Ali^{asws} Bin Abu Talib^{asws}, 'The truth and the caliphate is for you^{asws}, and Household of the Prophet-hood is among you^{asws} and your^{asws} children, so fight the one who fights you. Allah^{azwj} will Punish him by your^{asws} hand, then his eternal life would be in the Fire of Hell, for the one who fights you^{asws}, we find him to be in the Evangel that upon him would be the Curse of Allah^{azwj}, and the Angels, and the people altogether, and upon him are the curses of the skies and the earths"¹⁹⁶.

518 - ف، تحف العقول بَعَثَ مُعَاوِيَةَ رَجُلًا مُتَنَكِّرًا يَسْأَلُ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ مَسَائِلَ سَأَلَهُ عَنْهَا مَلِكُ الرُّومِ فَلَمَّا دَخَلَ الْكُوفَةَ وَ خَاطَبَ أَمِيرَ الْمُؤْمِنِينَ ع أَنْكَرَهُ فَقَرَّرَهُ فَأَعْتَرَفَ لَهُ بِالْحَالِ

(The book) Tuhaf Al Uqool' –

'Muawiya sent a disguised man (anonymously) to ask Amir Al-Momineen^{asws} about the questions the king of Rome had asked. When he entered Al-Kufa, and Amir Al-Momineen^{asws} addressed, he denied it (at first), then acknowledged to him with the situation.

¹⁹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 19 H 517

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَاتَلَ اللَّهُ ابْنَ آكِلَةِ الْكُبَادِ مَا أَضَلَّهُ وَ أَضَلَّ مَنْ مَعَهُ قَاتَلَهُ اللَّهُ لَقَدْ أَعْتَقَ جَارِيَةً مَا أَحْسَنَ أَنْ يَتَزَوَّجَهَا حَكَمَ اللَّهُ بَيْنِي وَ بَيْنَ هَذِهِ الْأُمَّةِ فَطَعُوا رَجَمِي وَ صَغَرُوا عَظِيمَ مَنْزِلَتِي وَ أَضَاعُوا أَيَّامِي

Amir Al-Momineen^{asws} said: 'May Allah^{azwj} Fight (Curse) the son of the liver-eater, how strayed is he, and he is straying the ones with him. May Allah^{azwj} Curse him! He has freed a beautiful slave girl so he can marry her. Allah^{azwj} will Judge between me^{asws} and this community. They have cut off my^{asws} relationships, and belittled my^{asws} magnificent status, and wasted my^{asws} days'.

وَ دَعَا بِالْحَسَنِ وَ الْحُسَيْنِ وَ مُحَمَّدٍ فَدَعُّوهُ فَقَالَ يَا أَخَا أَهْلِ الشَّامِ هَذَانِ ابْنَا رَسُولِ اللَّهِ ص وَ هَذَا ابْنِي فَاسْأَلْ أَتَيْهِمْ أَحَبِّتَ فَقَالَ الشَّامِيُّ أَسْأَلُ هَذَا يَغْنِي الْحَسَنَ

He^{asws} called for Al-Hassan^{asws}, and Al-Husayn^{asws} and Muhammad (Ibn Hanfiya), and they called him. He^{asws} said: 'O brother of people of Syrian! These two are sons^{asws} of Rasool-Allah^{saww}, and this (Muhammad) is my^{asws} son, so ask whichever of them you like to'. The Syrian said, 'I shall ask this one' – meaning Al-Hassan^{asws}.

ثُمَّ قَالَ كَمْ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ كَمْ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ كَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ عَنْ هَذَا الْمَحْوِ الَّذِي فِي الْقَمَرِ وَ عَنْ قَوْسِ قُزَحٍ وَ عَنْ هَذِهِ الْمَجْرَةِ وَ عَنْ أَوَّلِ شَيْءٍ انْتَضَحَ عَلَى وَجْهِ الْأَرْضِ وَ عَنْ أَوَّلِ شَيْءٍ اهْتَزَّ عَلَيْهَا وَ عَنِ الْعَيْنِ الَّتِي تَأْوِي إِلَيْهَا أَنْوَاعُ الْمُؤْمِنِينَ وَ عَنِ الْعَيْنِ الَّتِي تَأْوِي إِلَيْهَا أَنْوَاعُ الْمُشْرِكِينَ وَ عَنِ الْمُؤَنَّثِ وَ عَنْ عَشْرَةِ أَشْيَاءَ بَعْضُهَا أَشَدُّ مِنْ بَعْضٍ

Then he said, 'How much (distance) is there between the truth and the falsehood? And how much between the sky and the earth? And how much between the east and the west? And about this effacement which is in the moon, and about the 'Quzh' rainbow, and about this atmospheric system, and about the first thing sprinkled upon the surface of the earth, and about the first thing to have been shaken upon it, and about the spring at which the souls of the Muslims shelter to, and about the spring at which the souls of the Kafirs shelter to, and about the effeminate, and about ten things some of them being stronger than the other'.

فَقَالَ الْحَسَنُ ع يَا أَخَا أَهْلِ الشَّامِ بَيْنَ الْحَقِّ وَ الْبَاطِلِ أَرْبَعُ أَصَابِعَ مَا رَأَيْتَ بِعَيْنَيْكَ فَهُوَ الْحَقُّ وَ قَدْ تَسْمَعُ بِأُذُنِكَ بِاطِلًا كَثِيرًا وَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ دَعْوَةُ الْمَظْلُومِ وَ مَدُّ الْبَصَرِ فَمَنْ قَالَ غَيْرَ هَذَا فَكَذَّبَهُ وَ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ يَوْمٌ مُطَرِدٌ لِلشَّمْسِ تَنْظُرُ إِلَى الشَّمْسِ حِينَ تَطْلُعُ وَ تَنْظُرُ إِلَيْهَا حِينَ تَغْرُبُ فَمَنْ قَالَ غَيْرَ هَذَا فَكَذَّبَهُ

Al-Hassan^{asws} said: 'O brother of the people of Syria! There (is a distance of) four fingers between the truth and the falsehood. What you see with your eyes, it is the truth, and (what) you have heard with your ears, most of it is false; and, between the sky and the earth there are supplications of the oppressed and extent of the sight. One who says other than this, belie him; and between the east and the west is a day regulating to the sun awaiting to the sun when it emerges, and waiting to it when it sets. The one who says other than this, belie him.

وَ أَمَّا هَذِهِ الْمَجْرَةُ فَهِيَ أَشْرَاحُ السَّمَاءِ مِنْهَا مَهْبُطُ الْمَاءِ الْمُنْهَجِرِ عَلَى قَوْمِ نُوحٍ وَ أَمَّا قَوْسُ قُزَحٍ فَلَا تَقُلُ قُزَحٌ فَإِنَّ قُزَحَ شَيْطَانٍ وَ لِكَيْفَ قَوْسُ اللَّهِ وَ أَمَّا مِنَ الْعَرِيقِ

And as for this atmospheric system, it is a perforation of the sky. From it descended the torrential water upon the people of Noah^{as}. And as for the 'Quzh' rainbow, so do not say 'Quzh', for 'Quzh' is Satan^{la}. But, it is a rainbow of Allah^{azwj}, a security from the drowning.

وَأَمَّا الْمَخُو الَّذِي فِي الْقَمَرِ فَإِنَّ ضَوْءَ الْقَمَرِ كَانَ مِثْلَ ضَوْءِ الشَّمْسِ فَمَحَاهُ اللَّهُ وَ قَالَ فِي كِتَابِهِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً

And as for the effacement which is in the moon, the illumination of the moon used to be like the illumination of the sun, but Allah^{azwj} Erased it and Said in His^{azwj} Book: **then We Erased the Sign of the night and We Made the Sign of the day to be visible, [17:12].**

وَأَمَّا أَوَّلُ شَيْءٍ انْتَضَحَ عَلَى وَجْهِ الْأَرْضِ فَهُوَ وَادِي دَلَسٍ وَ أَمَّا أَوَّلُ شَيْءٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ فَهِيَ النَّخْلَةُ وَ أَمَّا الْعَيْنُ الَّتِي تَأْوِي إِلَيْهَا أَرْوَاحُ الْمُؤْمِنِينَ فَهِيَ عَيْنٌ يُقَالُ لَهَا سَلَمَى وَ أَمَّا الْعَيْنُ الَّتِي تَأْوِي إِلَيْهَا أَرْوَاحُ الْكَافِرِينَ فَهِيَ عَيْنٌ يُقَالُ لَهَا بَرْهُوثٌ

And as for the first thing sprinkled upon the surface of the earth, it is the valley of Dalas. And as for the first thing to have been shaken upon the surface of the earth, it is the palm tree. And as for the spring at which the souls of the Momineen shelter to, it is a spring called Salman; and as for the spring at which the souls of the Kafirs shelter to, it is a spring called Barhout.

وَأَمَّا الْمُؤَنَّثُ فَإِنْسَانٌ لَا يُدْرَى امْرَأَةٌ هُوَ أَمْ رَجُلٌ فَيُنْتَظَرُ بِهِ الْحُلُمُ فَإِنْ كَانَتْ امْرَأَةً بَانَ ثَدْيَاهَا وَ إِنْ كَانَ رَجُلًا خَرَجَتْ لِحْيَتُهُ وَ إِلَّا قِيلَ لَهُ يَبُولُ عَلَى الْحَائِطِ فَإِنْ أَصَابَ الْحَائِطَ بَوْلُهُ فَهُوَ رَجُلٌ وَ إِنْ نَكَصَ كَمَا يُنْكَصُ بَوْلُ الْبَعِيرِ فَهِيَ امْرَأَةٌ

And as for the effeminate, it is the human being who does not know whether he is a woman or a man. He should be awaited with up to the puberty. If he was a woman, her breasts would appear, and he was a man, his beard would come out, and else it would be said to him to urinate at the wall. If his urine hits the wall, he is a man, and if it falls short just as the urine of the camel falls short, she is a woman.

وَأَمَّا عَشْرَةُ أَشْيَاءَ بَعْضُهَا أَشَدُّ مِنْ بَعْضٍ فَأَشَدُّ شَيْءٍ خَلَقَ اللَّهُ الْحَجَرُ وَ أَشَدُّ مِنَ الْحَجَرِ الْحَدِيدُ وَ أَشَدُّ مِنَ الْحَدِيدِ النَّارُ وَ أَشَدُّ مِنَ النَّارِ الْمَاءُ وَ أَشَدُّ مِنَ الْمَاءِ السَّحَابُ وَ أَشَدُّ مِنَ السَّحَابِ الرِّيحُ وَ أَشَدُّ مِنَ الرِّيحِ الْمَلَكُ وَ أَشَدُّ مِنَ الْمَلَكِ الْمَوْتُ وَ أَشَدُّ مِنَ الْمَوْتِ الْمَوْتُ وَ أَشَدُّ مِنَ الْمَوْتِ أَمْرُ اللَّهِ

And as for the ten things, some of them being stronger than others, so the strongest thing Allah^{azwj} Created is the stone, and stronger than the stone is the iron, and stronger than the iron is the fire, and stronger than the fire is the water, and stronger than the water is the cloud, and stronger than the cloud is the wind, and stronger than the wind is the Angel, and stronger than the Angel is the Angel of death, and stronger than the Angel of death is the death (itself), and stronger than the death is the Command of Allah^{azwj}.

قَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ ابْنُ رَسُولِ اللَّهِ ص وَ أَنَّ عَلِيًّا ع وَصِيَّ مُحَمَّدٍ ثُمَّ كَتَبَ هَذَا الْجَوَابَ وَ مَضَى بِهِ إِلَى مُعَاوِيَةَ وَ أَنْفَذَهُ مُعَاوِيَةُ إِلَى ابْنِ الْأَصْبَغِ فَلَمَّا أَتَاهُ قَالَ أَشْهَدُ أَنَّ هَذَا لَيْسَ مِنْ عِنْدِ مُعَاوِيَةَ وَ لَا هُوَ إِلَّا مِنْ عِنْدِ مَعْدِنِ النُّبُوَّةِ.

The Syrian said, 'I testify that you^{asws} are a son^{asws} of Rasool-Allah^{saww}, and that Ali^{asws} is a successor^{asws} of Muhammad^{saww}. Then he wrote these answers and went with these to Muawiya, and Muawiya gave it to Ibn Al-Asfar. When he came to him, he said, 'I testify that

this isn't from Muawiya, and it is not, except from the presence of the mine of Prophet-hood".¹⁹⁷

¹⁹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 19 H 518

CHAPTER 20 – MISCELLANEOUS ARGUMENTATION UPON MUAWIYA

519 - جاء المجلس للمفيد الحسين بن محمد التمار عن محمد بن القاسم الأنباري عن أحمد بن يحيى عن ابن الأعرابي عن حبيب بن بشار عن أبيه عن علي بن عاصم عن الشعبي قال: لما وفد شداد بن أوس على معاوية بن أبي سفيان أكرمه وأحسن قبوله ولم يعثبه على شيء كان منه وعدده ومناه

(The book) 'Al-Majaalis' of Al Mufeed – Al Husayn Bin Muhammad Al Tammar, from Muhammad Bin Al Qasim Al Anbari, from Ahmad Bin Yahya, from Ibn Al Araby, from Habeeb Bin Bashar, from his father, from Ali Bin Aasim, from Al Shaby who said,

'When Shaddad Bin Aws was delegated to Muawiya Bin Abu Sufyan, he honoured him and welcomed him goodly, and did not fault him upon anything which had happened from him, and promised him and conferred upon him.

ثم إنه حضر في يوم حفل فقال له يا شداد قم في الناس واذكر علياً وعنه لأعرف بذلك نيتك في مودتي

Then he was presented during a day of assembly and said to him, 'O Shaddad! Stand among the people the mention Ali^{asws} and fault him^{asws} so that your intentions can be known by that regarding my cordiality'.

فقال له شداد أعفني من ذلك فإن علياً قد لحق بربه وجزى بعمله وكفيت ما كان يهملك منه و انقادت لك الأمور على إيثارك فلا تلتبس من الناس ما لا يليق بجليلك فقال له معاوية لتقومن بما أمرتك به وإلا فالرئب فيك واقع

Shaddad said to him, 'Excuse me from that, for Ali^{asws} has joined with his^{asws} Lord^{azwj} (passed away) and has been Recompensed for his^{asws} deeds, and you are sufficed with what had worried you from him^{asws}, and the command has been yielded to you upon your preference. Do not seek from the people what is not worthy of your dream'. Muawiya said to him, 'You will stand with what I have instructed you, or else the doubt would occur regarding you'.

فقام شداد فقال الحمد لله الذي افترض طاعته على عباده وجعل رضاه عند أهل التقوى أثر من رضا خلقه على ذاك مضى أولهم وعليه يمضي آخرهم

Shaddad stood up and said, 'The Praise is for Allah^{azwj} Who Obligated obedience to Him^{azwj} upon His^{azwj} servants, and Made His^{azwj} Pleasure to be with the people of piety, an impact from the pleasure of His^{azwj} creatures. Upon that passed their first ones, and upon it would pass their last ones.

أيها الناس إن الآخرة وعد صادق فيها ملك قادر وإن الدنيا أجل حاضر يأكل منها البر والفاجر وإن السامع المطيع لله لا حجة عليه وإن السامع العاصي لا حجة له

O you people! The Hereafter is a true Promise a Powerful King will Judge you all during it, and the world is (merely) current, present. The righteous consume from it and (so does) the

immoral, and that the listener, the obedient to Allah^{azwj}, there is no argument against him, and the listener, the disobedient, there is no argument for him.

وَإِنَّ اللَّهَ إِذَا أَرَادَ بِالْعِبَادِ خَيْرًا عَمَلٌ عَلَيْهِمْ صَلَحَاءَهُمْ وَ قَضَىٰ بَيْنَهُمْ فُقَهَاءَهُمْ وَ جَعَلَ الْمَالَ فِي أَسْحِيَائِهِمْ وَ إِذَا أَرَادَ بِهِمْ شَرًّا عَمَلٌ عَلَيْهِمْ سُفَهَاءَهُمْ وَ قَضَىٰ بَيْنَهُمْ جَهْلَاءَهُمْ وَ جَعَلَ الْمَالَ عِنْدَ مُجْلَانِهِمْ

And that when Allah^{azwj} Wants good with the servants Causes their righteous ones to be upon them, and their understanding ones judge between them, and Makes the wealth to be among their generous ones. And when Allah^{azwj} Want evil with them, Causes their foolish ones to be upon them, and their ignorant ones judge between them, and Makes the wealth to be with their miserly ones.

وَإِنَّ مِنْ صَلَاحِ الْوَلَاةِ أَنْ يَصْلُحَ قُرْنَاؤُهَا وَ نَصَحَكَ يَا مُعَاوِيَةُ مِنْ أَسْخَطَكَ بِالْحَقِّ وَ عَشَّكَ مِنْ أَرْضَاكَ بِالْبَاطِلِ وَ قَدْ نَصَحْتُكَ بِمَا قَدَّمْتُ وَ مَا كُنْتُ أُعَشُّكَ بِخِلَافِهِ فَقَالَ لَهُ مُعَاوِيَةُ اجْلِسْ يَا شَدَّادُ فَجَلَسَ

And it is from the betterment of the rulers that its readers are righteous, and O Muawiya! He has advised you, the one who angers you with the truth, and he has deceived you, the one who pleases you with the falsehood, and I have advised you with you with what I have said, and I would not deceive you with its opposite'. Muawiya said to him, 'Sit down, O Shaddad!' He sat down.

فَقَالَ لَهُ إِنِّي قَدْ أَمَرْتُكَ لَكَ بِمَالٍ يُغْنِيكَ أَ لَسْتَ مِنَ السُّمَحَاءِ الَّذِينَ جَعَلَ اللَّهُ الْمَالَ عِنْدَهُمْ لِصَلَاحِ خَلْقِهِ

He said to him, 'I have ordered for you with some wealth to make you needless. Aren't you from the lenient ones, those Allah^{azwj} has Made the wealth to be with them for the betterment of His^{azwj} creatures?'

فَقَالَ لَهُ شَدَّادُ إِنَّ كَانَ مَا عِنْدَكَ مِنَ الْمَالِ هُوَ لَكَ دُونَ مَالِ الْمُسْلِمِينَ فَعَمَدْتُ جَمْعَهُ خَافَةَ تَفَرُّقِهِ فَأَصْبَنَهُ حَالًا وَ أَنْفَقْتُهُ حَالًا فَتَعَمَّ

Shaddad said to him, 'If it happens to be from the wealth what is with you, it being for you besides the Muslims, and you collected it fearing its separation, and have earned it (with) permissible (means), and spending it in permissible (ways), then yes.

وَإِنْ كَانَ بِمَا شَارَكَكَ فِيهِ الْمُسْلِمُونَ فَاحْتَجَبْتَهُ دُونَهُمْ فَأَصْبَنَهُ أَفْرَاقًا وَ أَنْفَقْتُهُ إِسْرَافًا فَإِنَّ اللَّهَ حَلَّ اسْمُهُ يَقُولُ إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

And if it was from what the Muslims are participating in, and you have hidden it besides them, and have earned it immorally and spending it extravagantly, then Allah^{azwj}, Majestic is His^{azwj} Name is Saying: ***Surely the squanderers were always the brethren of the Satans [17:27]***.

فَقَالَ مُعَاوِيَةُ أَطْنُكَ قَدْ خُولِطْتُ يَا شَدَّادُ أَعْطُوهُ مَا أَطْلَقْنَاهُ لَهُ لِيُخْرِجَ إِلَى أَهْلِهِ قَبْلَ أَنْ يَغْلِبَهُ مَرَضُهُ فَنَهَضَ شَدَّادُ وَ هُوَ يَقُولُ الْمَغْلُوبُ عَلَى عَقْلِهِ يَهْوَاهُ سِوَايَ وَ ارْتَحَلَ وَ لَمْ يَأْخُذْ مِنْ مُعَاوِيَةَ شَيْئًا.

Muawiya said, 'I think you are confused, O Shaddad!' (Then he said to his treasurer), 'Give him what we have set aside for him, so he can go out to his family before his illness overcomes him'. Shaddad got up and he was saying, 'The one who is overcome upon his

intellect, is the same with his personal desires', and he departed and did not take anything from Muawiya".¹⁹⁸

520 – كَش، رجال الكشي نُصِرُ بْنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ أَمِيرِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ يَقُولُ إِنَّ الْمَحَامِدَةَ تَأْتِي أَنْ يُعْصِيَ اللَّهَ عَزَّ وَ جَلَّ قُلْتُ وَ مَنِ الْمَحَامِدَةُ

(The book) 'Rijal Al Kashy' – Nasr Bin al Sabbah, from is'haq Bin Muhammad Al Basry, from Amri Bin Ali,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Amir Al-Momineen^{asws} was saying that the Mohammeds have refused to disobey Allah^{azwj} Mighty and Majestic'. I said, 'And who are the Mohammeds?'

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ وَ مُحَمَّدُ بْنُ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ مُحَمَّدَ بْنَ أَبِي حُدَيْفَةَ هُوَ ابْنُ عُنْبَةَ بْنِ رَبِيعَةَ وَ هُوَ ابْنُ خَالِ مُعَاوِيَةَ.

He^{asws} said: 'Muhammad Bin Ja'far, and Muhammad Bin Abu Bakr, and Muhammad Bin Abu Huzeyfa, and Muhammad son of Amir Al-Momineen^{asws}. As for Muhammad Bin Abu Huzeyfa, he is the son of Utba Bin Rabie, and he is a son of a maternal uncle of Muawiya".¹⁹⁹

وَ أَخْبَرَنِي بَعْضُ رِوَاةِ الْعَامَّةِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الشَّامِ قَالَ: كَانَ مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ بْنِ عُنْبَةَ بْنِ رَبِيعَةَ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ مِنْ أَنْصَارِهِ وَ أَشْيَاعِهِ وَ كَانَ ابْنُ خَالِ مُعَاوِيَةَ وَ كَانَ رَجُلًا مِنْ حِوَارِ الْمُسْلِمِينَ فَلَمَّا تُوفِّيَ عَلِيٌّ ع أَخَذَهُ مُعَاوِيَةُ وَ أَرَادَ قَتْلَهُ فَحَبَسَهُ فِي السَّجَنِ دَفْرًا

And I have been informed by the general Muslims reporters, from Muhammad Bin Is'haq who said, 'It is narrated to me by a man from the people of Syria who said,

'Muhammad Bin Abu Huzeyfa Bin Utba Bin Rabie was with Ali^{asws} Bin Abu Talib^{asws}, and was from his^{asws} helpers and his^{asws} Shias, and he was a son of a maternal aunt of Muawiya, and he was a man from the good Muslims. When Ali^{asws} passed away, Muawiya seized him and wanted to kill him, and he imprisoned him in the prison for a time.

ثُمَّ قَالَ مُعَاوِيَةُ ذَاتَ يَوْمٍ أَلَا تُرْسِلُ إِلَى هَذَا السَّفِيهِ مُحَمَّدِ بْنِ أَبِي حُدَيْفَةَ فَتُبَكِّتَهُ وَ تُخْبِرُهُ بِضَلَالِهِ وَ تَأْمُرُهُ أَنْ يَقُومَ فَيَسْبُ عَلِيًّا قَالُوا نَعَمْ

Then one day Muawiya said, 'Should we not sent a messenger to this idiot Muhammad Bin Abu Huzeyfa, so we can reprimand him and inform him of his straying, and we instruct him to stand and revile Ali^{asws}. They said, 'Yes'.

فَبَعَثَ إِلَيْهِ مُعَاوِيَةُ فَأَخْرَجَهُ مِنَ السَّجَنِ فَقَالَ لَهُ مُعَاوِيَةُ يَا مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ أَلَمْ يَأْنِ لَكَ أَنْ تُبَصِّرَ مَا كُنْتَ عَلَيْهِ مِنَ الضَّلَالَةِ بِنَصْرَتِكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ الْكَذَّابِ أَمْ لَمْ تَعْلَمْ أَنَّ عُثْمَانَ قُتِلَ مَظْلُومًا وَ أَنَّ عَائِشَةَ وَ طَلْحَةَ وَ الزُّبَيْرَ خَرَجُوا يَطْلُبُونَ بِدَمِهِ وَ أَنَّ عَلِيًّا هُوَ الَّذِي دَسَّ فِي قَتْلِهِ وَ نَحْنُ الْيَوْمَ نَطْلُبُ بِدَمِهِ

Muawiya sent (a messenger) to him and took him out from the prison. Muawiya said to him, 'O Muhammad Bin Abu Huzeyfa! Does it not occur to you that you should be seen what

¹⁹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 519 a

¹⁹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 520 a

قَالَ مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ إِنَّكَ لَتَعْلَمُ أَيَّ أَمْسٍ الْقَوْمُ بِكَ رَحِمًا وَ أَعَزُّهُمْ بِكَ قَالَ أَجَلٌ قَالَ فَوَ اللَّهُ الَّذِي لَا إِلَهَ غَيْرُهُ مَا أَعْلَمُ أَحَدًا شَرِكَ فِي دِمِ عُمَانَ وَ أَلَبَ النَّاسَ عَلَيْهِ غَيْرَكَ لَمَّا اسْتَعْمَلَكَ وَ مَنْ كَانَ مِثْلَكَ

فَسَأَلَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَأَبَى فَفَعَلُوا بِهِ مَا بَلَغُوا وَ وَ اللَّهُ مَا أَحَدٌ شَرِكٌ فِي قَتْلِهِ بَدَأَ وَ أَحْيَا إِلَّا طَلْحَةُ وَ الزُّبَيْرُ وَ عَائِشَةُ فَهُمْ الَّذِينَ شَهِدُوا عَلَيْهِ بِالْعَظِيمَةِ وَ أَلْبُوا عَلَيْهِ النَّاسَ وَ شَرَكُهُمْ فِي ذَلِكَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ ابْنُ مَسْعُودٍ وَ عَمَّارٌ وَ الْأَنْصَارُ جَمِيعًا

قَدْ كَانَ ذَلِكَ إِيَّيَ وَ اللَّهِ إِيَّيَ لَا أَشْهَدُ أَنَّكَ مُنْذُ عَرَفْتُكَ فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامَ لَعَلِّي خُلِقْتُ وَاحِدٌ مَا زَادَ الْإِسْلَامُ فِيكَ قَلِيلًا وَ لَا كَثِيرًا وَ إِنَّ عِلَامَةَ ذَلِكَ فِيكَ لَبَيِّنَةٌ تُلَوِّمُنِي عَلَى حُبِّي عَلَيَّا خَرَجَ مَعِ عَلَيَّ كُلُّ صَوَامٍ قَوْلَامٍ مُهَاجِرِي وَ أَنْصَارِي كَمَا خَرَجَ مَعَكَ أَبْنَاءُ الْمُتَنَافِقِينَ وَ الطُّغَاةِ وَ الْعُتْقَاءِ خَدَعْتَهُمْ عَنْ دِينِهِمْ وَ خَدَعُوكَ عَنْ دُنْيَاكَ

وَاللَّهُ يَا مُعَاوِيَةُ مَا خَفِيَ عَلَيْكَ مَا صَعَتَ وَمَا خَفِيَ عَلَيْهِمْ مَا صَنَعُوا إِذْ أَخْلَوْا أَنْفُسَهُمْ سَخَطَ اللَّهُ فِي طَاعَتِكَ وَاللَّهُ لَا أَزَالَ أُحِبُّ عَلَيْكَ لَهُ وَرَسُولُهُ وَأُبْغِضُكَ فِي اللَّهِ وَفِي رَسُولِهِ أَبَدًا مَا بَقِيَتْ

قَالَ مُعَاوِيَةُ وَ إِنِّي أَرَاكَ عَلَى ضَلَالِكَ بَعْدَ رُدُّهُ إِلَى السَّجْنِ فَرُدُّوهُ فَمَاتَ فِي السَّجْنِ.

Muawiya said, 'And I see you upon your straying still'. (He said to the guards), 'Return him to the prison!' He died in the prison".²⁰⁰

521 - كش، رجال الكشي محمد بن مسعود عن علي بن أبي علي الخزاعي عن محمد بن علي الطاطار عن عمرو بن عبد الغفار عن أبي بكر بن أبي عياش عن عاصم بن أبي النجود عن شهاب ذلك أن معاوية حين قدم الكوفة و دخل عليه رجال من أصحاب علي ع و كان الحسن ع قد أخذ الأمان لرجال منهم مسمين بأسمائهم و أسماء آبائهم و كان منهم صغصعة

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Ali Bin Abu Ali Al Khuzaei, from Muhammad Bin Ali Al Attar, from Amro Bin Abdul Gaffar, from Abu Bakr Bin Abu Ayyash, from Aasim Bin Abu Al Najoud, from the one who witnessed that,

'When Muawiya arrived at Al-Kufa and men from the companions of Ali^{asws} entered to see him, and Al-Hassan^{asws} had already take the amnesty for them, from them were those named with their names and names of their fathers, and Sa'sa was from them.

فلما دخل عليه صغصعة قال معاوية لصغصعة أما والله إني كنت لأبغض أن تدخل في أمان قال و أنا والله أبغض أن أسميك بهذا الاسم ثم سلم عليه بالخلافة

When Sa'sa entered to see him, Muawiya said to Sa'sa, 'But, by Allah^{azwj}! You had hated to enter into my amnesty'. He said, 'And I, by Allah^{azwj}, hate to name you with this name (amir al-momineen)'. Then he greeted unto him with the caliphate.

قال فقال معاوية إن كنت صادقاً فاصعد المنبر فالعن المنبر علياً قال فصعد المنبر و حمد الله و أتى عليه ثم قال أيها الناس أتيتكم من عند رجل قدم شره و أحر خبره و إنه أمرني أن ألعن علياً فالعنوه لعنة الله

He (the narrator) said, 'Muawiya said, 'If you were truthful, then ascend the pulpit and curse Ali^{asws} (Nouzobillah). He ascended the pulpit and praise Allah^{azwj} and extolled upon Him^{azwj}, then said, 'O you people! I have come to you all from the presence of a man whose evil has arrived and his good is delayed, and he has ordered me to curse Ali^{asws}. So, curse him (instead), may Allah^{azwj} Curse him' (Muawiya).

فضج أهل المسجد بآمين فلما رجع إليه فأخبره بما قال قال لا والله ما عنيت غيري ارجع حتى تسميه باسمه

The people of the Masjid raised a clamour with (shouts of) 'Ameen!' When he returned to him and informed him with what he had said, he said, 'No, by Allah^{azwj}! You did not mean apart from me. Return until you name him^{asws} with his^{asws} name'.

فرجع و صعد المنبر ثم قال أيها الناس إن أمير المؤمنين أمرني أن ألعن علي بن أبي طالب ع فالعنوا من لعن علي بن أبي طالب قال فضجوا بآمين

He returned and ascended the pulpit, then said, 'O you people! The commander of the faithful has ordered me that I curse, Ali^{asws} Bin Abu Talib^{asws}, so, curse the one who curses Ali^{asws} Bin Abu Talib^{asws}!' They shouted with 'Ameen!'

قال فلما خبر معاوية قال لا والله ما عني غيري أخرجه لا يساكني في بلد فأخرجه.

²⁰⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 520 b

He (the narrator) said, 'When Muawiya was informed, he said, 'No, by Allah^{azwj}! He did not mean apart from me. Expel him! Do not let him dwell in my city'. They expelled him".²⁰¹

522 - كَش، رجال الكشي رُوِيَ أَنَّ الْأَخْنَفَ بْنَ قَيْسٍ وَقَدِ إِلَى مُعَاوِيَةَ وَ جَارِيَةَ بْنَ قُدَامَةَ وَ الْحُبَابَ بْنَ يَزِيدَ فَقَالَ مُعَاوِيَةُ لِلْأَخْنَفِ أَنْتَ السَّاعِي عَلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ وَ خَاذِلُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ وَ الْوَارِدُ الْمَاءَ عَلَى عَلِيٍّ بِصِفِّينَ

(The book) 'Rijal Al Kashy' –

It is reported that Al-Ahnaf Bin Qays delegated to Muawiya, and Jariyah Bin Qudama, and Al-Hubab Bin Yazeed. Muawiya said to Al-Ahnaf, 'You were the courier to commander of the faithful Usman and abandoned mother of the believers Ayesha, and brought the water to Ali^{asws} are Siffeen'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ ذَلِكَ مَا أَعْرِفُ وَ مِنْهُ مَا أَنْكَرُ أَمَّا أَمِيرُ الْمُؤْمِنِينَ عُثْمَانُ فَأَنْتُمْ مَعَشَرُ قُرَيْشٍ حَضَرْتُمُوهُ بِالْمَدِينَةِ وَ الدَّارُ مِنَّا عَنْهُ نَارِحَةٌ وَ قَدْ حَضَرَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ بِمَعْرِلٍ وَ كُنْتُمْ بَيْنَ خَاذِلٍ وَ قَاتِلٍ

He said, 'O commander of the faithful! From that is what I know, and from it what I deny. As for commander of the faithful Usman, you community of Quraysh were present with him at Al-Medina, and the house was displaced from us of him, and the Emigrants and the Helpers were present with isolation, and you were between a forsaker and a killer.

وَ أَمَّا عَائِشَةُ فَإِنِّي خَدَلْتُهَا فِي طُولِ بَاعٍ وَ رُحْبٍ سِرْبٍ وَ ذَلِكَ أَنِّي لَمْ أَجِدْ فِي كِتَابِ اللَّهِ إِلَّا أَنْ تَقَرَّ فِي بَيْتِهَا وَ أَمَّا وَرُودِي الْمَاءَ بِصِفِّينَ فَإِنِّي وَرَدْتُ حِينَ أَرَدْتُ أَنْ تَقْطَعَ رِقَابَنَا عَطَشًا

And as for Ayesha, I abandoned her regarding the outstretched arms and plenty of troops, and that is because I did not find in the Book of Allah^{azwj} except that she should be staying in her house. And as for my bringing the water at Siffeen, I brought when you wanted our throats to be cut with thirst'.

فَقَامَ مُعَاوِيَةُ وَ تَفَرَّقَ النَّاسُ ثُمَّ أَمَرَ مُعَاوِيَةُ لِلْأَخْنَفِ بِخَمْسِينَ أَلْفَ دِرْهَمٍ وَ لِأَصْحَابِهِ بِصِلَةٍ فَقَالَ لِلْأَخْنَفِ حِينَ وَدَّعَهُ حَاجَتُكَ قَالَ تُدِرُّ عَلَى النَّاسِ عَطِيَّائِهِمْ وَ أَرْزَاقَهُمْ وَ إِنْ سَأَلْتَ الْمَدَدَ أَتَاكَ مِنْ رِجَالٍ سَلِيمَةٍ الطَّاعَةِ شَدِيدَةِ النُّكَايَةِ

Muawiya stood up and separated the people. Then Muawiya ordered for Al-Ahnaf with fifty thousand Dirhams, and for his companions with gifts. He said to Al-Ahnaf when he bade him farewell, 'Your need?' He said, 'You should go around the people with their gifts and their sustenance, and if you ask for help, I shall give you men from us being of solid obedience, severe prowesses.

وَ قِيلَ إِنَّهُ كَانَ يَرَى رَأْيَ الْعُلَوِيَّةِ وَ وَصَلَ الْحُبَابَ بِثَلَاثِينَ أَلْفَ دِرْهَمٍ وَ كَانَ يَرَى رَأْيَ الْأُمَوِيَّةِ فَصَارَ الْحُبَابُ إِلَى مُعَاوِيَةَ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تُعْطِي الْأَخْنَفَ وَ رَأْيُهُ رَأْيُ خَمْسِينَ أَلْفَ دِرْهَمٍ وَ تُعْطِيَنِي وَ رَأْيِي ثَلَاثِينَ أَلْفَ دِرْهَمٍ فَقَالَ يَا حُبَابُ إِنِّي اشْتَرَيْتُ بِهَا دِينَهُ

And it is said he used to hold the Alawite view, and he (Muawiya) awarded Al-Hubab with thirty thousand Dirhams, and he used to hold the Umayyad view. So, Al-Hubab came to Muawiya and said, 'O commander of the faithful! You gave Al-Ahnaf fifty thousand Dirhams

²⁰¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 521

and his view is his view, and you gave me thirty thousand and my view is my view!’ He said, ‘O Hubab! I bought his religion with it’.

فَقَالَ الْحُبَابُ يَا أَمِيرَ الْمُؤْمِنِينَ تَشْتَرِي مِنِّي أَيْضاً دِينِي فَأَتَمَّتْهَا وَ الْحَقُّهُ بِالْأَخْنَفِ فَلَمْ يَأْتِ عَلَى الْحُبَابِ أُسْبُوغٌ حَتَّى مَاتَ وَ رُدَّ الْمَالُ بِعَيْنِهِ إِلَى مُعَاوِيَةَ

Al-Hubab said, ‘O commander of the faithful! You can buy my religion from me as well’. He accused him and joined him with Al-Ahnaf. Not even a week came to Al-Hubab until he died, and the wealth was returned to Muawiya exactly.

فَقَالَ الْفَرَزْدَقُ يَرْثِي الْحُبَابَ

أَتَأْكُلُ مِيرَاثَ الْحُبَابِ ظُلَامَةً- وَأَمِيرًا حَرْبٍ جَامِدٌ لَكَ ذَائِبُهُ-
أَبُوكَ وَ عَمِّي يَا مُعَاوِيَةُ أَوْرَثَا- ثَرَانًا فَيَخْتَارُ الثَّرَاثَ أَقَارِبُهُ-
وَ لَوْ كَانَ هَذَا الدِّينُ فِي جَاهِلِيَّةٍ- عَرَفْتَ مِنَ الْمَوْلَى الْقَلِيلُ خَلَائِفُهُ-
وَ لَوْ كَانَ هَذَا الْأَمْرُ فِي غَيْرِ مُلْكِكُمْ- لَأَدَّيْتَهُ أَوْ غَصَّ بِالْمَاءِ شَارِبُهُ-
فَكَمْ مِنْ أَبِي لِي يَا مُعَاوِيَةُ لَمْ يَكُنْ- أَبُوكَ الَّذِي مِنْ عَبْدٍ شَتَّسَ يُقَارِبُهُ.

Al-Farazdaq lamented Al-Hubab, ‘Are you devouring an inheritance of Al-Hubab unjustly, and inheritance of war frozen to you, melting it. Your father and my uncle, O Muawiya, inherited a heritage, and heritage chooses its relatives, and if this religion had been during the pre-Islamic period, you would have known who is the guardian, little is his pull, and if this matter was in other than in your kingdoms, you would have given it or immerse in the water drinking it, and how many fathers are there for me, O Muawiya? Was it not your father the one who was close from Abd Shams?’²⁰²

523 - يل، الفضائل لابن شاذان قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ كُنْتُ أَنَا وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ بِالشَّامِ فَبَيْنَا نَحْنُ ذَاتَ يَوْمٍ إِذْ نَظَرْنَا إِلَى شَيْخٍ وَ هُوَ مُثْبِلٌ مِنْ صَدْرِ النَّبِيِّ مِنَ نَاحِيَةِ الْعِرَاقِ فَقَالَ مُعَاوِيَةُ عَرِّجُوا بِنَا إِلَى هَذَا الشَّيْخِ لِنَسْأَلَهُ مِنْ أَيْنَ أَقْبَلَ وَ إِلَى أَيْنَ يُرِيدُ وَ كَانَ مَعَ مُعَاوِيَةَ أَبُو الْأَعْوَرِ السُّلَمِيُّ وَ وَلَدَا مُعَاوِيَةَ خَالِدٌ وَ يَزِيدٌ وَ عَمْرُو بْنُ الْعَاصِ

(The book) ‘Al Fazail’ of Ibn Shazan – Jabir Bin Abdullah Al Ansari said,

‘Muawiya Bin Abu Sufyan and I were at Syria. While we were (together) one day when we looked at an old man and he was coming from the middle of the wilderness from the direction of Al-Iraq. Muawiya said, ‘Come with us to this old man. Let us ask him where he is coming from and to where is he intending (to go)’. And with Muawiya were Abu Al Awr Al-Aslami, and two sons of Muawiya – Khalid and Yazeed^{la}, and Amro Bin Al-Aas.

قَالَ فَعَرَّجْنَا إِلَيْهِ فَقَالَ لَهُ مُعَاوِيَةُ مِنْ أَيْنَ أَقْبَلْتَ يَا شَيْخُ وَ إِلَى أَيْنَ تُرِيدُ فَلَمْ يُجِبْهُ الشَّيْخُ فَقَالَ لَهُ عَمْرُو بْنُ الْعَاصِ لِمَا لَا يُجِيبُ أَمِيرَ الْمُؤْمِنِينَ فَقَالَ الشَّيْخُ إِنَّ اللَّهَ جَعَلَ التَّحِيَّةَ غَيْرَ هَذِهِ

He (Jabir) said, ‘We went to him. Muawiya said to him, ‘Where are you coming from, O sheykh, and where are you intending?’ But the old man did not answer him. Amro Bin Al-

²⁰² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 522

Aas said to him, 'Why are you not answering commander of the faithful?' He said, 'Surely Allah^{azwj} has Made the salutation for someone other than this one'.

فَقَالَ مُعَاوِيَةُ صَدَقْتَ يَا شَيْخُ أَصَبْتَ وَ أَخْطَأْنَا وَ أَحْسَنْتَ وَ أَسَأْنَا السَّلَامَ عَلَيْكَ يَا شَيْخُ فَقَالَ الشَّيْخُ وَ عَلَيْكَ السَّلَامُ فَقَالَ مُعَاوِيَةُ مَا اسْمُكَ يَا شَيْخُ
فَقَالَ اسْمِي جَبَلٌ

Muawiya said, 'You speak the truth, O sheykh! You are correct, and we are mistaken, and you have done good and we have done evil. The greetings be unto you, O sheykh!' The sheykh said, 'And upon you be the greetings'. Muawiya said, 'What is your name, O sheykh?' He said, 'My name is Jablun'.

وَ كَانَ ذَلِكَ الشَّيْخُ طَاعِنًا فِي السِّنِّ يَبْدُو شَيْءٌ مِنَ الْحَدِيدِ وَ وَسْطُهُ مَشْدُودٌ بِشَرِيطٍ مِنْ لَيْفِ الْمُثْلِ وَ فِي رِجْلَيْهِ نَعْلَانِ مِنْ لَيْفِ الْمُثْلِ وَ عَلَيْهِ كِسَاءٌ قَدْ
سَقَطَ لِحَامُهُ وَ بَقِيَ سَدَانُهُ وَ قَدْ بَانَ شَرَاسِيفُ خَدَّيْهِ وَ قَدْ غَطَّتْ حَوَاجِبُهُ عَلَى عَيْنَيْهِ

And that sheykh was obviously in his old age. In his hand was something from the iron, and in the middle of it was tied a ribbon of jute, and in his legs were two slippers of jute, and upon him was a cloak, its stitching had fallen off and its hole had remained, and the softness of his cheeks had appeared, and his eyebrows had covered upon his eyes.

فَقَالَ مُعَاوِيَةُ يَا شَيْخُ مَنْ أَنْتَ أَقْبَلْتَ وَ إِلَى أَيْنَ تُرِيدُ قَالَ أَتَيْتُ مِنَ الْعِرَاقِ أُرِيدُ بَيْتَ الْمُقَدَّسِ قَالَ مُعَاوِيَةُ كَيْفَ تَرَكْتَ الْعِرَاقَ قَالَ عَلَى الْخَيْرِ وَ الْبَرَكَةِ وَ
الْفَقَاقِ قَالَ لَعَلَّكَ أَتَيْتَ مِنَ الْكُوفَةِ مِنَ الْعَرِيِّ قَالَ الشَّيْخُ وَ مَا الْعَرِيُّ قَالَ مُعَاوِيَةُ الَّذِي فِيهِ أَبُو تُرَابٍ قَالَ الشَّيْخُ مَنْ تَعْنِي بِذَلِكَ وَ مَنْ أَبُو تُرَابٍ قَالَ
ابْنُ أَبِي طَالِبٍ

Muawiya said, 'O sheykh! Where are you coming from, and to where are you intending?' He said, 'I come from Al-Iraq. I intend Bayt Al-Maqdas'. Muawiya said, 'How did you leave Al-Iraq as?' He^{asws} said, 'Upon good, and the Blessings, and the hypocrisy'. He said, 'Perhaps you are coming from Al-Kufa, from Al-Ghary'. The sheykh said, 'And what is Al-Ghary?' Muawiya said, 'That in which is Abu Turab^{asws}'. The sheykh said, 'Who do you mean with that, and who is Abu Turab^{asws}?' He said, 'The son^{asws} of Abu Talib^{asws}'.

قَالَ لَهُ الشَّيْخُ أَرْغَمَ اللَّهُ أَنْفَكَ وَ رَضَّ اللَّهُ فَاهُ وَ لَعَنَ اللَّهُ أُمَّكَ وَ أَبَاكَ وَ لَمْ لَا تَقُولُ الْإِمَامُ الْعَادِلُ وَ الْغَيْثُ الْهَاطِلُ يَعْصُوهُ الدِّينُ وَ قَاتِلُ الْمُشْرِكِينَ وَ
الْفَاسِقِينَ وَ الْمَارِقِينَ وَ سَيِّفُ اللَّهِ الْمَسْلُوبِ ابْنُ عَمِّ الرَّسُولِ وَ زَوْجُ الْبَتُولِ تَاجُ الْفُقَهَاءِ وَ كَنْزُ الْفُقَرَاءِ وَ خَامِسُ أَهْلِ الْعِبَادَةِ وَ اللَّيْثُ الْغَالِبُ أَبُو الْحَسَنِ
عَلَيْهِ بِنُ أَبِي طَالِبٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ

The sheykh said to him, 'May Allah^{azwj} Rub your nose, and may Allah^{azwj} Bruise your mouth, and may Allah^{azwj} Curse your mother and your father! And why did you not say, 'The just Imam^{asws}, and the torrential rain, leader (Yasoub) of the religion, and killer of the Polytheists and the deviants and the renegades, and the unsheathed sword of Allah^{azwj}, son^{asws} of an uncle^{as} of the Rasool^{saww}, and husband of the chaste, crown of the jurists, and a treasure of the poor, and fifth of the people of the cloak, and the overcoming lion, father of Al-Hassan^{asws}, Ali^{asws} Bin Abu Talib^{asws}, upon him^{asws} be the Salawaat and the greetings'.

فَعِنْدَهَا قَالَ مُعَاوِيَةُ يَا شَيْخُ إِنِّي أَرَى لَحْمَكَ وَ دَمَكَ قَدْ خَالَطَ لَحْمَ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع وَ دَمِهِ حَتَّى لَوْ مَاتَ عَلِيٌّ مَا أَنْتَ فَاعِلٌ قَالَ لَا أَهْمُ فِي فَقْدِهِ
رَبِّي وَ أَجَلُّ فِي بُعْدِهِ حُزْنِي وَ أَعْلَمُ أَنَّ اللَّهَ لَا يُمِيتُ سَيِّدِي وَ إِمَامِي حَتَّى يَجْعَلَ مِنْ وَلَدِهِ حُجَّةً قَائِمَةً إِلَى يَوْمِ الْقِيَامَةِ

Muawiya said at that, 'O sheykh! I see that your flesh and blood has mingled with the flesh of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} blood, until if Ali^{asws} were to die, what would you do?' He said, 'I will not accuse my Lord^{azwj} for his^{asws} loss, and my grief would be honourable in his^{asws} remoteness, and I would know that Allah^{azwj} did not Cause my Master^{asws} and my Imam^{asws} to pass away until He^{azwj} Made a Divine Authority to be from his^{asws} sons^{asws}, standing up to the Day of Qiyamah'.

فَقَالَ يَا شَيْخُ هَلْ تَرَكْتَ مِنْ بَعْدِكَ أَمْرًا تُفْتَحِرُ بِهِ قَالَ تَرَكْتُ الْفَرَسَ الْأَشَقَرَ وَالْحَجَرَ وَالْمَدَرَ وَالْمِنْهَاجَ لِمَنْ أَرَادَ الْمِعْرَاجَ

He said, 'O sheykh! Have you left any matter you can be priding with from after you?' He said, 'I am leaving behind the blonde horse and the stones and the mud, and the program for the one who wants the ascent'.

قَالَ عَمْرُو بْنُ الْعَاصِ لَعَلَّهُ لَا يَعْرِفُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَسَأَلَهُ مُعَاوِيَةُ فَقَالَ يَا شَيْخُ أَتَعْرِفُنِي قَالَ الشَّيْخُ وَمَنْ أَنْتَ قَالَ أَنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ أَنَا الشَّجَرَةُ الرَّكِيَّةُ وَالْفُرُوعُ الْعَلِيَّةُ سَيِّدُ بَنِي أُمَيَّةَ

Amro Bin Al-Aas said, 'Perhaps he does not recognise you, O commander of the faithful!' Muawiya asked him. He said, 'O sheykh! Do you know me?' The sheykh said, 'And who are you?' He said, 'I am Muawiya Bin Abu Sufyan. I am the pure tree, and the lofty branch, chief of the clan of Umayya'.

فَقَالَ لَهُ الشَّيْخُ بَلْ أَنْتَ اللَّعِينُ عَلَى لِسَانِ نَبِيِّهِ وَ فِي كِتَابِهِ الْمُبِينِ إِنَّ اللَّهَ قَالَ وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ وَالشَّجَرَةُ الْحَبِيبَةُ وَالْعُرْوَةُ الْمُحْتَنَتَةُ الْحَسِيسَةُ الَّتِي ظَلَمَ نَفْسَهُ وَرَبَّهُ وَقَالَ فِيهِ نَبِيُّهِ الْخِلَافَةُ مُحَرَّمَةٌ عَلَى ابْنِ أَبِي سُفْيَانَ الرَّئِيمِ ابْنِ الرَّئِيمِ ابْنِ أَكَلَةِ الْأَكْبَادِ الْفَاشِي ظَلَمُهُ فِي الْعِبَادِ

The sheykh said to him, 'But you are the one accursed upon the tongue of His^{azwj} Prophet^{saww}, and in His^{azwj} Clarifying Book. Allah^{azwj} the Exalted Said: **and the Accursed tree in the Quran; [17:60]**, and the wicked tree, and the uprooted root, and vile who is unjust to himself and to his Lord^{azwj}. And His^{azwj} Prophet^{saww} said regarding him: 'The caliphate is prohibited unto the son of Abu Sufyan, the ignoble son of an ignoble, son of the liver-eater, his injustice is widespread among the servants'.

فَعِنْدَهَا اغْتَاظَ مُعَاوِيَةُ وَ حَنَقَ عَلَيْهِ فَرَدَّ يَدَهُ إِلَى قَائِمِ سَيْفِهِ وَ هَمَّ بِقَتْلِ الشَّيْخِ ثُمَّ قَالَ لَوْ لَا أَنَّ الْعَفْوَ حَسَنٌ لَأَخَذْتُ رَأْسَكَ ثُمَّ قَالَ أَرَأَيْتَ لَوْ كُنْتُ فَاعِلًا ذَلِكَ قَالَ الشَّيْخُ إِذْنٌ وَاللَّهُ أَفْوَرُ بِالسَّعَادَةِ وَ تُغَوَّرُ أَنْتَ بِالسَّعَادَةِ وَ قَدْ قَتَلَ مَنْ هُوَ أَشَرُّ مِنْكَ مَنْ هُوَ خَيْرٌ مِنِّي وَ عُثْمَانُ شَرُّ مِنْكَ

Muawiya was furious at that and raged at him. He moved his hand towards a custodian of his sword and thought of killing the sheykh, then said, 'If the pardoning had not been better, I would have taken your head'. Then he said, 'What is your view, if I were to do that?' The sheykh said, 'Then, by Allah^{azwj}, I shall win with the happiness and you would attain the wretchedness, and the one who is eviler than you has been killed by one who is better than me, and Usman is eviler than you are!'

قَالَ مُعَاوِيَةُ يَا شَيْخُ هَلْ كُنْتُ حَاضِرًا يَوْمَ الدَّارِ قَالَ وَ مَا يَوْمَ الدَّارِ قَالَ مُعَاوِيَةُ يَوْمَ قَتَلَ عَلِيٌّ عُثْمَانَ فَقَالَ الشَّيْخُ تَاللَّهِ مَا قَتَلَهُ وَ لَوْ فَعَلَ ذَلِكَ لَعَلَّاهُ بِأَسْيَافٍ جَدَادٍ وَ سَوَاعِدَ شِدَادٍ وَ كَانَ يَكُونُ فِي ذَلِكَ مُطِيعًا لِلَّهِ وَ لِرَسُولِهِ

Muawiya said, 'O sheykh! Were you present at the day of the house?' He said, 'And what is the day of the house?' Muawiya said, 'The day Ali^{asws} killed Usman'. The sheykh said, 'By

Allah^{azwj}, he^{asws} did not kill him, and had he^{asws} done that, it would have been with the sharpened swords and strong forearms, and during that he^{asws} would have been obedient to Allah^{azwj} and to His^{azwj} Rasool^{saww}.

قَالَ مُعَاوِيَةُ يَا شَيْخُ هَلْ حَضَرْتَ يَوْمَ صِفِّينَ قَالَ وَ مَا غِبْتُ عَنْهَا قَالَ كَيْفَ كُنْتُ فِيهَا قَالَ الشَّيْخُ أَتَيْتُكَ مِنْكَ أَطْفَالًا وَ أَرْمَلْتُ مِنْكَ إِخْوَانًا وَ كُنْتُ كَاللَّبِثِ أَضْرِبُ بِالسَّيْفِ تَارَةً وَ بِالرُّمْحِ أُخْرَى قَالَ مُعَاوِيَةُ

Muawiya said, 'O sheykh! Were you present on the day of Siffeen?' He said, 'And I was not absent from it'. He said, 'How were you in it?' The sheykh said, 'Children had been orphaned due to you, and women were widowed due to you, and I was like the lion striking with the sword at times, and with the spear at other times'.

هَلْ ضَرَبْتَنِي بِشَيْءٍ فَقَطَّ قَالَ الشَّيْخُ ضَرَبْتُكَ بِثَلَاثَةٍ وَ سَبْعِينَ سَهْمًا فَأَنَا صَاحِبُ السَّهْمَيْنِ اللَّذَيْنِ وَقَعَا فِي بُرْدَتِكَ وَ صَاحِبُ السَّهْمَيْنِ اللَّذَيْنِ وَقَعَا فِي مَسْحَدِكَ وَ صَاحِبُ السَّهْمَيْنِ اللَّذَيْنِ وَقَعَا فِي عِضْدِكَ وَ لَوْ كَشَفْتُ الْآنَ لَأَرَيْتُكَ مَكَانَهُمَا:

Did you strike at me with anything?' The sheykh said, 'I had hit you with seventy three arrows, for I am the shooter of the two arrows, those which fell in your cloak, and shooter of the two arrows which fell into your Masjid, and shooter of the two arrows which fell in your upper arm, and if you were to uncover it now, I will show you their places'.

فَقَالَ مُعَاوِيَةُ يَا شَيْخُ هَلْ حَضَرْتَ يَوْمَ الْجَمَلِ قَالَ وَ مَا يَوْمُ الْجَمَلِ قَالَ مُعَاوِيَةُ يَوْمَ قَاتَلْتُ عَائِشَةَ عَلَيْهَا قَالَ وَ مَا غِبْتُ عَنْهَا قَالَ مُعَاوِيَةُ يَا شَيْخُ الْحَقُّ كَانَ مَعَ عَلِيٍّ أَمْ مَعَ عَائِشَةَ قَالَ الشَّيْخُ بَلْ مَعَ عَلِيٍّ قَالَ مُعَاوِيَةُ أَمْ لَمْ يَقُلِ اللَّهُ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ قَالَ النَّبِيُّ ص لَهَا أُمُّ الْمُؤْمِنِينَ

Muawiya said, 'O sheykh! Were you present on the day of the camel?' He said, 'And what is the day of the camel?' Muawiya said, 'The day Ayesha fought against Ali^{asws}'. He said, 'And I was not absent from it'. Muawiya said, 'O sheykh! Was the truth with Ali^{asws} or with Ayesha?' He said, 'But, it was with Ali^{asws}'. Muawiya said, 'Didn't Allah^{azwj} Say: **and his wives are their mothers [33:6]**? And the Prophet^{saww} said for her: 'Mother of the Momineen'.

قَالَ الشَّيْخُ أَمْ لَمْ يَقُلِ اللَّهُ تَعَالَى يَا نِسَاءَ النَّبِيِّ ... وَ قَرْنَ فِي بُيُوتِكُنَّ وَ لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَ قَالَ النَّبِيُّ ص أَنْتِ يَا عَلِيٍّ خَلِيفَتِي عَلَى نِسْوَانِي وَ أَهْلِي وَ طَلَاقَهُنَّ بِيَدِكَ أَ فَتَرَى فِي ذَلِكَ مَعَهَا حَقٌّ حَتَّى سَفَكْتُ دِمَاءَ الْمُسْلِمِينَ وَ أَذْهَبْتُ أَمْوَالَهُمْ فَلَعْنَةُ اللَّهِ عَلَى الْقَوْمِ الظَّالِمِينَ وَ هُمَا كَامِرَاؤُ نُوحٍ فِي النَّارِ وَ لَيْسَ مَثْوَى الْكَافِرِينَ

The sheykh said, '**O wives of the Prophet! [33:32] And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33].** And the Prophet^{saww} said: 'You^{asws}, O Ali^{asws}, are my^{saww} caliph upon my^{saww} womenfolk, and my^{saww} family, and their divorce is in your^{asws} hand'. Do you see any right being for her until she spilt the blood of the Muslims, and took away their wealth? May Allah^{azwj} Curse upon the unjust people, and they were both (Ayesha and Hafsa) like the wife of Noah^{as} (who is) in the Fire, and it is an evil abode of the Kafirs'.

قَالَ مُعَاوِيَةُ يَا شَيْخُ مَا جَعَلْتَ لَنَا شَيْئًا نَحْتَجُّ بِهِ عَلَيْكَ فَصْنِي الْأُمَّةَ وَ طُفَيْتْ عَنْهُمْ فَتَادِبُوا الرَّحْمَةَ قَالَ لَمَّا صِرْتُ أَمِيرَهَا وَ عَمَرُوا بَنِي الْعَاصِ وَ زَيَّرَهَا

Muawiya said, 'O sheykh! You have not left anything we can argue upon you, so when did the community go into the darkness and the lamps of Mercy were extinguished from them?' He said, 'When you became their ruler, and Amro Bin Al-Aas its minister'.

قَالَ فَاسْتَلَمَنِي مُعَاوِيَةُ عَلَى قَفَاهُ مِنَ الصَّحِكِ وَهُوَ عَلَى ظَهْرِ فَرْسِهِ فَقَالَ يَا شَيْخُ هَلْ مِنْ شَيْءٍ نَقْطَعُ بِهِ لِسَانَكَ قَالَ وَ مَاذَا قَالَ عِشْرُونَ نَاقَةً حَمْرَاءَ
تَحْمِلُهُ عَسَلًا وَ بُرًّا وَ سَمْنًا وَ عَشْرَةَ آلَافِ دِرْهَمٍ تُنْفِقُهَا عَلَى عِيَالِكَ وَ تَسْتَعِينُ بِهَا عَلَى زَمَانِكَ

He (the narrator) said, 'Muawiya lied down upon his shoulder from the laughter, and he was upon the back of his horse. He said, 'O sheykh! Is there anything we can cut off your tongue with?' He said, 'And what is that?' He said, 'Twenty red camels, loaded with honey, and wheat, and butter, and ten thousand Dirhams you can spend upon your dependants and be assisted by it upon your time'.

قَالَ الشَّيْخُ لَسْتُ أَقْبَلُهَا قَالَ وَ لَمْ ذَلِكَ قَالَ الشَّيْخُ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ دِرْهَمٌ حَلَالٌ خَيْرٌ مِنْ أَلْفِ دِرْهَمٍ حَرَامٍ قَالَ مُعَاوِيَةُ لِمَنْ أَقَمْتَ فِي
دِمَشْقٍ لِأَضْرِيَنَّ عُثْقَكَ قَالَ مَا أَنَا مُقِيمٌ مَعَكَ فِيهَا قَالَ مُعَاوِيَةُ وَ لَمْ ذَلِكَ

The sheykh said, 'I will not accept it'. He said, 'And why is that so?' The sheykh said, 'Because I heard Rasool-Allah^{saww} saying: 'A Permissible Dirham is better than a thousand Prohibited Dirhams'. Muawiya said, 'If you stay in Damascus, I would strike off your neck'. He said, 'I will not be staying therein with you'. Muawiya said, 'And why is that so?'

قَالَ الشَّيْخُ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَا تَزْكُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ وَ مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ ثُمَّ لَا تُنصَرُونَ وَ أَنْتَ أَوَّلُ ظَالِمٍ وَ آخِرُ
ظَالِمٍ ثُمَّ تَوَجَّهَ الشَّيْخُ إِلَى بَيْتِ الْمَقْلِسِ.

The sheykh said, 'Because Allah^{azwj} the Exalted is Saying: **And you should not incline towards those who are unjust, so the Fire would touch you, and there would not a Guardian for you all from besides Allah, then you will not be helped [11:113]**, and you are the first oppressors and the last oppressor'. Then the sheykh headed towards Bayt al Maqdas"²⁰³.

524 - يَلِ فَضْ، كتاب الروضة قيل دَخَلَ زِرَارٌ صَاحِبُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ بَعْدَ وَفَاتِهِ ع فَقَالَ لَهُ
مُعَاوِيَةُ يَا زِرَارُ صِفْ لِي عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أَخْلَاقَهُ الْمُرْصِيَّةَ

Kitab Al Rowza –

'It is said, 'Zirar, a companion of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} entered to see Muawiya Bin Abu Sufyan after his^{asws} passing away. Muawiya said to him, 'O Zirar! Describe Ali^{asws} Bin Abu Talib^{asws} to me, and his^{asws} satisfactory manners'.

قَالَ زِرَارٌ كَانَ وَ اللَّهُ بَعِيدَ الْمُدَى شَدِيدَ الْغَوَى يَنْفَجِرُ الْإِيمَانُ مِنْ جَوَانِبِهِ وَ تَنْطِقُ الْحِكْمَةُ مِنْ لِسَانِهِ يَقُولُ حَقًّا وَ يَحْكُمُ فَضْلًا فَأَقِيمَ لَقَدْ شَاهَدْتُهُ لَيْلَةً
فِي مِحْرَابِهِ وَ قَدْ أَرْنَى اللَّيْلَ سُدُولَهُ وَ هُوَ قَائِمٌ يُصَلِّي قَابِضًا عَلَى لَمْتِهِ يَتَمَلَّمُ تَمَلُّمُ السَّلِيمِ وَ يَبْكُ أُنَيْنَ الْحَزِينِ وَ يَقُولُ يَا دُنْيَا أَيْ تَعَرَّضْتُ وَ إِلَيَّ
تَشَوَّفْتُ غُرِّي غَيْرِي

²⁰³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 523

Zirar said, 'By Allah^{azwj}! He^{asws} was of long-term planning, intense strength, the Eman was bursting out from his^{asws} sides, and the wisdom was spoken from his^{asws} tongue. His^{asws} words were right, and his^{asws} judgment was decisive. I swear I had seen him^{asws} at night in his^{asws} prayer niche, and the night had let down its flaps and he^{asws} was standing praying Salat, in full control of his^{asws} words, being restless with full restlessness, groaning the groans of grief and saying: 'O world! Is it to me^{asws} you are displaying, and to me^{asws} you are showing? Deceive others.

لَا حَانَ جَيْتِكَ أَجَلُكَ قَصِيرٌ وَ عَيْشُكَ حَقِيرٌ وَ قَلِيلُكَ حِسَابٌ وَ كَثِيرُكَ عِقَابٌ فَقَدْ طَلَّقْتُكَ ثَلَاثًا لَا رَجْعَةَ لِي إِلَيْكَ آوٍ مِنْ بُعْدِ الطَّرِيقِ وَ فَلَّةُ الرَّادِ

Your time is not time. Your term is short, and your life is despicable, and little is your accounting and a lot is your punishment. I^{asws} have already divorced you thrice, there is no return to me^{asws} to you. Aah! From the remoteness of the (long) road and scarcity of the provisions!"

قَالَ مُعَاوِيَةُ كَانَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ كَذَلِكَ وَ كَيْفَ حُزْنُكَ عَلَيْهِ قَالَ حُزْنُ امْرَأَةٍ دُبِحَ وَلَدُهَا فِي حَجَرِهَا

Muawiya said, 'By Allah^{azwj}! Amir Al-Momineen^{asws} was like that. And how is your grief upon him^{asws}? He said, 'Grief of a woman whose child has been slaughtered in her lap'.

قَالَ فَلَمَّا سَمِعَ ذَلِكَ مُعَاوِيَةُ بَكَى وَ بَكَى الْحَاضِرُونَ.

He (the narrator) said, 'When Muawiya heard that, he wept, and the ones present wept'.²⁰⁴

525 - كَشَفَ، كَشَفَ الغَمَّةَ حَضَرَ جَمَاعَةٌ عِنْدَ مُعَاوِيَةَ وَ عِنْدَهُ عَدِيٌّ بْنُ حَاتِمٍ وَ كَانَ فِيهِمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ دَرْنَا نَكَلَمُ عَدِيًّا فَقَدْ زَعَمُوا أَنَّ عِنْدَهُ جَوَابًا

(The book) 'Kashf Al-Ghumma' – A group was present in the presence of Muawiya and with him was Aday Bin Hatim, and among them was Abdullah Bin Al-Zubeyr. They said, 'O commander of the faithful! Leave us to talk to Aday, for they have alleged that there are answers with him'.

فَقَالَ إِنِّي أُحَذِّرُكُمْوهُ فَقَالُوا لَا عَلَيْكَ دَعْنَا وَ إِيَّاهُ فَقَالَ لَهُ ابْنُ الزُّبَيْرِ يَا أَبَا طَرِيفٍ مَتَى فُقِقْتَ عَيْنُكَ قَالَ يَوْمَ قَرَأْتُكَ وَ قُتِلَ شَرُّ قَتْلَةٍ وَ ضَرَبْتَ الْأَشْشَرَّ عَلَى اسْتِكَ فَوَقَعْتَ هَارِبًا مِنَ الرَّحْفِ

He said, 'I caution you all of him'. They said, 'There is (nothing) upon you. Leave us and him'. Ibn Al-Zubeyr said to him, 'O Abu Tareyf! When were your eyes blinded?' He said, 'The day your father fled and was killed an evil killing, and Al-Ashtar struck you upon your backside, so you fell down fleeing from the army'.

وَ أَنشَدَ

لَقِينُكَ يَوْمَ الرَّحْفِ مَا رُمْتُ لِي سَخَطًا-

أَمَّا وَ أَبِي يَا ابْنَ الزُّبَيْرِ لَوْ أَنِّي -

²⁰⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 524

صَحِيحَيْنِ لَمْ تَنْزِعْ عُورُهُمَا الْقَبْطَا-
لَرُمْتُ بِهِ يَا ابْنَ الزُّبَيْرِ مَدَى شَحْطَا-

وَكَانَ أَبِي فِي طَيِّءٍ وَأَبُو أَبِي-
وَلَوْ رُمْتُ شَعْمِي عِنْدَ عَدْلٍ قَضَاؤُهُ-

And he prosed, 'As for I and my father, O Ibn Al-Zubeyr! If I had met you on the day of the marching, you would not have been angered to me, and my father was in Tayy and father of my father were both righteous. Their roots were not Coptic, and if you were to throw insults at me at his judicial decisions, I shall throw it, O Ibn Al-Zubeyr, for a period of misfortune'.

فَقَالَ مُعَاوِيَةُ قَدْ كُنْتُ حَذَرْتُكُمْوهُ فَأَبَيْتُمْ.

Muawiya said, 'I had cautioned you all of him, but you refused'.²⁰⁵

526 - كَشَفْتُ الْحَقَّ، لِلْعَلَامَةِ رَحِمَهُ اللَّهُ رَوَى الْجُمْهُورُ أَنَّ أَرْوَى بِنْتَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ دَخَلَتْ عَلَى مُعَاوِيَةَ فِي خِلَافَتِهِ بِالشَّامِ وَ هِيَ يَوْمَئِذٍ عَجُوزٌ كَبِيرَةٌ فَلَمَّا رَأَاهَا قَالَ مَرْحَبًا بِكِ يَا خَالَهٗ

(The book) 'Kashf al Haq' of the Allama – It is reported by Al Jamhour,

'It is reported that the daughter of Al-Haris, son of Abdul Muttalib^{asws} entered to see Muawiya during his caliphate at Syrian, and on that day she was an old aged woman. When he saw her, he said, 'Welcome to you, O aunt!'

قَالَتْ كَيْفَ أَنْتَ يَا ابْنَ أُخْتِي لَقَدْ كَفَرْتَ النِّعْمَةَ وَ أَسَأْتَ لِابْنِ عَمَّتِكَ الصُّحْبَةَ وَ تَسَمَّيْتَ بِغَيْرِ اسْمِكَ وَ أَخَذْتَ غَيْرَ حَقِّكَ بِلَا بَلَاءٍ كَانَ مِنْكَ وَ لَا مِنْ أَبِيكَ بَعْدَ أَنْ كَفَرْتُمْ بِمَا جَاءَ بِهِ مُحَمَّدٌ ص

She said, 'How are you, O son of my sister? You have disbelieved in the Bounties, and have been an evil companion to the son^{asws} of your uncle^{as}, and named yourself with other than your (rightful) name (amir al-momineen), and you have seized other than your right without any suffering having been for you nor from your father, after you had disbelieve with what Muhammad^{saww} had come with.

فَاتَّعَسَ اللَّهُ مِنْكُمْ الْجُدُودَ حَتَّى رَدَّ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ وَ كَانَتْ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ نَبِيُّنَا هُوَ الْمَنْصُورُ عَلَى كُلِّ مَنْ نَاوَاهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

Allah^{azwj} was Unhappy from you of the divinations, until Allah^{azwj} Returned the right to its rightful ones, **and the Word of Allah, it is the Exalted [9:40]**, and our Prophet^{saww}, he^{saww} is the Helped against everyone who attacked him^{saww}, and even though the Polytheists were averse.

فَكُنَّا أَهْلَ الْبَيْتِ أَعْظَمَ النَّاسِ فِي هَذَا الدِّينِ بَلَاءً وَ عَنْ أَهْلِهِ غَنَاءً وَ قَدَرًا حَتَّى قَبَضَ اللَّهُ نَبِيَّهُ مَعْقُورًا ذَنْبُهُ مَرْفُوعَةً مَنَزِلَتُهُ شَرِيفًا عَنْ اللَّهِ مَرْضِيًّا قَوْتَبَ عَلَيْنَا بَعْدَهُ نَيْمٌ وَ عَارِيٌّ وَ بَنُو أُمِّيَّةٍ فَأَنْتَ تَهْتَدِي بِهَذَاهُمْ وَ تَقْصِدُ لِقَصْدِهِمْ

We the People^{asws} of the Household were the people of the greatest suffering in this religion, and of its people, needless and worthy, until Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away, him^{saww} being raised to (the skies), his^{saww} noble status lofty, pleased from

²⁰⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 525

Allah^{azwj}. After him^{saww}, (the clans of) Taym and Aday and the clan of Umayya pounced upon us, and you were guided by their guidance, and aimed with their aims.

فَصِرْنَا بِحَمْدِ اللَّهِ فِيكُمْ أَهْلَ الْبَيْتِ بِمَنْزِلَةِ قَوْمِ مُوسَى فِي آلِ فِرْعَوْنَ يُدَبِّحُونَ أَبْنَاءَهُمْ وَ يَسْتَحْيُونَ نِسَاءَهُمْ وَ صَارَ سَيِّدُنَا مِنْكُمْ بَعْدَ نَبِيِّنَا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى حَيْثُ يَقُولُ يَا ابْنَ أُمِّ إِنْ الْقَوْمَ اسْتَضَعُّونِي وَ كَاذِبُوا يَقْتُلُونِي

So, by the praise of Allah^{azwj}, we, People^{asws} of the Household, became among you to be at the status of the people of Musa^{as} among the people of Pharaoh^{la}. They were slaughtering their sons and letting their women live; and our chief (Ali^{asws}), after our Prophet^{saww}, became from you at the status of Haroun^{as} from Musa^{as} where he^{as} said: ***'Son of my mother! Surely the people weakened me and they almost killed me, [7:150].***

فَلَمْ يُجْمَعْ بَعْدَ رَسُولِ اللَّهِ ص [لَنَا] شَيْءٌ وَ لَمْ يُسَهَّلْ [لَنَا] وَ عَثَّ وَ غَايَتُنَا الْجَنَّةُ وَ غَايَتُكُمْ النَّارُ

But no inclusion was gathered for us after Rasool-Allah^{azwj}, and no toil was eased for us, and our peak is the Paradise and your peak is the Fire'.

فَقَالَ هَلَا عَمَرُو بَنِي الْعَاصِ أَتَيْتُهَا الْعَجُوزُ الضَّالَّةُ أَفْصِرِي مِنْ قَوْلِكَ وَ عُصِّي مِنْ طَرْفِكَ قَالَتْ وَ مَنْ أَنْتَ قَالَ أَنَا عَمْرُو بْنُ الْعَاصِ قَالَتْ يَا ابْنَ النَّابِغَةِ ارْبُعْ عَلَى ظِلْعِكَ وَ أَغْضِ [أَهْنِ] لِسَانَ نَفْسِكَ مَا أَنْتَ مِنْ قُرَيْشٍ فِي لُبَابِ حَسَبِهَا وَ لَا صَحِيحِ نَسَبِهَا وَ لَقَدْ ادَّعَاكَ خَمْسَةٌ مِنْ قُرَيْشٍ كُلُّهُمْ يَزْعُمُ أَنَّكَ ابْنُهُ

Amro Bin Al-Aas said to her, 'O you strayed old woman! Shorten your words and close your eyes'. She said, 'And who are you?' He said, 'I am Amro Bin Al-Aas'. She said, 'O Ibn Al-Nabigha! Squat upon your ribs and turn a blind eye to your own tongue. What are you from Quraysh in the door of their affiliations nor of correct lineage, and five (men) from Quraysh had claimed you, all of them alleging that you were his son.

وَ لَطَالَ مَا رَأَيْتُ أُمَّكَ أَيَّامَ مِيٍّ بِمَكَّةَ تَكْسِبُ الْخَطِيئَةَ وَ تَتَرَبَّصُ الدَّرَاهِمَ مِنْ كُلِّ عَبْدٍ عَاهِرٍ هَائِجٍ وَ تَسَافِحُ عِبِيدَنَا فَأَنْتَ بِهَيْمِ الْيَقِي وَ هُمْ بِكَ أَشْبَهُ مِنْكَ تُفَرِّغُ بَيْنَهُمْ.

And for long has your mother seen days from me at Makkah, earning the sins and weighing the Dirhams from every excited adulterous servant, and she committed adultery with our slaves. Thus, you are most suitable with them and they are most resembling with you. Cast lots between them".²⁰⁶

527 - كشف، كشف الغمة من كتاب المواقفات للزبير بن بكار الزبيري حدث عن رجاله قال: دخل محمّد بن أبي محمّد الضبي على معاوية فقال يا معاوية جئتك من عند ألام العرب و أعيا العرب و أجبن العرب و أنجل العرب قال و من هو يا أخا بني تميم قال علي بن أبي طالب

(The book) 'Kashf Al Ghumma', from 'Kitab Al Muwaqafiqat' of Al Zubeyr Bin Bakkar Al Zubeyri, narrating from his men, said,

'Mihfan Bin Abu Mihfan Al-Zaby entered to see Muawiya. He said, 'O Muawiya! I have come to you from the presence of meanest of the Arabs, and the most baffled of the Arabs, and

²⁰⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 526

the most cowardly of the Arabs, and stingiest of the Arabs'. He said, 'And who is he, O brother of the clan of Taym?' He said, 'Ali^{asws} Bin Abu Talib^{asws}, (Nouzo Billah).

قَالَ مُعَاوِيَةُ اسْمِعُوا يَا أَهْلَ الشَّامِ مَا يَقُولُ أَخَاكُمْ الْعِرَاقِيُّ فَأَبْتَدَرُوهُ أَتَيْتُمْهُمُ يُنْزِلُهُ عَلَيْهِ وَ يُكْرِهُهُ

Muawiya said, 'Listen, O people of Syria, what your Iraqi brother is saying! Rush to him, whoever of you wants him to lodge to him, and honour him'.

فَلَمَّا نَصَدَّعَ النَّاسُ عَنْهُ قَالَ لَهُ كَيْفَ قُلْتَ فَأَعَادَ عَلَيْهِ فَقَالَ لَهُ وَجْهَكَ يَا جَاهِلٌ كَيْفَ يَكُونُ أَلَّامُ الْعَرَبِ وَ أَبُوهُ أَبُو طَالِبٍ وَ جَدُّهُ عَبْدُ الْمُطَّلِبِ وَ امْرَأَتُهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص

When the people were away from him, he said to him, 'How did you say?' He repeated to him. He said to him, 'Woe be unto you, O ignorant one! How can he^{asws} be the meanest of the Arabs and his^{asws} father is Abu Talib^{asws} and his^{asws} grandfather^{as} is Abdul Muttalib^{as}, and his^{asws} wife is Fatima^{asws}, daughter^{asws} of Rasool-Allah^{sawww}?

وَ أَنَّى يَكُونُ اتَّخَلُّ الْعَرَبِ فَوَ اللَّهِ لَوْ كَانَ لَهُ بَيْتَانِ بَيْتُ تَيْنٍ وَ بَيْتُ تَيْرٍ لَأُنْفَدَ تَيْرُهُ قَبْلَ تَيْنِهِ وَ أَنَّى يَكُونُ أَجَبَنُ الْعَرَبِ فَوَ اللَّهِ مَا التَّقَتِ فِتْنَتَانِ قَطُّ إِلَّا كَانَ فَارِسُهُمْ غَيْرَ مُدَافِعٍ وَ أَنَّى يَكُونُ أَغْنِيَا الْعَرَبِ فَوَ اللَّهِ مَا سَنَّ الْبَلَاعَةَ لِقُرَيْشٍ غَيْرُهُ

And from where can he^{asws} be most miserly of the Arabs? By Allah^{azwj}! If there were two houses for him, a house of straw and a house of gold, he^{asws} spend his gold (in charity) before his^{asws} stray. And from where can he^{asws} be the most cowardly of the Arabs? By Allah^{azwj}! No two parties met (in a battle) at all except their horseman could not defend (from him^{asws}). And how can he^{asws} be the most baffled of the Arabs? By Allah^{azwj}! No one has reached the peak of the eloquence apart from him^{asws}?

وَ لَمَّا قَامَتْ أُمُّ حُفَيْنٍ عَنْهُ أَلَّامٌ وَ أَجَبَنٌ وَ أَتَّخَلَ وَ أَغْنِيَا لِيُظْهِرَ أُمَّهُ فَوَ اللَّهِ لَوْ لَا مَا تَعَلَّمَ لَصُرْتُ الَّذِي فِيهِ عَيْنَاكَ فَإِنَّكَ عَلَيْكَ لَعْنَةُ اللَّهِ وَ الْعُودُ إِلَى مِثْلِ هَذَا

And when Umm Mihfan stood up from him, the meanest, and the stingiest, and the most cowardly, and most baffled, in order to slander his mother, he (Muawiya said), 'By Allah^{azwj}! If you did not know, I would strike that which is in your eye, so beware of the Curse of Allah^{azwj} upon you, and the repeating to the like of this!'

قَالَ وَ اللَّهُ أَنْتَ أَظْلَمُ مِنِّي فَعَلَى أَيِّ شَيْءٍ قَاتَلْتَهُ وَ هَذَا حُلَّتْهُ قَالَ عَلَى خَاتَمِي هَذَا حَتَّى يَجُوزَ بِهِ أَمْرِي قَالَ فَحَسْبُكَ ذَلِكَ عَوْضًا مِنْ سَخَطِ اللَّهِ وَ أَلِيمٍ عَذَابِهِ قَالَ لَا يَا ابْنَ حُفَيْنٍ وَ لَكِيَّيْ أَعْرِفُ مِنَ اللَّهِ مَا جَهِلْتَ حَيْثُ يَقُولُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ.

He said, 'By Allah^{azwj}! You (Muawiya) are more unjust than me. So, upon which thing did you fight against him^{asws} and this is his^{asws} position?' He said, 'Upon this ending of mine until, until he^{asws} exceeded my matter'. He said, 'So that suffices you instead from the Wrath of Allah^{azwj} and the pain of His^{azwj} Punishment?' He said, 'No, O Ibn Mihfan! But I do recognise from Allah^{azwj} what you are ignorant of, where He^{azwj} is saying: **and My Mercy Extends to all things**". [7:156]"'.²⁰⁷

²⁰⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 527

528 - وَ حَدَّثَ الزُّبَيْرُ عَنْ رِجَالِهِ قَالَ: قَدِمَ ابْنُ عَبَّاسٍ عَلَى مُعَاوِيَةَ وَ كَانَ يَلْبَسُ أَذْيَ ثِيَابِهِ وَ يَخْفِضُ مِنْ شَأْنِهِ لِمَعْرِفَتِهِ أَنَّ مُعَاوِيَةَ كَانَ يَكْرَهُ إِظْهَارَهُ لِشَأْنِهِ وَ جَاءَ الْخَبْرُ إِلَى مُعَاوِيَةَ بِمَوْتِ الْحَسَنِ بْنِ عَلِيٍّ ع فَسَجَدَ شُكْرًا لِلَّهِ تَعَالَى وَ بَانَ السُّرُورُ فِي وَجْهِهِ فِي حَدِيثٍ طَوِيلٍ ذَكَرَهُ الزُّبَيْرُ ذَكَرْتُ مِنْهُ مَوْضِعَ الْحَاجَةِ إِلَيْهِ

And Al Zubeyr narrated from his men saying,

‘Ibn Abbas arrived to Muawiya, and he was wearing the worst of his clothes, lowered from his own glory due to his recognition that Muawiya used to dislike (anyone) prevailing to his glory, and there came the news to Muawiya of the expiry of Al-Hassan^{asws} Bin Ali^{asws}. He performed a Sajdah of thanks to Allah^{azwj} the Exalted, and manifested the cheerfulness in his face’ – in a lengthy Hadeeth mentioned by Al-Zubeyr, and mentioning from it the subject matter needed to him.

وَ أَذِنَ لِلنَّاسِ وَ أَذِنَ لِابْنِ عَبَّاسٍ بَعْدَهُمْ فَدَخَلَ فَاسْتَدْنَاهُ وَ كَانَ قَدْ عَرَفَ بِسَجْدَتِهِ فَقَالَ لَهُ أَ تَذَرِي مَا حَدَّثَ بِأَهْلِكَ قَالَ لَا قَالَ فَإِنَّ أَبَا مُحَمَّدٍ رَحِمَهُ اللَّهُ تَوْفِي فَعَظَّمَ اللَّهُ أَجْرَكَ

‘And he (Muawiya) permitted for the people and permitted for Ibn Abbas after them. He entered, and sought permission to see him, and he had known of his Sajdah. He said, ‘Do you know what has befallen with your family?’ He said, ‘No’. He said, ‘Abu Muhammad (Al-Hassan^{asws} Bin Ali^{asws}), may Allah^{azwj} have Mercy on him^{asws}, as expired, so my Allah^{azwj} Magnify your Recompense’.

فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ عِنْدَ اللَّهِ تَحْتَسِبُ الْمُصِيبَةُ بِرَسُولِ اللَّهِ ص وَ عِنْدَ اللَّهِ تَحْتَسِبُ مُصِيبَتُنَا بِالْحَسَنِ رَحِمَهُ اللَّهُ إِنَّهُ قَدْ بَلَغَنِي سَجْدَتُكَ فَلَا أَطُرُ ذَلِكَ إِلَّا لَوَفَاتِهِ وَ اللَّهُ لَا يَسُدُّ جَسَدَهُ حُفْرَتَكَ وَ لَا يَزِيدُ انْقِصَاءَ أَجَلِهِ فِي عُمْرِكَ وَ لَطَالَ مَا زُرِينَا بِأَعْظَمَ مِنَ الْحَسَنِ ثُمَّ جَبَرَ اللَّهُ

He said, ‘**We are for Allah and we are returning to Him [2:156]**! In the Presence of Allah^{azwj} is the Reckoning of the calamity with Rasool-Allah^{azwj}, and in the Presence of Allah^{azwj} is the Reckoning of the calamity with Al-Hassan^{asws}, may Allah^{azwj} have Mercy on him^{asws}. Your Performing your Sajdah has reached me, and I do not think that is except for his^{asws} expiry. By Allah^{azwj}! Neither will his^{asws} body fill up your grave nor will the expiration of his^{asws} term increase in your life-span, and for long we have been calmed from Al-Hassan^{asws}. Then Allah^{azwj} will Determine’.

قَالَ مُعَاوِيَةُ كَمْ كَانَ أَتَى لَهُ قَالَ شَأْنُهُ أَعْظَمَ مِنْ أَنْ يُجْهَلَ مَوْلَدُهُ قَالَ أَحْسَبُهُ تَرَكَ صَبِيَّةً صِغَارًا قَالَ كُلُّنَا كَانَ صَغِيرًا فَكَبِرَ

Muawiya said, ‘How many (years) had come for him^{asws}?’ He said, ‘His^{asws} glory is greater than for his^{asws} birth to be ignored’. He said, ‘I reckon he^{asws} has a left young girl’. He said, ‘All of us were young, then became old’.

ثُمَّ قَالَ أَصْبَحْتَ سَيِّدَ أَهْلِكَ قَالَ أَمَّا مَا أَبْقَى اللَّهُ أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ فَلَا ثُمَّ قَامَ وَ عَيْنُهُ تَدْمَعُ فَقَالَ مُعَاوِيَةُ لِلَّهِ دَرُّهُ لَا وَ اللَّهُ مَا هَيَّجَنَا قَطُّ إِلَّا وَجَدْنَاهُ سَيِّدًا

Then he (Muawiya) said, ‘You have become the chief of your family’. He said, ‘But, as long as Allah^{azwj} Causes Abu Abdullah Al-Husayn^{asws} Bin Ali^{asws} to live, so no’. Then he stood up and his eyes were filled (with tears). Muawiya said, ‘Turn around. No, by Allah^{azwj}! He^{asws} did not irritate us at all, except we found him^{asws} a chief’.

وَدَخَلَ ابْنُ عَبَّاسٍ عَلَى مُعَاوِيَةَ بَعْدَ انْقِضَاءِ الْعَزَاءِ فَقَالَ يَا أَبَا الْعَبَّاسِ أَمَا تَدْرِي مَا حَدَّثَ فِي أَهْلِكَ قَالَ لَا قَالَ هَلَكَ أُسَامَةُ بْنُ زَيْدٍ فَعَظَّمَ اللَّهُ أَجْرَكَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ رَحِمَ اللَّهُ أُسَامَةَ وَ خَرَجَ

And Ibn Abbas entered as well to see Muawiya after the expiry of the mourning. He said, 'O Ibn Al-Abbas! Do you not know what has occurred in your family?' He said, 'No'. He said, 'Usama Bin Zayd has died, may Allah^{azwj} Magnify your Recompense'. He said, '**We are for Allah and we are returning to Him [2:156]!** May Allah^{azwj} have Mercy on Usama', and he went out.

وَأَتَاهُ بَعْدَ أَيَّامٍ وَ قَدْ عَزَمَ عَلَى مُحَافَتِهِ فَصَلَّى فِي الْجَامِعِ يَوْمَ الْجُمُعَةِ وَ اجْتَمَعَ النَّاسُ عَلَيْهِ يَسْأَلُونَهُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ الْفَقْهِ وَ التَّفْسِيرِ وَ أَحْوَالِ الْإِسْلَامِ وَ الْجَاهِلِيَّةِ

And he came to him after some days and he (Muawiya) had determined upon frightening him. He (Ibn Abbas) prayed Salat in the central Masjid on the day of Friday and gathered the people to him. They asked him about the Permissible, and the Prohibited, and the jurisprudence, and the interpretation (of the Holy Quran), and the situations of Al-Islam and the pre-Islamic period.

وَ افْتَقَدَ مُعَاوِيَةُ النَّاسَ فَتَقَبَّلَ إِلَيْهِمْ مَشْعُولُونَ بِابْنِ عَبَّاسٍ وَ لَوْ شَاءَ أَنْ يَضْرِبُوا مَعَهُ بِمِائَةِ أَلْفِ سَيْفٍ قَبْلَ اللَّيْلِ لَفَعَلَ فَقَالَ نَحْنُ أَظْلَمُ مِنْهُ حَبَسْنَاهُ عَنْ أَهْلِهِ وَ مَنَعْنَاهُ حَاجَتَهُ وَ نَعَيْنَا إِلَيْهِ أَجَبْتَهُ أَنْظِلُّوهُ فَادْعُوهُ

And Muawiya missed the people. It was said, 'They are busy with Ibn Abbas, and if he so desires for one hundred thousand swords will strike with him before the night, he can do so'. He said, 'We are more unjust than him. We have withheld him from his family, and refused him his needs, and we spied on his loved ones. Go and call him!'

فَأَتَاهُ الْحَاجِبُ فَدَعَاهُ فَقَالَ إِنَّا بَنُو عَبْدِ مَنَافٍ إِذَا حَضَرَتِ الصَّلَاةُ لَمْ نَقُمْ حَتَّى نُصَلِّيَ أَصَلِّيَ إِنْ شَاءَ اللَّهُ وَ آتِيهِ فَرَجِعْ وَ صَلَّى ابْنُ عَبَّاسٍ الْعَصْرَ وَ أَتَاهُ فَقَالَ حَاجَتُكَ فَمَا سَأَلَهُ حَاجَةً إِلَّا قَضَاهَا وَ قَالَ أَقْسَمْتُ عَلَيْكَ لَمَّا دَخَلْتُ بَيْتَ الْمَالِ فَأَخَذْتُ حَاجَتَكَ

The guard came to him and called him. He said, 'We the clan of Abd Manaf, when the Salat presented, we do not arise until we pray. I shall pray Salat if Allah^{azwj} so Desires and go to him'. He returned, and Ibn Abbas prayed Salat Al-Asr and came to him. He said, '(Give) your need'. He did not ask him for any need except he fulfilled it and said, 'I vow upon you! Why don't you enter the public treasury and take your need'.

وَ إِنَّمَا أَرَادَ أَنْ يُعْرِفَ أَهْلَ الشَّامِ مِثْلَ ابْنِ عَبَّاسٍ إِلَى الدُّنْيَا فَعَرَفَ مَا يُرِيدُهُ فَقَالَ إِنَّ ذَلِكَ لَيْسَ لِي وَ لَا لَكَ فَإِنْ أَذِنْتَ أَنْ أُعْطِيَ كُلُّ ذِي حَقٍّ حَقَّهُ فَعَلْتُ قَالَ أَقْسَمْتُ عَلَيْكَ إِلَّا دَخَلْتُ فَأَخَذْتُ حَاجَتَكَ

And rather he intended the people of Syrian to know the inclination of Ibn Abbas towards the world. He understood what he intended, so he said, 'That isn't for me. Nor is it for you. So, if you were to allow to give everyone with a right, his right, then do so'. He said, 'I vow upon you, if only you would enter and take your need'.

فَدَخَلَ فَأَخَذَ بُرْنُسَ خَزَنِ أَحْمَرَ يُقَالُ إِنَّهُ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع ثُمَّ خَرَجَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ بَقِيَتْ لِي حَاجَةٌ قَالَ مَا هِيَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَدْ عَرَفْتُ فَضْلَهُ وَ سَابِقَتَهُ وَ قَرَابَتَهُ وَ قَدْ كَفَّاهُ الْمُؤْتُ أَحِبُّ أَنْ لَا يُشْتَمَ عَلَى مَنَابِرِكُمْ

He entered and took a red woollen cap. It is said it used to be for Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. Then he came out and said, 'O commander of the faithful! There remains a need for me'. He said, 'What is it?' He said, 'Ali^{asws} Bin Abu Talib^{asws}, you have recognised his^{asws} merits, and his^{asws} precedence, and his^{asws} kinship, and the death has stopped it. I would love it if you were not to revile him^{asws} upon your pulpits'.

قَالَ هَيْهَاتَ يَا ابْنَ عَبَّاسٍ هَذَا أَمْرٌ دِينٍ أَلَيْسَ أَلَيْسَ وَفَعَلَ وَفَعَلَ مَا بَيْنَهُ وَبَيْنَ عَلِيٍّ ع

He said, 'Far be it, O Ibn Abbas! This is a matter of religion. Isn't he^{asws} such, and isn't he^{asws} such, and did such, and did such?' – and he counted whatever was between him and Ali^{asws}.

فَقَالَ ابْنُ عَبَّاسٍ أَوَّلَى لَكَ يَا مُعَاوِيَةُ وَ الْمَوْعِدُ الْفِيَامَةُ وَ لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ وَ سَوْفَ تَعْلَمُونَ وَ تَوَجَّهَ إِلَى الْمَدِينَةِ.

Ibn Abbas said, 'Foremost for you, O Muawiya, and the appointment is the (day of) Al-Qiyamah, **For every prophecy is a fixed term, and soon you will be knowing it [6:67]**', and he headed to Al-Medina".²⁰⁸

529- وَ حَدَّثَ الزُّبَيْرُ عَنْ رِجَالِهِ عَنِ ابْنِ عَبَّاسٍ أَنَّ مُعَاوِيَةَ أَقْبَلَ عَلَيْهِ وَ عَلَى بَنِي هَاشِمٍ فَقَالَ إِنَّكُمْ تُرِيدُونَ أَنْ تَسْتَحِقُّوا الْخِلَافَةَ كَمَا اسْتَحَقَّقْتُمُ النَّبُوَّةَ وَ لَا يَجْتَمِعَانِ لِأَحَدٍ حُجَّتُكُمْ فِي الْخِلَافَةِ شُبْهَةٌ عَلَى النَّاسِ تَقُولُونَ نَحْنُ أَهْلُ بَيْتِ النَّبِيِّ صَ فَمَا بَالُ خِلَافَةِ النَّبِيِّ فِي غَيْرِنَا وَ هَذِهِ شُبْهَةٌ لِأَنَّهَا تُشَبِّهُ الْحَقَّ

And Al Zubeyr narrated from his men, from Ibn Abbas,

'Muawiya came to him (Ibn Abbas) and the clan of Hashim. He (Muawiya) said, 'You are wanting to be deserving of the caliphate just as you deserved the Prophet-hood, and your argument will not be united for anyone regarding the caliphate. There are doubts upon the people. You are saying, 'We are People^{asws} of the Household of the Prophet^{saww}'. So, what is the matter the caliphate of the Prophet^{as} is among others. And this is suspicious, because it resembles the truth.

فَأَمَّا الْخِلَافَةُ فَتَنْقَلِبُ فِي أَحْبَاءٍ فُرُشٍ بِرِضَى الْعَامَّةِ وَ شُورَى الْخَاصَّةِ فَلَمْ يُلِّمِ النَّاسَ لَيْتَ بَنِي هَاشِمٍ وَلُونَا وَ لَوْ أَنَّ بَنِي هَاشِمٍ وَلُونَا لَكَانَ خَيْرًا لَنَا فِي دُنْيَانَا وَ آخِرَتِنَا

(Muawiya said) As for the caliphate, we overturned it during the lifetime of Quraysh by the agreement of the general public, and consultation in particular. The people did not say, 'If only the clan of Hashim^{as} had ruled us', and if the clan of Hashim^{as} had ruled us it would have been better for us in our world and our Hereafter.

فَلَا هُمْ حَيْثُ اجْتَمَعُوا عَلَى غَيْرِكُمْ تَمَنُّوْكُمْ وَ لَوْ زَهَدْتُمْ فِيهَا أَمْسَى لَمْ تُقَاتِلُوا عَلَيْهَا الْيَوْمَ وَ أَمَّا مَا زَعَمْتُمْ أَنَّ لَكُمْ مَلِكًا هَاشِمِيًّا وَ مَهْدِيًّا قَائِمًا فَالْمَهْدِيُّ عِيسَى بْنُ مَرْيَمَ ع وَ هَذَا الْأَمْرُ فِي أَيْدِينَا حَتَّى نُسَلِّمَهُ إِلَيْهِ وَ لَعَمْرِي لَيَنْ مَلِكْتُمُوهَا مَا رَاحَهُ عَادٍ وَ صَاعِقُهُ تَمُودُ بِأَهْلِكَ لِلْقَوْمِ مِنْكُمْ

(Muawiya continued) They did not confer upon you when they united upon others, and had you abstained regarding it yesterday, they would not have fought you upon it today. (Muawiya said) And as for your claim that there is a Hashimite king for you and a Mahdi^{asws}, a rising one, so the Mahdi^{asws} is Isa^{as} Bin Maryam^{as}, and this command would be in our

²⁰⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 528

hands until we submit it to you. And by my life! Had you rule it, the wind of (people of) Aad and the thunderbolt of (people of) Samood was not more destructive than you would have been’.

ثُمَّ سَكَتَ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَمَا قَوْلُكَ إِنَّا نَسْتَحِقُّ الْخِلَافَةَ بِالنُّبُوَّةِ فَإِذَا لَمْ نَسْتَحِقَّهَا بِمَا قِيمَ نَسْتَحِقُّهَا

Then he was silent, so Abdullah Bin Abbas, may Allah^{azwj} be Pleased from him, said, ‘As for your words we are (claiming to be) deserving of the caliphate with the Prophet-hood, so if we are not rightful due to it, then by what would we be rightful of it?’

وَأَمَّا قَوْلُكَ إِنَّ الْخِلَافَةَ وَالنُّبُوَّةَ لَا يَجْتَمِعَانِ لِأَحَدٍ فَأَيُّ قَوْلِ اللَّهِ تَعَالَى فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا فَالْكِتَابُ النُّبُوَّةُ وَالْحِكْمَةُ السُّنَّةُ وَالْمُلْكُ الْخِلَافَةُ وَنَحْنُ آلُ إِبْرَاهِيمَ أَمْرُ اللَّهِ فِيْنَا وَفِيهِمْ وَاحِدٌ وَالسُّنَّةُ لَنَا وَهُمْ جَارِيَةٌ

And as for your word that the caliphate and the Prophet-hood cannot be gathered for anyone, so where would be the Words of Allah^{azwj} the Exalted: ***So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]***. The Book is the Prophet-hood and the Wisdom is the Sunnah, and the kingdom is the caliphate, and we are the Progeny of Ibrahim. The Command of Allah^{azwj} regarding us and them is one, and the Sunnah is for us, and for them is a flow (of it).

وَأَمَّا قَوْلُكَ إِنَّ حُجَّتَنَا مُشْتَبِهَةٌ فَوَاللَّهِ هِيَ أَضْوَأُ مِنَ الشَّمْسِ وَأَنُورُ مِنْ نُورِ الْقَمَرِ وَإِنَّكَ لَتَعْلَمُ ذَلِكَ وَلَكِنْ تُنَى عِطْفُكَ وَصَعْرُكَ فَتُلْنَا أَخَاكَ وَجَدَّكَ وَأَخَاهُ وَخَالَكَ فَلَا تَبْكُ عَلَى أَعْظَمِ حَائِلَةٍ وَأَزْوَاجِ أَهْلِ النَّارِ وَلَا تَعْضِبَنَّ لِدِمَائِهِمْ أَهْلَهَا الشَّرْكَ وَوَضَعَهَا

And as for your words that our argument is suspicious, by Allah^{azwj}, it is more illuminating than the sun, and more radiant than the radiance of the moon, and you know that, but double your kindness and your anger. We killed your brother, and your grandfather, and your grandfather, and his brother, and your maternal uncle. So, do not cry upon the mighty obstacles and the souls of the people of the Fire, and do not be angered for the blood the Shirk had permitted it and placed it’.

فَأَمَّا تَرْكُ النَّاسِ أَنْ يَجْتَمِعُوا عَلَيْنَا فَمَا حُرْمُوا مِنَّا أَعْظَمَ مِنَّا حُرْمَتَا مِنْهُمْ

As for leaving by the people and their gathering against us, so they are not deprived from us any more than what we are deprived from them.

وَأَمَّا قَوْلُكَ إِنَّا زَعَمْنَا أَنَّ لَنَا مَلِكًا مَهْدِيًّا فَالزَّعْمُ فِي كِتَابِ اللَّهِ شِرْكٌ قَالَ تَعَالَى زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا وَكُلٌّ يَشْهَدُ أَنَّ لَنَا مَلِكًا وَلَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَبَعَثَ اللَّهُ لِأَمْرِهِ مِنَّا مَنْ يَمْلَأُ الْأَرْضَ عَدْلًا وَقِسْطًا كَمَا مَلِئَتْ ظُلْمًا وَجَوْرًا لَا تَمْلِكُونَ يَوْمًا وَاحِدًا إِلَّا مَلَكَنَا يَوْمَئِذٍ وَلَا شَهْرًا إِلَّا مَلَكَنَا شَهْرَيْنِ وَلَا حَوْلًا إِلَّا مَلَكَنَا حَوْلَيْنِ

And as for your words that we are alleging a king for us, a Mahdi^{asws}, so the allegation in the Book of Allah^{azwj} is Shirk. The Exalted Said: ***Those who commit Kufr allege that they will never be Resurrected. [64:7]***, and everyone will testify that there is a king for us, and if there does not remain from the world except one day, Allah^{azwj} will Resurrect His^{azwj} Command from us, one who would fill the earth with justice and equity, just as it would have been filled with injustice and tyranny. You will not rule for one day except we shall rule

two days, nor a month except we shall rule two months, nor a year except we shall rule two years.

وَأَمَّا قَوْلُكَ إِنَّ الْمَهْدِيَّ عِيسَى بْنُ مَرْيَمَ فَإِنَّمَا يَنْزِلُ عِيسَى عَلَى الدَّجَالِ إِذَا رَأَهُ يَذُوبُ كَمَا تَذُوبُ الشَّحْمَةُ وَالْإِمَامُ مِنَّا رَجُلٌ يُصَلِّي خَلْفَهُ عِيسَى بْنُ مَرْيَمَ وَ لَوْ شِئْتَ سَمَّيْتُهُ

And as for your words that the Mahdi^{asws} is Isa^{as} Bin Maryam^{as}, so rather Isa^{as} would descend unto Al-Dajjal^{la}. When you see him^{as}, you will melt just as the fat melts, and the Imam^{asws} from us is a man Isa^{as} Bin Maryam^{as} would pray Salat behind him^{as}, and if you like, I can name him^{asws}.

وَأَمَّا رِيحُ عَادٍ وَ صَاعِقَةُ مُودٍ فَإِنَّهُمَا كَانَا عَذَابًا وَ مُلْكُنَا وَ الْحَمْدُ لِلَّهِ رَحْمَةً.

And as for the wind of (people of) Aad, and thunderbolt of (people of) Samood, these two were punishments, and our kingdoms. And the praise is for Allah^{azwj}, Mercy²⁰⁹.

530 - وَ حَدَّثَ الزُّبَيْرُ قَالَ: حَجَّ مُعَاوِيَةُ فَجَلَسَ إِلَى ابْنِ عَبَّاسٍ فَأَعْرَضَ عَنْهُ ابْنُ عَبَّاسٍ فَقَالَ لَمْ تُعْرِضْ عَنِّي فَوَ اللَّهُ إِنَّكَ لَتَعْلَمُ أَنِّي أَحَقُّ بِالْخِلَافَةِ مِنْ ابْنِ عَمَّكَ

And Al Zubeyr narrated saying, ‘

‘Muawiya performed Hajj and he sat to Ibn Abbas, but Ibn Abbas turned away from him. He said, ‘Why do you turn away from me? By Allah^{azwj}! You know I am more rightful with the caliphate than the son^{asws} of your uncle^{asr}’.

قَالَ ابْنُ عَبَّاسٍ لَمْ ذَاكَ لِأَنَّهُ كَانَ مُسْلِمًا وَ كُنْتُ كَافِرًا قَالَ لَا وَ لَكِنْ ابْنُ عَمِّي عُثْمَانُ قُتِلَ مَظْلُومًا قَالَ ابْنُ عَبَّاسٍ وَ عُمَرُ قُتِلَ مَظْلُومًا قَالَ إِنَّ عُمَرَ قَتَلَهُ كَافِرٌ وَ إِنَّ عُثْمَانَ قَتَلَهُ الْمُسْلِمُونَ قَالَ ابْنُ عَبَّاسٍ ذَاكَ أَذْخَصُ لِحُجَّتِكَ فَأَسْكْتَ مُعَاوِيَةَ.

Ibn Abbas said, ‘Why is that so? Because he^{asws} was a Muslim and you were a Kafir’. He said, ‘No, but the son of my uncle Usman was killed oppressed’. Ibn Abbas said, ‘And Umar was killed oppressed’. He said, ‘Umar, a Kafir had killed him, and Usman, the Muslims killed him’. Ibn Abbas said, ‘That refutes your own arguments’. Muawiya was silent’²¹⁰.

531 - وَ مِنْ كِتَابِ مَعَالِمِ الْعِرَّةِ، لِلْحَنَابِذِيِّ عَنْ دُكْوَانَ مَوْلَى مُعَاوِيَةَ قَالَ: قَالَ مُعَاوِيَةُ لَا أَعْلَمَنَّ أَحَدًا سَمَّى هَذَيْنِ الْعُلَامَيْنِ ابْنَيْ رَسُولِ اللَّهِ إِلَّا فَعَلْتُ وَ فَعَلْتُ وَ لَكِنْ قُولُوا ابْنَيْ عَلِيٍّ

And from the book ‘Ma’alim Al Itrah’ of Al Hanabizy, from Zakwan a slave of Muawiya who said,

‘Muawiya said, ‘I do not know of anyone who names these two boys ‘sons of Rasool-Allah^{sawww}, except he^{asws} does it and does so, but say, ‘sons of Ali^{asws}’.

قَالَ دُكْوَانُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَمَرَنِي أَنْ أَكْتُبَ بَنِيهِ فِي السَّرَفِ قَالَ فَكُتِبَتْ بَنِيهِ وَ بَنِي بَنِيهِ وَ تَرَكْتُ بَنِي بَنَاتِهِ ثُمَّ أَتَيْتُهُ بِالْكِتَابِ فَتَطَرَّ فِيهِ فَقَالَ وَحُكَّ لَقَدْ أَغْفَلْتُ كُذِّبَ بَنِي فَعَلْتُ مَنْ قَالَ أَمَّا بَنُو فَلَانَةَ لِابْنَتِي بَنِي أَمَّا بَنُو فَلَانَةَ لِابْنَتِي

²⁰⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 529

²¹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 530

Zakwan (the narrator) said, 'When it was after that, he (Muawiya) ordered me to write his son in the nobility'. So, I wrote his sons and sons of his sons, and left out sons of his daughters. Then I came to him with the letter. He looked into it and said, 'Woe be unto you! You had neglected my eldest son'. I said, 'Who?' He said, 'As for the sons of so and so of daughter are my sons, and as for so and so, are sons of sons of his daughter'.

قَالَ قُلْتُ اللَّهُ أَ يَكُونُ بَنُو بَنَاتِكَ بَنِيكَ وَلَا يَكُونُ بَنُو فَاطِمَةَ بَنِي رَسُولِ اللَّهِ ص قَالَ مَا لَكَ فَأَتَلَكَ اللَّهُ لَا يَسْمَعَنَّ هَذَا أَحَدٌ مِنْكَ.

He said, 'I said, 'Allah^{azwj}! Can the sons of your daughters be your sons, and the sons^{asws} of (Syeda) Fatima^{asws} cannot be the sons^{asws} of Rasool-Allah^{saww}?' He said, 'What is the matter with you? May Allah^{azwj} Curse you! Do not let anyone hear this from you!'"²¹¹

531 - بشاء، بشارة المصطفى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْخُزَاعِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بُنَانٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ السَّكُونِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مَسْرُوقٍ عَنْ مُحَمَّدِ بْنِ دِينَارٍ الصَّبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ ضَحَّاكٍ عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: اجْتَمَعَ الطَّرِيقُ وَ هِشَامُ الْمُرَادِيُّ وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحِمَيْرِيُّ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَأَخْرَجَ بَدْرَةَ فَوَضَعَهَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ يَا مَعْشَرَ شُعْرَاءِ الْعَرَبِ قُولُوا قَوْلَكُمْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ لَا تَقُولُوا إِلَّا الْحَقَّ وَ أَنَا نَفِيٌّ مِنْ صَخْرِ بْنِ حَرْبٍ إِنْ أُعْطِيَتْ هَذِهِ الْبَدْرَةُ إِلَّا مَنْ قَالَ الْحَقَّ فِي عَلِيٍّ

(The book) 'Basharat Al Mustafa' – Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Al Hassan Al Khuzair, from Ali Bin Muhammad Bin Bunan, from Al Hassan Bin Muhammad Al Sakuni, from Ahmad Bin Muhammad Bin Masrouq, from Muhammad Bin Dinar Al Zuby, from Abdullah Bin Sahhak, from Hisham Bin Muhammad, from his father who said,

'Al-Tirmah, and Hisham Al-Muradi, and Muhammad Bin Abdullah Al-Himeyri gathered in the presence of Muawiya Bin Abu Sufyan. He brought out a money-bag and placed it in front of him, then said, 'O community of Arab poets! Say your words regarding Ali^{asws} Bin Abu Talib^{asws} and do not be speaking except the truth, and I am vowing from Sakhar Bin Harb that I shall give this bag only to the one who says the truth regarding Ali^{asws}'.

فَقَامَ الطَّرِيقُ فَتَكَلَّمَ وَ قَالَ فِي عَلِيٍّ وَ وَقَعَ فِيهِ فَقَالَ مُعَاوِيَةُ اجْلِسْ فَقَدْ عَرَفَ اللَّهُ نِيَّتَكَ وَ رَأَى مَكَانَكَ

Al-Tirmah stood up and spoke, and said regarding Ali^{asws}, and defamed regarding him^{asws}. Muawiya said, 'Sit down, for Allah^{azwj} Knows your intention and has Seen your place'.

ثُمَّ قَامَ هِشَامُ الْمُرَادِيُّ فَقَالَ أَيْضاً وَ وَقَعَ فِيهِ فَقَالَ مُعَاوِيَةُ اجْلِسْ مَعَ صَاحِبِكَ فَقَدْ عَرَفَ اللَّهُ مَكَانَكُمَا

Then Hisham Al-Muradi stood up and said as well and defamed regarding him^{asws}. Muawiya said, 'Sit down with your companion, for Allah^{azwj} Known both your places'.

فَقَالَ عَمْرُو بْنُ الْعَاصِ لِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحِمَيْرِيِّ وَ كَانَ خَاصّاً بِهِ تَكَلَّمَ وَ لَا تَقُلْ إِلَّا الْحَقَّ ثُمَّ قَالَ يَا مُعَاوِيَةُ قَدْ آلَيْتُ أَلَّا تُعْطِيَ هَذِهِ الْبَدْرَةَ إِلَّا قَائِلَ الْحَقِّ فِي عَلِيٍّ قَالَ نَعَمْ أَنَا نَفِيٌّ مِنْ صَخْرِ بْنِ حَرْبٍ إِنْ أُعْطِيَتْهُمْ إِلَّا مَنْ قَالَ الْحَقَّ فِي عَلِيٍّ

Amro Bin Al-Aas said to Muhammad Bin Abdullah Al-Himeyri, and he was special with him, 'Speak and do not (say) expect the truth'. Then said, 'O Muawiya! You have sworn that you will not give this money-bag except to a speaker of the truth regarding Ali^{asws}'. He said, 'I

²¹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 531 a

vowed from Sakhar Bin Harb that I shall give it only to the one from them who speaks the truth regarding Ali^{asws}.

فَقَامَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ فَتَكَلَّمَ ثُمَّ قَالَ

بِحَقِّ مُحَمَّدٍ قُولُوا بِحَقِّ-
أَبْعَدَ مُحَمَّدٍ أَبَايَ وَأُمِّي
أَلَيْسَ عَلَيَّ أَفْضَلُ خَلْقِي رَبِّي-
وَلَا يَنْتُهُ هِيَ الْإِيمَانُ حَقًّا-
فَإِنَّ الْإِفْكَ مِنْ شَيْمِ الْقَامِ-
رَسُولُ اللَّهِ ذِي الشَّرَفِ التَّامِ-
وَأَشْرَفَ عِنْدَ تَحْصِيلِ الْأَنَامِ-
فَذَنِّبِي مِنْ أَبَاطِيلِ الْكَلَامِ-

Muhammad Bin Abdullah stood up and spoke. Then he said (a poem), 'By the right of Muhammad, speak the truth, for the like is from a blame-worthy nature. By my father and my mother, is there anyone after Muhammad^{saww} Rasool-Allah^{saww} with the complete nobility. Isn't Ali^{asws} the most superior creature of my Lord^{azwj}, and most noble in the presence of all the living creatures. His^{asws} Wilayah, it is the Eman truly, so leave me from the false talk.

وَطَاعَةُ رَبَّنَا فِيهَا وَفِيهَا-
عَلَيَّ إِمَامًا أَبَايَ وَأُمِّي-
إِمَامٌ هَدَى آتَاهُ اللَّهُ عِلْمًا-
وَلَوْ أَنِّي قَتَلْتُ النَّفْسَ حُبًّا-
يَحُلُّ النَّارَ قَوْمٌ يُبْغِضُوهُ
شِفَاءٌ لِلْقُلُوبِ مِنَ السَّقَامِ-
أَبُو الْحَسَنِ الْمُطَهَّرُ مِنَ حَرَامِ-
بِهِ عُرِفَ الْحَلَالُ مِنَ الْحَرَامِ-
لَهُ مَا كَانَ فِيهَا مِنْ أُنَامِ-
وَإِنْ صَامُوا وَصَلُّوا أَلْفَ عَامِ

And the obedience of our Lord^{azwj} is in it, and in is a healing for the hearts from the diseases. By my father and my mother! Ali^{asws} is our Imam^{asws}, father^{asws} of Al-Hassan^{asws}, the purified from the Prohibitions, Imam^{asws} of guidance. Allah^{azwj} Gave him^{asws} knowledge, by it he^{asws} recognised the Permissible(s) from the Prohibitions, and if I were to kill the soul in love for him^{asws}, there would not be any sin in it. The Fire would be released on people hating him^{asws}, and even if they Fast, and pray Salat for a thousand years'.

فَلَا وَاللَّهِ مَا تَزْكُو صَلَاةُ-
أَمِيرِ الْمُؤْمِنِينَ بِكَ اغْتِمَادِي-
بِرَبِّتِ مِنَ الَّذِي عَادَى عَلِيًّا-
تَنَاسَلُوا نَصَبُهُ فِي يَوْمِ حُمِ
بَعِيرٍ وَلَا يَدِ الْعَذْلِ الْإِمَامِ-
وَالْعُرْبِ الْمَيَّامِينَ اغْتِصَامِي
وَحَارَتِهِ مِنْ أَوْلَادِ الْحَرَامِ-
مِنَ الْبَارِئِ وَ مِنْ خَيْرِ الْأَنَامِ-

So, by Allah^{azwj}! Salat cannot purify without Wilayah of a just Imam^{asws}. Amir Al-Momineen^{asws}! I rely with you^{asws} and from the deception of the two I seek refuge, disavowing from the one who is inimical to Ali^{asws}, and war against him, (is only) from the illegitimate children. You are forgetting the nomination during the day of Khumm, of best of the created beings and from the best of the people.

يَرْغِمُ الْأَنْفَ مَنْ يَشْنَأُ كَلَامِي-
عَلَيَّ فَضْلُهُ كَالْبَحْرِ طَامِ-

وَكَانَ هُوَ الْمُقَدَّمُ بِالْمَقَامِ-

رَأَوْا فِي كَفِّهِ مَخَاحَ الْحَسَامِ-

صَلَاةٌ بِالْكَمَالِ وَبِالنِّمَامِ-

وَ أَتْبَرًا مِنْ أَنْاسٍ أَخْرُوهُ-

عَلَيَّ هَرَمٌ الْأَبْطَالُ لَمَّا-

عَلَى آلِ النَّبِيِّ صَلَاةُ رَبِّي-

His nose is rubbed, one who opposes my speech. Ali^{asws}, his^{asws} merits are like the gracious ocean. And I disavow from the people setting his^{asws} (position) low and although he^{asws} was the most forward with the position. Ali^{asws} defeated the champions when they saw in his^{asws} palm a shiny blade. Upon the Progeny^{asws} of the Prophet^{saww} is the Salawaat of my Lord^{azwj}, Salawaat with the perfection and the completion”.

فَقَالَ مُعَاوِيَةُ أَنْتَ أَصْدُقُهُمْ قَوْلًا فَخُذْ هَذِهِ الْبَدْرَةَ.

Muawiya said, ‘You are their most truthful of words. This here is the money-bag (for you)’”.²¹²

532 - يَف، الطرائف ذكر ابن عبد ربه في كتاب العبد في قصة دارميّة الحنوبية أنّ معاوية قال لها أ تدرين لم بعثت إليك قالت لا يعلم الغيب إلا الله قال بعثت إليك لأسألك علام أحببت علياً وأبغضتيني وألبيتني وعاديتيني

(The book) ‘Al Taraif’ – Ibn Abd Rabbih mention in the book ‘Al Iqd’ in the story of Darmiyya Al Hujuniya,

‘Muawiya said to her, ‘Do you know why I sent for you?’ She said, ‘No one knows the hidden except Allah^{azwj}’. He said, ‘I sent for you to ask you upon what do you love Ali^{asws} and are hating me, and are befriending him^{asws} and being inimical to me’.

قَالَتْ لَهُ أَ تُعْفِينِي قَالَ لَا أَغْفِيكَ قَالَتْ أَمَا إِذَا أَتَيْتُ فَإِنِّي أَحْبَبْتُ عَلِيًّا عَلَى عَدْلِهِ فِي الرِّعْيَةِ وَ قَسَمْتِهِ بِالسَّوِيَّةِ وَأَبْغَضْتُكَ عَلَى قِتَالِكَ مَنْ هُوَ أَوْلَى مِنْكَ بِالْأَمْرِ وَ طَلَبِكَ مَا لَيْسَ لَكَ بِحَقٍّ

She said to him, ‘Will you excuse me?’ He said, ‘I will not excuse you’. She said, ‘But, since you are refusing, I love Ali^{asws} upon his^{asws} justice among the citizens, and his distribution with the equality, and I hate you upon your fighting against the one who is foremost with the command than you are, and your seeking what isn’t for you by right.

وَالَيْتُ عَلِيًّا عَلَى مَا عَقَدَ لَهُ رَسُولُ اللَّهِ ص مِنْ الْوَلَايَةِ وَ عَلَى حُبِّهِ لِلْمَسَاكِينِ وَ إِعْظَامِهِ لِأَهْلِ الدِّينِ وَ عَادَيْتُكَ عَلَى سَفْكِ الدِّمَاءِ وَ جَوْرِكَ فِي الْفَضَاءِ وَ حُكْمِكَ بِالْهَوَى.

And I am befriending Ali^{asws} upon what Rasool-Allah^{saww} had pacted to him^{asws} of the Wilayah, and upon his^{asws} love towards the poor and his^{asws} revering the people of religion, and I am inimical to you upon your spilling the blood, and your tyranny in the judgments, and your decisions with the personal opinions”.²¹³

²¹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 531 b

²¹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 532

533 - وَ مِنَ الْكِتَابِ الْمَذْكُورِ فِي وَفُودِ أُرْوَى بِنْتِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ عَلَى مُعَاوِيَةَ أَنَّهُ قَالَ لَهَا كَيْفَ كُنْتَ بَعْدَنَا فَقَالَتْ بِخَيْرٍ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ كَفَرْتَ النِّعْمَةَ وَ أَسَأْتَ لِابْنِ عَمِّكَ الصُّحْبَةَ وَ تَسَمَّيْتَ بِغَيْرِ اسْمِكَ وَ أَخَذْتَ غَيْرَ حَقِّكَ مِنْ غَيْرِ دِينٍ كَانَ مِنْكَ وَ لَا مِنْ آبَائِكَ وَ لَا سَابِقَةَ لَكَ فِي الْإِسْلَامِ بَعْدَ أَنْ كَفَرْتُمْ بِرَسُولِ اللَّهِ ص

And from the mentioned book – In a delegation of Urwa Bint Al-Haris son of Abdul Muttalib^{as} to Muawiya, he said to her, ‘How were you after us?’ She said, ‘With goodness, O commander of the faithful! You have disbelieved in the bounties, and been of evil companionship with the son^{asws} of your uncle^{as}, and have named yourself with other than your (rightful) name, and have taken other than your right from without any religion having been from you, nor from your forefathers, nor is there any precedence for you in Al-Islam after your disbelieving Rasool-Allah^{saww}.

فَأَنْعَسَ اللَّهُ مِنْكُمْ الْخُدُودَ وَ أَصْعَرَ مِنْكُمْ الْخُدُودَ وَ رَدَّ الْحَقَّ إِلَى أَهْلِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ كَانَتْ كَلِمَتُنَا هِيَ الْعُلْيَا وَ نَبِينَا هُوَ الْمَنْصُورُ فَوَلَّيْتُمْ عَلَيْنَا بَعْدَ فَأَصْبَحْتُمْ تَحْتَجُونَ عَلَى سَائِرِ النَّاسِ بِقَرَابَتِكُمْ مِنْ رَسُولِ اللَّهِ ص وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَ أَوْلَى بِهَذَا مِنْكُمْ

Allah^{azwj} is not Pleased with the divinations from you, and Hardened the deceptions from you, and Returned the right to its people, and even though the Polytheists were averse, and our word, it was the highest, and our Prophet^{saww}, he^{saww} was the Helped (by Allah^{azwj}). But you ruled upon us afterwards and became arguing upon the rest of the people with your kinship from Rasool-Allah^{saww} and we are closer to him^{saww} than you are and foremost with this than you are.

وَ كُنَّا فِيكُمْ بِمَنْزِلَةِ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ وَ كَانَ عَلَيَّ بَعْدَ نَبِينَا مُحَمَّدٍ ص بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَعَايِنَا الْجَنَّةَ وَ غَايَتُكُمُ النَّارُ.

And among you we were at the status of the children of Israel among the people of Pharaoh^{la}, and after our Prophet^{saww} Ali^{asws} was at the status of Haroun^{as} from Musa^{as}. Thus, our peak is the Paradise and your peak is the Fire”.²¹⁴

534 - أَقُولُ وَ حَدَّثَ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ عَنْ أَبِي أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْهُ أَنَّهُ قَالَ: دَعَا مُعَاوِيَةَ قُرَاءَ أَهْلِ الشَّامِ وَ فُضَاتَهُمْ فَأَعْطَاهُمُ الْأَمْوَالَ وَ بَنَّهُمْ فِي نَوَاحِي الشَّامِ وَ مَدَائِنِهَا يَزُودُونَ الرِّوَايَاتِ الْكَاذِبَةَ وَ يَصْعُقُونَ هُمُ الْأَصُولَ الْبَاطِلَةَ وَ يُخْرِجُونَهُمْ بِأَنَّ عَلِيًّا قَتَلَ عُثْمَانَ وَ يَتَبَرَّأُونَ مِنْ أَبِي بَكْرٍ وَ عُمَرَ وَ أَنَّ مُعَاوِيَةَ يَطْلُبُ بِدَمِ عُثْمَانَ وَ مَعَهُ أَبَانُ بْنُ عُثْمَانَ وَ وُلِدَ عُثْمَانُ حَتَّى اسْتَمَالُوا أَهْلَ الشَّامِ وَ اجْتَمَعَتْ كَلِمَتُهُمْ

I am saying – ‘I found in the book of Suleym Bin Qays Al Hilali, from Aban Bin Abu Ayyash, from him, he said,

‘Then Muawiya called the reciters of Syria and its judges. He gave them wealth and sent them in areas of Syria and its cities. They reported false reports and placed false principles for them. They informed them that Ali^{asws} killed Usman and disavows from Abu Bakr and Umar, and that Muawiya is seeking the blood (revenge) of Usman, and with him were Abaan Bin Usman, and the children of Usman, until they used the people of Syria and gathered them on their words.

وَ لَمْ يَزَلْ مُعَاوِيَةُ عَلَى ذَلِكَ عِشْرِينَ سَنَةً ذَلِكَ عَمَلُهُ فِي جَمِيعِ أَعْمَالِهِ حَتَّى قَدِمَ عَلَيْهِ طُعَاةُ أَهْلِ الشَّامِ وَ أَغْوَاةُ الْبَاطِلِ الْمُتَنَبِّلُونَ لَهُ بِالطَّعَامِ وَ الشَّرَابِ يُعْطِيهِمُ الْأَمْوَالَ وَ يَقْطَعُهُمُ الْقَطَاعَ حَتَّى نَشَأَ عَلَيْهِ الصَّغِيرُ وَ هَرِمَ عَلَيْهِ الْكَبِيرُ وَ هَاجَرَ عَلَيْهِ الْأَعْرَابُ

²¹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 533

Muawiya did not cease doing that for twenty years. That was his deed among all his deeds until the oppressors of Syria came up to him, and he gave the agents of falsehood food and drinks, giving them the wealth and pieces of land and the food and the drink, to the extent that the young grew up, and the grown ones became elderly, and the Bedouins migrated to him.

و تَرَكَ أَهْلُ الشَّامِ لَعْنَ الشَّيْطَانِ وَ قَالُوا لَعْنِ عَلِيٍّ وَ قَاتِلِ عُثْمَانَ فَاسْتَقَرَّ عَلَى ذَلِكَ جَهْلَةُ الْأُمَّةِ وَ اتَّبَعُوا أَيْمَةَ الضَّلَالَةِ وَ الدُّعَاةَ إِلَى النَّارِ فَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ لَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ-.

And the people of Syria left cursing Satan^{la} and started cursing Ali^{asws} (Nouzo Billah), and they were saying, 'Curse be upon Ali^{asws} the murderer of Usman'. The ignorant ones of the community accepted that and followed the imams of misguidance who called them to the Fire. So, **'Allah is Sufficient for us and the most excellent Protector' [3:173] and had Allah so Desired, He would have Gathered them upon the Guidance, [6:35]. But, Allah Does whatever He so Desires to" [3:40]**.²¹⁵

أَبَانٌ عَنْ سُلَيْمٍ قَالَ: كَانَ لَزِيَادِ بْنِ سَمِيَّةٍ كَاتِبٌ يَتَشَبَّعُ وَ كَانَ لِي صَدِيقاً فَأَقْرَأَنِي كِتَاباً كَتَبَهُ مُعَاوِيَةُ إِلَى زِيَادٍ جَوَابَ كِتَابِهِ إِلَيْهِ

Abaan from Sulaym who said, 'Ziyad Bin Samiya was a writer who was a Shiite and a friend of mine. He read out to me a letter that Muawiya had written to Ziyad in reply to his letter.

أَمَّا بَعْدُ فَإِنَّكَ كَتَبْتَ إِلَيَّ تَسْأَلُنِي عَنِ الْعَرَبِ مَنْ أَكْرَمُ مِنْهُمْ وَ مَنْ أَهْيَأُ وَ مَنْ أَقْرَبُ وَ مَنْ أَبْعَدُ وَ مَنْ أَمَنُ مِنْهُمْ وَ مَنْ أَخَذَرُ وَ فِي رِوَايَةٍ أُخْرَى وَ مَنْ أَوْثَنُ مِنْهُمْ وَ مَنْ أَجِيفُ وَ أَنَا يَا أَحْيَى أَعْلَمُ النَّاسِ بِالْعَرَبِ

Having said that, you had written to me asking me about the Arabs – whom to honour among them, and whom to humiliate, and whom to bring closer, and whom to keep away, and from whom to feel safe, and from whom to beware? And I – my brother – am the most knowledgeable one about the Arabs.

انْظُرْ إِلَى هَذَا الْحَيِّ مِنَ الْيَمَنِ فَأَكْرِمُهُمْ فِي الْعَلَانِيَةِ وَ أَهْنُهُمْ فِي السِّرِّ فَإِنَّ كَذَلِكَ أَصْنَعُ بِحِمِّ أَكْرِمُهُمْ فِي خَالِيَتِهِمْ وَ أَهْنُهُمْ فِي الْخَلَاءِ إِنَّهُمْ أَسْوَأُ النَّاسِ عِنْدِي خَالاً وَ يَكُونُ فَضْلُكَ وَ عَطَاؤُكَ لِعَرَبِهِمْ سِرّاً مِنْهُمْ

Keep an eye on the tribes from Al-Yemen. Honour them in public but humiliate them in private for like that is how I deal with them. I honour them in their gatherings and humiliate them in private. They are the people of the evilest state in my presence, and your grace and your awards should be for other, (but) secretly from them'.

وَ انْظُرْ إِلَى رَبِيعَةَ بْنِ نَزَارٍ فَأَكْرِمْ أَمْرَاءَهُمْ وَ أَهْنِ عَامَتَهُمْ فَإِنَّ عَامَتَهُمْ تَبِعَ لِأَشْرَافِهِمْ وَ سَادَاتِهِمْ

And keep an eye on (the tribe of) Rabi'a Bin Nazaar. Honour their notables and humiliate their ordinary ones, for their ordinary ones are followers of their noblemen and their chiefs.

وَ انْظُرْ إِلَى مُصَرِّ فَاضِرٍ بَعْضَهَا يَبْغِضُ فِيهِمْ غِلْظَةً وَ كِبَرًا وَ نَحْوَةً شَدِيدَةً فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ وَ صَرَنْتَ بَعْضَهُمْ يَبْغِضُ كَفَاكَ بَعْضَهُمْ بَعْضاً وَ لَا تَرْضَ بِالْقَوْلِ مِنْهُمْ دُونَ الْفِعْلِ وَ لَا بِالطَّلُوقِ دُونَ الْبَقِيَّةِ

²¹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 534 a

And keep an eye on the (tribe of Muzar). Make some of them fight against the others. For among them are those with ruggedness, and arrogance, and pomp, and severe chivalry. And if you were to do that, and strike some of them against the others, some of them would suffice for you against the others, and do not be pleased with their words without actions, and do not go by good will without having proof.

وَ انْظُرْ إِلَى الْمَوَالِي وَ مَنْ أَسْلَمَ مِنَ الْأَعَاجِمِ فَخُذْهُمْ بِسُنَّةِ عُمَرَ بْنِ الْخَطَّابِ فَإِنَّ فِي ذَلِكَ حِزْبَهُمْ وَ ذُلَّهُمْ أَنْ يَنْكِحَ الْعَرَبُ فِيهِمْ وَ لَا يُنْكِحُوهُمْ وَ أَنْ يَرْتَوْهُمْ [تَرْتَوْهُمْ] الْعَرَبُ وَ لَا يَرْتَوْ الْعَرَبُ

And keep an eye on the slaves and those who have become Muslims from the non-Arabs, so deal with them by the way of Umar Bin Al-Khattab, for he with regards to that, disgraced them and humiliated them. Let the Arabs marry them (their women) but do not let them marry (Arab women), and that the Arabs should inherit from them but they cannot inherit from the Arabs.

وَ أَنْ تَقْصُرَ بِهِمْ فِي عَطَائِهِمْ وَ أَرْزَاقِهِمْ وَ أَنْ يُقَدِّمُوا فِي الْمَغَارِي يُصْلِحُونَ الطَّرِيقَ وَ يَقْطَعُونَ الشَّجَرَ وَ لَا يُؤْمَّ أَحَدٌ مِنْهُمْ الْعَرَبُ فِي صَلَاةٍ وَ لَا يَتَقَدَّمُ أَحَدٌ مِنْهُمْ فِي الصَّفِّ الْأَوَّلِ إِذَا أُخْضِرَتِ الْعَرَبُ إِلَّا أَنْ يُسَمَّ الصَّفِّ

And be short in giving them their gifts and their sustenance, and let them go forward in the battles, and repair the roads, and cut the trees, and do not let any one of them lead the Arabs in the Salat, nor let any of them be in the front row when the Arabs are present, except when it is required to complete the row (in Salat).

وَ لَا تُؤَلَّ أَحَدًا مِنْهُمْ نَعْرًا مِنْ تُغُورِ الْمُسْلِمِينَ وَ لَا مِصْرًا مِنْ أَمْصَارِهِمْ وَ لَا يَلِي أَحَدٌ مِنْهُمْ قِضَاءَ الْمُسْلِمِينَ وَ لَا أَحْكَامَهُمْ فَإِنَّ هَذِهِ سُنَّةُ عُمَرَ فِيهِمْ وَ سِيرَتُهُ جَزَاهُ عَنْ أُمَّةٍ مُحَمَّدٍ وَ عَنْ بَنِي أُمَيَّةٍ خَاصَّةً أَفْضَلَ الْجَزَاءِ

Do not let any one of them rule any area from the areas of the Muslims, nor any city from their cities, and do not let any one of them be a judge upon the Muslims or make a decision for their regulations, for this is the way of Umar with regard to them and his dealing. May he be Rewarded by Allah^{azwj}, and from the community of the clan of Umayya especially, the best of the Rewards.

فَلَعَمْرِي لَوْ لَا مَا صَنَعَ هُوَ وَ صَاحِبُهُ وَ قُوَّتُهُمَا وَ صَلَابَتُهُمَا فِي دِينِ اللَّهِ لَكُنَّا وَ جَمِيعُ هَذِهِ الْأُمَّةِ لِبَنِي هَاشِمٍ الْمَوَالِي وَ لَتَوَارَتْهُوَ الْخِلَافَةُ وَاحِدًا بَعْدَ وَاحِدٍ كَمَا يَتَوَارَتْ أَهْلُ كِسْرَى وَ قَيْصَرَ

By my life, had not him (Abu Bakr) and his companion (Umar) done what they did, with their strength and their solidity in the Religion of Allah^{azwj}, we and the whole of this community would have ended up being the slaves of the Clan of Hashim, and they would have inherited the Caliphate, one after the other like the inheriting of the people of Chosroe (Persia) and Caesar (Rome).

وَ لَكِنَّ اللَّهَ جَلَّ وَ عَزَّ أَخْرَجَهَا مِنْ بَنِي هَاشِمٍ وَ صَيَّرَهَا إِلَى بَنِي تَيْمٍ بِنِ مَرْثَةٍ ثُمَّ خَرَجَتْ إِلَى عَبْدِ بْنِ كَعْبٍ وَ لَيْسَ فِي قُرَيْشٍ حَيَّانٍ أَذَلَّ مِنْهُمَا وَ لَا أُنْذَلَّ فَأُطْمِعْنَا فِيهَا وَ كُنَّا أَحَقَّ بِهَا مِنْهُمَا وَ مِنْ عَقِبِهِمَا لِأَنَّ فِينَا الثَّرْوَةَ وَ الْعِزَّ وَ نَحْنُ أَقْرَبُ إِلَى رَسُولِ اللَّهِ ص فِي الرَّحِمِ مِنْهُمَا

But, Allah^{azwj} took it out by their hands from the Clan of Hashim, and made it to come to the Clan of Taym Bin Murra (Abu Bakr's tribe), then Exited it to the Clan of Udayy Bin Ka'ab (Umar's tribe), and there was no tribe in the Quraysh which more abased, and more insignificant and more disgraceful than these two, nor any which was lower. They tempted us into it, and we were more deserving of it than these two and the descendants of these two, because with us there is wealth and splendour, and we are nearer to the Rasool-Allah^{saww} than these two.

ثُمَّ نَالَهَا صَاحِبُنَا عُثْمَانُ بِشُورَى وَ رِضًا مِنَ الْعَامَّةِ بَعْدَ شُورَى ثَلَاثَةِ أَيَّامٍ مِنَ السَّنَةِ وَ نَالَهَا مِنْ نَالِهَا قَبْلَهُ بِغَيْرِ شُورَى فَلَمَّا قُتِلَ صَاحِبُنَا عُثْمَانُ مَظْلُومًا نَالَهَا بِهِ لِأَنَّ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلَ اللَّهُ لَوْلِيَّهِ سُلْطَانًا

Then our companion Usman grabbed it by a consultative council, and the satisfaction of the general public after three days of consultation between the six of them, although it was grabbed by the one it beforehand (Umar) without the consultation. When our companion Usman was killed as an oppressed one, we grabbed it because when someone is killed as an oppressed one, Allah^{azwj} Makes his inheritor to be guardian.

وَ لَعَمْرِي يَا أَخِي لَوْ كَانَ عُمَرُ سَنَ دِيَةِ الْعَبْدِ نِصْفَ دِيَةِ الْمَوْلَى لَكَانَ أَقْرَبَ إِلَى التَّقْوَى وَ لَوْ وَجَدْتُ السَّبِيلَ إِلَى ذَلِكَ وَ رَجَوْتُ أَنْ تُقْبَلَ الْعَامَّةُ لَفَعَلْتُ وَ لَكِنِّي قَرِيبٌ عَهْدٍ بِحَرْبٍ فَأَتَخَوْتُ فُرْقَةَ النَّاسِ وَ اخْتِلَافَهُمْ عَلَيَّ وَ بِحَسْبِكَ مَا سَنَّهُ عُمَرُ فِيهِمْ وَ هُوَ خِزْيٌ لَهُمْ وَ ذُلٌّ

By my life, o my brother, If Umar has enacted that the blood-money compensation of a slave is to be half of that of the Arab, it was closer to piety. If I could have found a way to that, I would have begged the general public to accept it, but I am close to the era of war, so I fear the sectarianism of the people and their opposition to me. And it should suffice for you, the way of Umar regarding them, for it is a disgrace for them and humiliation.

فَإِذَا جَاءَكَ كِتَابِي هَذَا فَأَذِلَّ الْعَجَمَ وَ أَهْنُهُمْ وَ أَقْصِهِمْ وَ لَا تَسْتَعِنْ بِأَحَدٍ مِنْهُمْ وَ لَا تَقْضِ لَهُمْ حَاجَةً

So, when this letter gets to you, humiliate the non-Arabs, and insult them, distance them, and do not ask for any help from them, and do not fulfil any of their needs.

فَوَ اللَّهُ إِنَّكَ لَا بُدَّ لِي أَبِي سُفْيَانَ خَرَجْتَ مِنْ صُلْبِهِ وَ قَدْ كُنْتُ حَدَّثْتَنِي وَ أَنْتَ يَا أَخِي عِنْدِي صَدُوقٌ أَنَّكَ قَرَأْتَ كِتَابَ عُمَرَ إِلَى الْأَشْعَرِيِّ بِالْبَصْرَةِ وَ كُنْتُ يَوْمَئِذٍ كَاتِبُهُ وَ هُوَ عَامِلٌ بِالْبَصْرَةِ وَ أَنْتَ أَتَذِلُّ النَّاسَ عِنْدَهُ وَ أَنْتَ يَوْمَئِذٍ ذَلِيلُ النَّفْسِ تَحْسَبُ أَنَّكَ مَوْلَى لِتَقِيفٍ

By Allah^{azwj}, you are a son of Abu Sufyan coming out from his loins, and what is more suitable as a lineage for Ubeyda apart from Adam^{as} and you have narrated to me – and you, O my brother you are truthful in my eyes – that you had read a letter from Umar to Abu Musa Al-Ash'ary in Al-Basra, and in those days you were his writer and he was the office bearer in Al-Basra, and you were the lowest of the people in his eyes, and in those days you used to consider yourself humiliated, counting yourself as a slave of the Saqeef (a tribe).

وَ لَوْ كُنْتُ تَعْلَمُ يَوْمَئِذٍ يَقِينًا كَيْفِيَّتَكَ الْيَوْمَ أَنَّكَ ابْنُ أَبِي سُفْيَانَ لَأَعْظَمْتَ نَفْسَكَ وَ أَنْتَ أَنْ تَكُونَ كَاتِبًا لِدَعِي الْأَشْعَرِيِّينَ وَ أَنْتَ تَعْلَمُ وَ نَحْنُ نَعْلَمُ يَقِينًا أَنَّ أَبَا سُفْيَانَ كَانَ يَحْدُو حَدُّو أُمِّيَّةَ بْنِ عَبْدِ شَمْسٍ

And had you known in those days with conviction – as you are convinced now – that you are a son of Abu Sufyan, you would have considered yourself to be among nobles, you would

have disdained to be a writer at the beck and call of the Ashariites. And you know, and we are convinced that Abu Sufyan followed the footsteps of Umayya Abd Shams.

و حَدَّثَنِي ابْنُ أَبِي الْمُعَيْطِ أَنَّكَ أَخْبَرْتَهُ أَنَّكَ قَرَأْتَ كِتَابَ عُمَرَ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ وَ بَعَثَ إِلَيْهِ بِحَبْلِ طُولِهِ خَمْسَةَ أَشْبَارٍ وَ قَالَ لَهُ أَعْرِضْ مِنْ قِبَلِكَ مِنْ أَهْلِ الْبَصْرَةِ فَمَنْ وَجَدْتَ مِنَ الْمَوَالِي وَ مَنْ أَسْلَمَ مِنَ الْأَعَاجِمِ قَدْ بَلَغَ خَمْسَةَ أَشْبَارٍ فَقَدَّمَهُ فَأَضْرَبَ عَنْقَهُ

Ibn Abu Maeet has narrated to me that you had informed him that you had read a letter of Umar to Abu Musa Al-Ash'ary having sent to him a rope which was of five spans in length saying to him, 'Present the people of Al-Basra in front of you. The ones from the slaves and those who have become Muslim from the non-Arabs who are of five spans in length, go to them and strike their necks'.

فَشَاوَرَكَ أَبُو مُوسَى فِي ذَلِكَ فَنَهَيْتُهُ وَ أَمَرْتُهُ أَنْ يُرَاجِعَ فَرَاجَعَهُ وَ ذَهَبَتْ أَنْتَ بِالْكِتَابِ إِلَى عُمَرَ وَ إِنَّمَا صَنَعْتَ مَا صَنَعْتَ تَعْصِيًا لِلْمَوَالِي وَ أَنْتَ يَوْمَئِذٍ تَحْسَبُ أَنَّكَ ابْنُ عَبْدِ ثَقِيفٍ

Abu Musa consulted with you regarding that, and you prevented it and ordered that he should refer back to Umar. So he referred back and sent you to Umar with a letter, but you had only done what you did for being prejudicial to the slaves (Shiites), and in those days you were counted as the son of a slave of Saqeef.

فَلَمْ تَزَلْ تَلْتَمِسُ حَتَّى رَدَدْتَهُ عَنْ رَأْيِهِ وَ خَوَّفْتَهُ فُرْقَةَ النَّاسِ فَرَجَعَ وَ قُلْتَ لَهُ يَوْمَئِذٍ وَ قَدْ عَادَيْتَ أَهْلَ هَذَا الْبَيْتِ أَخَافُ أَنْ يُثْبَرُوا إِلَيَّ فَيَنْهَضَ بِهِمْ فَيُزِيلَ مُلْكَكَ فَكَفَّ عَنْ ذَلِكَ

You did not cease (arguing) with Umar until you repulsed him from his opinion and scared him of sectarianism within the people, so he turned back (on his decision), and you said to him, 'What will keep you secure – and you have enmity to the People^{asws} of the Household – that there will be a revolt, and they will go to Ali^{asws} taking to him^{asws}, so your kingdom will decline'. So, he (Umar) held back from that.

وَ مَا أَعْلَمُ يَا أُجَيٍّ وُلِدَ مَوْلُودٌ مِنْ أَبِي سُفْيَانَ أُعْظِمَ شَوْمًا عَلَيْهِمْ مِنْكَ حِينَ رَدَدْتَ عُمَرَ عَنْ رَأْيِهِ وَ نَهَيْتُهُ عَنْهُ وَ خَبَّرَنِي أَنَّ الَّذِي صَرَفْتَ بِهِ عَنْ رَأْيِهِ فِي قَتْلِهِمْ أَنَّكَ قُلْتَ إِنَّكَ سَمِعْتَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ لَتَضْرِبَنَّكُمْ الْأَعَاجِمُ عَلَى هَذَا الدِّينِ عَوْدًا كَمَا ضَرَبْتُمُوهُمْ عَلَيْهِ بَدْءًا وَ قَالَ لَيَمْلَأَنَّ اللَّهُ أَيْدِيَكُمْ مِنَ الْأَعَاجِمِ وَ لَيَصِيرُنَّ أَسَدًا لَا يَفْرُونَ فَلَيَضْرِبُنَّ أَعْنَاقَكُمْ وَ لَيَغْلِبَنَّكُمْ عَلَى فَيْئِكُمْ

O my brother! I do not know, of a son born from the children of Abu Sufyan, who is more sinister to him than you when you repulsed Umar from his opinion and prevented him from it. He (Umar) informed me that, you influenced him to change his opinion with regards to killing them. You quoted (to Umar) from what you had heard from Ali^{asws} Bin Abu Talib^{asws} say: 'You will be struck by the non-Arabs in this religion later on just as you are striking them in the beginning', and he^{asws} said: 'Allah^{azwj} will Fill your hands from the non-Arabs, then they will become severe, not running away. They will strike your necks and will overpower your armies'.

فَقَالَ لَكَ وَ قَدْ سَمِعَ ذَلِكَ مِنْ عَلِيٍّ يَرْوَاهُ عَنْ رَسُولِ اللَّهِ ص فَذَلِكَ الَّذِي دَعَانِي إِلَى الْكِتَابِ إِلَى صَاحِبِكَ فِي قَتْلِهِمْ وَ قَدْ كُنْتُ عَزَمْتُ عَلَى أَنْ أَكْتُبَ إِلَى عُمَارِ بْنِ سَائِرِ الْأَفْصَارِ فَقُلْتُ لِعُمَرَ لَا تَفْعَلْ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنِّي لَسْتُ أَمِنُ أَنْ يَدْعُوهُمْ عَلِيٌّ ع إِلَى نُصْرَتِهِ وَ هُمْ كَثِيرٌ وَ قَدْ عَلِمْتَ شَجَاعَةً عَلِيٍّ وَ أَهْلَ بَيْتِهِ وَ عَادَاؤُهُ لَكَ وَ لِصَاحِبِكَ فَزِدْتَهُ عَنْ ذَلِكَ

He (Umar) said to you, 'I have heard that from the Rasool-Allah^{saww}, and that is why I wrote the letter to your companion for killing them, and it is a great thing to me, and that I have written to my office bearers in the rest of the cities for that'. You said to Umar, 'Do not do it, O Amir-Al-Momineen, for you will not be secure that they will call upon Ali^{asws} for his^{asws} help, and they are many, and you are well aware of the bravery of Ali^{asws} and the People^{asws} of his^{asws} Household and their^{asws} enmity towards you and your companion', so you repulsed him from that.

فَأَخْبَرَنِي أَنَّكَ لَمْ تَرُدَّهُ عَنْ ذَلِكَ إِلَّا عَصِيَّةً وَ أَنَّكَ لَمْ تَرْجِعْ عَنْ رَأْيِهِ جُبْنًا وَ حَدَّثَنِي أَنَّكَ ذَكَرْتَ ذَلِكَ لِعَلِيِّ بْنِ إِمَارَةَ عُثْمَانَ فَأَخْبَرَكَ أَنَّ أَصْحَابَ الرِّايَاتِ السُّودِ الَّتِي تُثْقِلُ مِنْ خُرَاسَانَ هُمُ الْأَعَاجِمُ وَ أَنَّهُمْ الَّذِينَ يَغْلِبُونَ بَنِي أُمَيَّةَ عَلَى مُلْكِهِمْ وَ يَقْتُلُونَهُمْ تَحْتَ كُلِّ كَوْكَبٍ

You informed me that you did not repulse him from that except for nervousness and you did not turn back due to cowardice. And you informed me that you mentioned that to Ali^{asws} Bin Abu Talib^{asws} during the era of Usman, so he informed you that: 'The companions of the black banners which will come to you from Khorasaan, who are the non-Arabs, and they are the ones who will overcome the clan of Umayya on their kingdom, and they will kill them under every planet (place).

فَلَوْ كُنْتُ يَا أَحْيَى لَمْ تَرُدَّ عُمرَ عَنْ ذَلِكَ لِحَرْتِ سُنَّةٍ وَ لَأَسْتَأْصِلَهُمُ اللَّهَ وَ قَطَعَ أَصْلَهُمْ وَ إِذَنْ لَأَنْتَسِتَ بِهِ الْخُلَفَاءُ بَعْدَهُ حَتَّى لَا يَبْقَى مِنْهُمْ شَعْرٌ وَ لَا ظَفَرٌ وَ لَا نَافِئٌ نَارٍ فَإِنَّهُمْ آفَةُ الدِّينِ

Had you not – O my brother – stopped Umar from his opinion, his way would have flowed, Allah^{azwj} would have Eradicated them and Cut off their origins, and the Caliphs to come after him would have made it to be their policy until not a single heir of them would have remained, not even a finger nail, and no one to inflame the fire, for they are a scourge for the religion.

مَا أَكْثَرَ مَا قَدْ سَنَّ عُمرُ فِي هَذِهِ الْأُمَّةِ بِخِلَافِ سُنَّةِ رَسُولِ اللَّهِ ص فَتَابَعَهُ النَّاسُ عَلَيْهَا وَ أَخَذُوا بِهَا فَتَكُونُ هَذِهِ مِثْلَ وَاحِدَةٍ مِنْهُمْ فَمَنْ هُنَّ تَحْوِيلُهُ الْمَقَامَ عَنِ الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ ص وَ صَاغَ رَسُولُ اللَّهِ ص وَ مَدُّهُ وَ حِينَ غَيْرَهُ وَ زَادَ فِيهِ وَ نَهَيْهُ الْجُنُبَ عَنِ النَّيْمِ

I have (no count) of the numerous things Umar has enacted in this community in opposition to the Sunnah of the Rasool-Allah^{saww}, so the people followed these and took (as a religion). So, this one would also have become one of these. From these is the transference of Al-Maqaam (standing place of Ibrahim^{as}) from the place where the Rasool-Allah^{saww} had placed it, and the Sa'a of the Rasool-Allah^{saww} and his^{saww} Mudda (units of measurement) altering it and increasing it, and the prevention of Al-Junub (one with sexual impurity) from performing the Tayammum.

فَ وَ أَشْيَاءُ كَثِيرَةٌ شَقَى أَكْثَرُ مِنْ أَلْفِ بَابٍ أَغْطَاهَا وَ أَحَبُّهَا إِلَيْنَا وَ أَقْرَبُهَا لِأَعْيُنِنَا زَيْلَةُ الْخِلَافَةِ عَنْ بَنِي هَاشِمٍ وَ عَنْ أَهْلِهَا وَ مَغْدِبُهَا لِأَنَّهَا لَا تَصْلُحُ إِلَّا لَهُمْ وَ لَا تَصْلُحُ الْأَرْضُ إِلَّا بِهِمْ

There are many things of his ways which have more than a thousand subjects (of innovations). The greatest and the most beloved to us, and the coolness for our eyes is the snatching of the Caliphate from the Clan of Hashim, and they were its deserving ones and its mines, because it is not suitable except for them^{asws}, and the earth is not suitable except by them^{asws}.

فَإِذَا قَرَأْتَ كِتَابِي هَذَا فَاسْكُتْ مَا فِيهِ وَ مَرِّقْهُ

So, when you read this letter of mine, conceal what is in it and tear it up’.

قَالَ فَلَمَّا قَرَأَ زِيَادُ الْكِتَابِ ضَرَبَ بِهِ الْأَرْضَ ثُمَّ أَقْبَلَ إِلَيَّ فَقَالَ وَيْلِي مِمَّا خَرَجْتُ وَ فِيمَا دَخَلْتُ كُنْتُ مِنْ شِيعَةِ آلِ مُحَمَّدٍ فَدَخَلْتُ فِي شِيعَةِ آلِ الشَّيْطَانِ وَ حَزْبِهِ وَ فِي شِيعَتِهِ مَنْ يَكْتُبُ مِثْلَ هَذَا الْكِتَابِ إِنَّمَا وَ اللَّهُ مِثْلِي كَمَثَلِ إِبْلِيسَ أَبِي أَنْ يَسْجُدَ لِآدَمَ كِبْرًا وَ كُفْرًا وَ حَسَدًا

(Ziyad Bin Samiya) said, ‘When Ziyad read the letter, he threw it on the ground, then turned towards me and said, ‘Woe be to me from what I have come out of and what I have entered into. By Allah^{azwj}, I used to be from the Shiites of the Progeny^{asws} of Muhammad^{saww} and its party. I came out from it, and entered to be an adherent of Satan^{la} and his^{la} party, and an adherent of the one who has written this letter (Muawiya). But rather, my example is like the example of Iblees^{la} who refused to prostrate to Adam^{as} due to arrogance and infidelity and envy’.

قَالَ سُلَيْمٌ فَلَمْ أُمْسِ حَتَّى نَسَخْتُ كِتَابَهُ فَلَمَّا كَانَ اللَّيْلُ دَعَا بِالْكِتَابِ فَمَرَّقَهُ وَ قَالَ لَا يَطْلَعَنَّ أَحَدٌ مِنَ النَّاسِ عَلَى مَا فِي هَذَا الْكِتَابِ وَ لَمْ يَعْلَمْ أَيُّ نَسَخْتُهُ.

Sulaym said, ‘I did not wait even for a day until I copied his (Muawiya’s) letter. When it was night time, Ziyad called for the letter. He tore it up and said, ‘Do not notify anyone from the people of what is in this letter’, and he did not know that I had copied it”²¹⁶.

وَ وَحَدَّثُ أَيْضًا فِي الْكِتَابِ الْمَذْكُورِ بِرِوَايَةِ أَبَانَ عَنْ سُلَيْمٍ أَنَّهُ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ أَبِي طَالِبٍ قَالَ- كُنْتُ عِنْدَ مُعَاوِيَةَ وَ مَعَنَا الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ عِنْدَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَالتَفَتَ إِلَيَّ مُعَاوِيَةُ فَقَالَ يَا عَبْدَ اللَّهِ مَا أَشَدَّ تَعْظِيمَكَ لِلْحَسَنِ وَ الْحُسَيْنِ وَ مَا هُمَا بِخَيْرٍ مِنْكَ وَ لَا أَبُوهُمَا خَيْرٌ مِنْ أَبِيكَ وَ لَوْ لَا أَنَّ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ ص لَقُلْتُ مَا أُمُّكَ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِدُونِهَا

And I (Majlisi) have found as well in the mentioned book, by a report of Aban, from Suleym who said, ‘It is narrated to me by Abdullah son of Ja’far^{as} Bin Abu Talib^{asws} having said,

‘I was in the presence of Muawiya and with us were Al-Hassan^{asws} and Al-Husayn^{asws}, and in his presence was Abdullah Bin Abbas. Muawiya turned towards me and said, ‘O servant of Allah^{azwj}! How intense is your reverence to Al-Hassan^{asws} and although Al-Husayn^{asws}, and they^{asws} are not better than you, nor was their^{asws} father^{asws} better than your father, and had it not been for (Syeda) Fatima^{asws} being daughter^{asws} of Rasool-Allah^{saww}, I would say your mother Asma’a Bint Umeys is not below her^{asws}’.

فَقُلْتُ وَ اللَّهُ إِنَّكَ لَقَلِيلُ الْعِلْمِ بِهِنَّ وَ بِأَبِيهِمَا وَ أُمَّهُمَا بَلْ وَ اللَّهُ هُمَا خَيْرٌ مِنِّي وَ أَبُوهُمَا خَيْرٌ مِنْ أَبِي وَ أُمُّهُمَا خَيْرٌ مِنْ أُمِّي

I said, ‘By Allah^{azwj}! You are of little knowledge with them^{asws}, and their^{asws} father^{asws}, and their^{asws} mother^{asws}. But, by Allah^{azwj}, they^{asws} are both better than me, and their^{asws} father^{asws} is better than my father, and their^{asws} mother^{asws} is better than my mother.

يَا مُعَاوِيَةُ إِنَّكَ لَعَافِلٌ عَمَّا سَمِعْتُهُ أَنَا مِنْ رَسُولِ اللَّهِ ص يَقُولُ فِيهِمَا وَ فِي أَبِيهِمَا وَ أُمَّهُمَا مِمَّا قَدْ حَفِظْتُهُ وَ وَعَيْتُهُ وَ رَوَيْتُهُ قَالَ هَاتِ يَا ابْنَ جَعْفَرٍ فَوَ اللَّهُ مَا أَنْتَ بِكَذَّابٍ وَ لَا مُتَّهِمٍ

²¹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 534 b

O Muawiya! You are heedless from what I have heard from Rasool-Allah^{saww} saying regarding them^{asws}, and their^{asws} father^{asws} and their^{asws} mother^{asws}, from what I have memorised, and retained, and reported'. He said, 'Give, O son of Ja'far^{as}, for by Allah^{azwj}, you are not a liar, nor accused'.

فَقُلْتُ إِنَّهُ أَكْبَرُ مِنِّي نَفْسِكَ قَالَ وَ إِنْ كَانَ أَكْبَرُ مِنْ أُخْدٍ وَ حِرَاءٍ جَمِيعاً فَلَسْتُ أَبَالِي إِذَا قَتَلَ اللَّهُ صَاحِبَكَ وَ فَرَّقَ جَنَعُكَمُ وَ صَارَ الْأُمْرُ فِي أَهْلِهِ
فَحَدَّثْنَا فَمَا نُبَالِي مَا قُلْتُمْ وَ لَا يَضُرُّنَا مَا عَدَدْتُمْ

I said to him, 'It is greater than what is within myself'. He (Muawiya) said, 'And even if it was greater than (mountains of) Ohad and Hira altogether. I don't care when Allah^{azwj} has already Killed your master^{asws}, and Separated your unity, and the command has come to be among it's rightful. So, narrate to us, for we don't really care what you say, and it will not harm us what you would be counting'.

قُلْتُ سَمِعْتُ رَسُولَ اللَّهِ ص وَ سُئِلَ عَنْ هَذِهِ الْآيَةِ وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ فَقَالَ إِنِّي رَأَيْتُ اثْنَيْ عَشَرَ
رَجُلًا مِنْ أَئِمَّةِ الصَّلَاحِ يَصْعَدُونَ مِنْبَرِي وَ يَنْزِلُونَ يَزُدُّونَ أُمَّتِي عَلَى أَذْبَارِهِمُ الْقَهْقَرَى فِيهِمْ رَجُلَيْنِ مِنْ حَيٍّ مِنْ قُرَيْشٍ مُخْتَلَفَيْنِ وَ ثَلَاثَةٌ مِنْ بَنِي أُمَيَّةٍ وَ
سَبْعَةٌ مِنْ وَلَدِ الْحَكَمِ بْنِ أَبِي الْعَاصِ

I said, 'I heard Rasool-Allah^{saww} saying, and he^{saww} had been asked about this Verse: **and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; [17:60]**. He^{saww} said: 'I saw twelve men from the imams of straying ascending my^{saww} pulpit and descending. They were returning my^{saww} community upon their heels backwards. Among them were two men from two different tribes of Quraysh, and a third was from the clan of Umayya, and seven from the sons of Al-Hakam Bin Abu Al-Aas'.

وَ سَمِعْتُهُ يَقُولُ إِنَّ بَنِي أَبِي الْعَاصِ إِذَا بَلَّغُوا خَمْسَةَ عَشَرَ رَجُلًا جَعَلُوا كِتَابَ اللَّهِ دَخَالًا وَ عِبَادَ اللَّهِ خَوَلًا

And I heard him^{saww} saying: 'The clan of Abu Al-Aas, when they reach fifteen men, they would make the Book of Allah^{azwj} for income, and the servants of Allah^{azwj} as slaves'.

يَا مُعَاوِيَةُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَى الْمِنْبَرِ وَ أَنَا بَيْنَ يَدَيْهِ وَ عَمَرُو [عُمَرُ] بْنُ أَبِي سَلَمَةَ وَ أُسَامَةُ بْنُ زَيْدٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ سَلْمَانَ
الْفَارِسِيُّ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ الْمُقْدَادُ بْنُ الرَّبِيعِ وَ الْغَوَامُ وَ هُوَ يَقُولُ أَلَسْتُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَقُلْنَا بَلَى يَا رَسُولَ اللَّهِ

O Muawiya! I heard Rasool-Allah^{saww} saying upon the pulpit, and I was in front of him^{saww}, and Amro Bin Abu Salama, and Usama Bin Zayd, and Sa'ad Bin Abu Waqas, and Salman Al-Farsi^{ra}, and Abu Zarr Al-Ghifari^{ra}, and Al-Miqdad^{ra}, and Al-Zubeyr Bin Al-Awwam, and he^{saww} said: 'Am I^{saww} not foremost with the Momineen than their own selves?' We said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ أَوَّلِي بِهِ مِنْ نَفْسِهِ وَ ضَرَبَ بِيَدِهِ عَلَى مَنْكِبِ عَلِيٍّ ع اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

He^{saww} said: 'One whose master^{saww} I^{saww} was, so this one is his master^{asws}, foremost with him than his own self' – and he^{saww} struck his^{saww} hand upon a shoulder of Ali^{asws} – 'O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}.

أَيُّهَا النَّاسُ أَنَا أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ لَيْسَ هُمْ مَعِيَ أَمْرٌ وَ عَلَيَّ مِنْ بَعْدِي أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ لَيْسَ هُمْ مَعَهُ أَمْرٌ ثُمَّ إِنِّي الْحَسَنُ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ لَيْسَ هُمْ مَعَهُ أَمْرٌ

O you people! I^{saww} am foremost with the Momineen than their own selves. There isn't any command with them along with me^{saww}, and from after me^{saww} Ali^{asws} is foremost with the Momineen than their own selves, there isn't any command with them along with him^{asws}, then my^{saww} son^{asws}, Al-Hassan^{asws} is foremost with the Momineen than their own selves, there isn't any command for them along with him^{asws}.

ثُمَّ أَعَادَ فَقَالَ يَا أَيُّهَا النَّاسُ إِذَا أَنَا اسْتُشْهِدْتُ فَعَلَيَّْ أَوَّلُ بِكُمْ مِنْ أَنْفُسِكُمْ فَإِذَا اسْتُشْهِدَ عَلَيَّ فَإِنِّي الْحَسَنُ أَوَّلُ بِالْمُؤْمِنِينَ مِنْهُمْ بِأَنْفُسِهِمْ وَ إِذَا اسْتُشْهِدَ الْحَسَنُ فَإِنِّي الْحُسَيْنُ أَوَّلُ بِالْمُؤْمِنِينَ مِنْهُمْ بِأَنْفُسِهِمْ

Then he^{saww} repeated. He^{saww} said: 'O you people! When I^{saww} am martyred, then Ali^{asws} is foremost with you all than your own selves. When Ali^{asws} is martyred, then my^{saww} son^{asws} Al-Hassan^{asws} is foremost with the Momineen than they are with their own selves, and when Al-Hassan^{asws} is martyred, then my^{saww} son^{asws} Al-Husayn^{asws} is foremost with the Momineen than they are with their own selves.

وَإِذَا اسْتُشْهِدَ الْحُسَيْنُ فَإِنِّي عَلَيَّ بِنِ الْحُسَيْنِ أَوَّلُ بِالْمُؤْمِنِينَ مِنْهُمْ بِأَنْفُسِهِمْ لَيْسَ هُمْ مَعَهُ أَمْرٌ ثُمَّ أَقْبَلَ إِلَى عَلَيٍّ فَقَالَ يَا عَلِيُّ إِنَّكَ سُدْرُكُهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

When Al-Husayn^{asws} is martyred, then my^{saww} son^{asws} Ali^{asws} Bin Al-Husayn^{asws} is foremost with the Momineen than they are with their own selves. There isn't any command for them along with him^{asws}. Then he^{saww} turned towards Ali^{asws} and said: 'O Ali^{asws}! You^{asws} will come across him^{asws}, so convey to him^{asws} the greetings from me^{saww}.

فَإِذَا اسْتُشْهِدَ فَإِنِّي مُحَمَّدٌ أَوَّلُ بِالْمُؤْمِنِينَ مِنْهُمْ بِأَنْفُسِهِمْ وَ سُدْرُكُهُ أَنْتَ يَا حُسَيْنُ فَأَقْرِئْهُ مِنِّي السَّلَامَ ثُمَّ يَكُونُ فِي عَقِبِ مُحَمَّدٍ رَجُلٌ وَاحِدٌ بَعْدَ وَاحِدٍ وَ لَيْسَ مِنْهُمْ أَحَدٌ إِلَّا وَ هُوَ أَوَّلُ بِالْمُؤْمِنِينَ مِنْهُمْ بِأَنْفُسِهِمْ لَيْسَ هُمْ مَعَهُ أَمْرٌ كُلُّهُمْ هَادُونَ مُهْتَدُونَ

When he^{asws} is martyred, then my^{saww} son Muhammad^{asws} is foremost with the Momineen than they are with their own selves, and you^{asws}, O Husayn^{asws}, shall come across him^{asws}, so convey to him^{asws} the greetings from me^{saww}. Then men would happen to be in the posterity of Muhammad^{asws}, one after one, and there isn't anyone from them^{asws} except and he^{asws} is foremost with the Momineen than they are with their own selves. There isn't any command for them along with him^{asws}. All of them^{asws} are guides, Guided'.

فَقَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ يَبْكِي فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَ تُقْتَلُ

Ali^{asws} Bin Abu Talib^{asws} stood up and he^{asws} was crying. He^{asws} said: 'May my^{asws} father^{as} and mother^{as} be (sacrificed for) you^{asws}, O Rasool-Allah^{saww}! Will you^{saww} be killed?'

قَالَ نَعَمْ أَهْلُكَ شَهِيداً بِالسَّيْفِ وَ تُقْتَلُ أَنْتَ بِالسَّيْفِ وَ تُخَضَّبُ لِحْيَتُكَ مِنْ دَمِ رَأْسِكَ وَ يُقْتَلُ ابْنِي الْحَسَنُ بِالسَّيْفِ وَ يُقْتَلُ ابْنِي الْحُسَيْنُ بِالسَّيْفِ يُقْتَلُ طَاغِ ابْنُ طَاغٍ دَعِيَ بْنُ دَعِيٍّ

He^{saww} said: 'Yes, I^{saww} shall be martyred with the poison, and you^{asws} will be killed by the sword, and your^{asws} beard would be dyed from the blood of your^{asws} head, and my^{saww} son^{asws} Al-Hassan^{asws} would be killed by the poison, and my^{saww} son^{asws} would be killed by the sword. He^{asws} would be killed by a tyrant, son of a tyrant, and bastard son of a bastard'.

فَقَالَ مُعَاوِيَةُ يَا ابْنَ جَعْفَرٍ لَقَدْ تَكَلَّمْتَ بِعَظِيمٍ وَ لَيْنَ كَانَ مَا تَقُولُ حَقًّا لَقَدْ هَلَكَتْ أُمُّهُ مُحَمَّدٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ غَيْرُكُمْ أَهْلُ الْبَيْتِ وَ أَوْلِيَاؤُكُمْ وَ أَنْصَارُكُمْ

Muawiya said, 'O son of Ja'far^{as}! You have spoken with a mighty (matter), and if what you are saying was true, the community of Muhammad^{saww} is destroyed, from the Emigrants and the Helpers, apart from you, People^{asws} of the Household, and your friends, and your helpers'.

فَقُلْتُ وَ اللَّهُ إِنَّ الَّذِي قُلْتُ بِحَقِّ [حَقٍّ] سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص قَالَ مُعَاوِيَةُ يَا حَسَنُ وَ يَا حُسَيْنُ وَ يَا ابْنَ عَبَّاسٍ مَا يَقُولُ ابْنُ جَعْفَرٍ فَقَالَ ابْنُ عَبَّاسٍ إِنْ كُنْتُ لَا تُؤْمِنُ بِالَّذِي قَالَ فَأَرْسِلْ إِلَى الَّذِينَ سَمَّاهُمْ فَاسْأَلْهُمْ عَنْ ذَلِكَ

I said, 'By Allah^{azwj}! That which I have said is truly true. I did hear it from Rasool-Allah^{saww}'. Muawiya said, 'O Hassan^{asws}! O Husayn^{asws}! And O Ibn Abbas! What is the son of Ja'far^{as} saying?' Ibn Abbas said, 'If you do not believe in that which he said, then send for the ones he named and asked them about that'.

فَأَرْسَلَ مُعَاوِيَةُ إِلَى عَمْرِو [عُمَرَ] بْنِ أَبِي سَلَمَةَ وَ إِلَى أُسَامَةَ بْنِ زَيْدٍ فَسَأَلَهُمَا فَشَهِدَا أَنَّ الَّذِي قَالَ ابْنُ جَعْفَرٍ قَدْ سَمِعَاهُ مِنْ رَسُولِ اللَّهِ ص كَمَا سَمِعَهُ

Muawiya sent for Amro Bin Abu Salama, and for Usama Bin Zayd and asked them. They both testified to that which the son of Ja'far^{as} had said, 'We did hear it from Rasool-Allah^{saww}, just as he heard it'.

فَقَالَ مُعَاوِيَةُ يَا ابْنَ جَعْفَرٍ قَدْ سَمِعْنَا فِي الْحُسَيْنِ وَ الْحُسَيْنِ وَ أَبِيهِمَا فَمَا سَمِعْتَ فِي أُمِّهِمَا وَ مُعَاوِيَةَ كَالْمُسْتَهْزِئِ وَ الْمُنْكَرِ

Muawiya said, 'O son of Ja'far^{as}! You have made us listen regarding Al-Hassan^{asws} and Al-Husayn^{asws}, and their^{asws} father^{asws}, so what have you heard about their^{asws} mother^{asws}? And Muawiya was like mocking and denying'.

فَقُلْتُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَيْسَ فِي حَنَّةٍ عَدَنٍ مَنَزِلٌ أَشْرَفَ وَ لَا أَفْضَلَ وَ لَا أَقْرَبَ إِلَى عَرْشِ رَبِّي مِنْ مَنَزِلِي وَ مَعِيَ ثَلَاثَةٌ عَشَرَ مِنْ أَهْلِ بَيْتِي أَوْهُمْ أَحِبِّي عَلِيٌّ وَ ابْنَتِي فَاطِمَةُ وَ ابْنَتَايَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا هَذَاهُ مُهْتَدُونَ

I said, 'I heard Rasool-Allah^{saww} saying: 'There isn't any dwelling in the Garden of Eden nobler, nor superior, nor closer to the Throne of my^{saww} Lord^{azwj} from my^{saww} house, and with me^{saww} would be thirteen from my People^{asws} of my^{saww} Household. The first of them is my^{saww} brother^{asws} Ali^{asws}, and my^{saww} daughter^{asws} Fatima^{asws}, and my^{saww} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, and nine from the sons^{asws} of Al-Husayn^{asws}, those Allah^{azwj} Removed the uncleanness and Purified them^{asws} with a Purifying, guides, Guided.

أَنَا الْمُبَلَّغُ عَنِ اللَّهِ وَ هُمْ الْمُبَلَّغُونَ عَنِّي وَ هُمْ خُجَّجُ اللَّهِ عَلَى خَلْقِهِ وَ شُهَدَاؤُهُ فِي أَرْضِهِ وَ خِزَانَتُهُ عَلَى عِلْمِهِ وَ مَعَادِنُ حِكْمِهِ مِنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ فَقَدْ عَصَى اللَّهَ

I^{saww} am the deliverer on behalf of Allah^{azwj}, and they^{asws} are the deliverers on my^{saww} behalf, and they^{asws} are Divine Authorities of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} witnesses in His^{azwj} earth, and His^{azwj} treasurers upon His^{azwj} Knowledge, and Mine of His^{azwj} Wisdom. One who obeys them^{asws} obeys Allah^{azwj}, and one who disobeys them^{asws} has disobeyed Allah^{azwj}.

لَا تَبْقَى الْأَرْضُ طَرْفَةَ عَيْنٍ إِلَّا بِقَائِهِمْ وَلَا تَصْلُحُ إِلَّا بِحِمِّ يُخْبِرُونَ الْأُمَّةَ بِأَمْرِ دِينِهِمْ خَلَالِهِمْ وَ حَرَامِهِمْ يَذْلُونَهُمْ عَلَى رِضَى رَبِّهِمْ وَ يَنْهَوْنَهُمْ عَنْ سَخَطِهِ بِأَمْرِ وَاحِدٍ وَ نَهْيٍ وَاحِدٍ لَيْسَ فِيهِمْ اخْتِلَافٌ وَ لَا فُرْقَةٌ وَ لَا تَنَازُعٌ

The earth cannot remain for the blink of an eye except due to their^{asws} remaining alive, and nor can it be correct except by them^{asws}. They^{asws} would be informing the community with the matters of their religion, their Permissible(s) and their Prohibitions. They^{asws} would point them to the Pleasure of their Lord^{azwj}, and forbidding them from incurring His^{azwj} Wrath, being with one instruction, and one forbiddance. There wouldn't be any differing among them^{asws} nor any sects, nor dispute.

يَأْخُذُ آخِرُهُمْ عَنْ أَوَّلِهِمْ إِمْلَانِي وَ خَطَّ أَحْيَى عَلَيَّ بِيَدِهِ يَتَوَارَثُونَهُ إِلَى يَوْمِ الْقِيَامَةِ أَهْلُ الْأَرْضِ كُلُّهُمْ فِي عَمْرَةٍ وَ غَفْلَةٍ وَ تَبَهَةٍ وَ حَيْرَةٍ غَيْرُهُمْ وَ غَيْرِ شِيعَتِهِمْ وَ أَوْلِيَائِهِمْ لَا يَخْتَانُجُونَ إِلَى أَحَدٍ مِنَ الْأُمَّةِ فِي شَيْءٍ مِنْ أَمْرِ دِينِهِمْ وَ الْأُمَّةُ تَخْتَانُجُ إِلَيْهِمْ

The last of them^{asws} would take from their first one^{asws}, my^{saww} dictation and handwriting of my^{asws} brother^{asws} Ali^{asws} by his^{asws} hand, inheriting (from each other) up to the Day of Qiyamah. The people of the earth, all of them would be in bewilderment, and lost, and confused, apart from them^{asws} and their^{asws} Shias and their^{asws} friends, not being needy to anyone from the community regarding anything from the matters of their^{asws} religion, and the community would be needy to them^{asws}.

هُمُ الَّذِينَ عَنِ اللَّهِ فِي كِتَابِهِ وَ قَرَنَ طَاعَتَهُمْ بِطَاعَتِهِ وَ طَاعَةَ رَسُولِ اللَّهِ ص فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

They^{asws} are the ones^{asws} Allah^{azwj} has Meant in His^{azwj} Book, and Paired obedience to them^{asws} with obedience to Him^{azwj}, and obedience to Rasool-Allah^{saww}. He^{saww} Said: '**Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**'.

فَأَقْبَلَ مُعَاوِيَةَ عَلَى الْحَسَنِ وَ الْحُسَيْنِ وَ ابْنِ عَبَّاسٍ وَ الْفَضْلِ بْنِ عَبَّاسٍ وَ عَمْرُو [عُمَرُ] بْنِ أَبِي سَلَمَةَ وَ أُسَامَةَ بْنِ زَيْدٍ فَقَالَ كُلُّكُمْ عَلَى مَا قَالَ ابْنُ جَعْفَرٍ قَالُوا نَعَمْ

Muawiya turned to Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ibn Abbas, and Al-Fazl Bin Al-Abbas, and Amro Bin Abu Salama, and Usama Bin Zayd. He said, 'Are all of you upon what the son of Ja'far^{as} said?' They said, 'Yes'.

قَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّكُمْ لَتَدْعُونَ أَمْرًا عَظِيمًا وَ تَخْتَجُونَ بِحُجَجٍ قَوِيَّةٍ إِنْ كَانَتْ حَقًّا وَ إِنَّكُمْ لَتُضْمِرُونَ عَلَى أَمْرِ تُسْرِئُونَهُ وَ النَّاسُ عَنْهُ فِي غَفْلَةٍ عَمِيَاءَ وَ إِنْ كَانَ مَا تَقُولُونَ حَقًّا لَقَدْ هَلَكَتِ الْأُمَّةُ وَ ارْتَدَّتْ عَنْ دِينِهَا وَ تَرَكَتْ عَهْدَ نَبِيِّهَا ص غَيْرَكُمْ أَهْلُ الْبَيْتِ وَ مَنْ قَالَ يَقُولُكُمْ فَأُولَئِكَ فِي النَّاسِ قَلِيلٌ

He (Muawiya) said, 'O clan of Abdul Muttalib! You are claiming a mighty matter and are arguing with a strong argument if it was true, and we are being destroyed upon a matter you are delighting in it, and the people are in heedlessness from it, blind, and if what you

are saying what true, the community is destroyed and has reneged from its religion, and have neglected the pact of its Prophet^{saww}, apart from you People^{asws} of the Household, and the ones speaking with your word, but they are few among the people’.

فَقُلْتُ يَا مُعَاوِيَةُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ وَ قَلِيلٌ مِنْ عِبَادِي الشَّاكِرُونَ يَقُولُونَ وَ مَا أَكْثَرَ النَّاسِ وَ لَوْ حَرَصْتَ بِمُؤْمِنِينَ وَ يَقُولُ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ قَلِيلٌ مَا هُمْ وَ يَقُولُ لِنُوحٍ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ يَا مُعَاوِيَةُ الْمُؤْمِنُونَ فِي النَّاسِ قَلِيلٌ

I said, ‘O Muawiya! Allah^{azwj} Blessed and Exalted is Saying: **and a few from My servants are grateful [34:13]**, and Said: **And most of the people will not believe even though you are eager [12:103]**, and Said: **except those who believe and do righteous deeds, and they are few’.** [38:24], and Said to Noah^{as}: **And there did not believe in him except a few [11:40]**. O Muawiya! The Momineen are few among the people’.

فَقَالَ ابْنُ عَبَّاسٍ يَا مُعَاوِيَةُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ وَ قَلِيلٌ مَا هُمْ وَ يَقُولُ لِنُوحٍ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ وَ يَقُولُ وَ مَا أَكْثَرَ النَّاسِ وَ لَوْ حَرَصْتَ بِمُؤْمِنِينَ

Ibn Abbas said, ‘O Muawiya! Allah^{azwj} Blessed and Exalted is Saying in His^{azwj} Book: **and they are few’.** [38:24], and Said to Noah: **And there did not believe in him except a few [11:40]**, and Said: **And most of the people will not believe even though you are eager [12:103]**.

يَا مُعَاوِيَةُ الْمُؤْمِنُونَ فِي النَّاسِ قَلِيلٌ وَ إِنَّ أَمْرَ بَنِي إِسْرَائِيلَ أَعْجَبُ حَيْثُ قَالَتِ السَّحَرَةُ لِفِرْعَوْنَ فَاقْضِ مَا أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا إِنَّا آمَنَّا بِرَبِّنَا فَأَمْنُوا بِمُوسَى وَ صَدِّقُوهُ وَ تَابِعُوهُ

O Muawiya! The Momineen are few among the people, and that the matter of the children of Israel is strange when the magicians said to Pharaoh^{la}: **so you judge whatever you (want to) judge. But rather, you will judge (only for) the life of the world [20:72] Surely we believe in our Lord, [20:73]**. They believed in Musa^{as} and ratified him^{as} and followed him^{as}.

فَسَارَ بِهِمْ وَ بَعَثَ مِنْ بَنِي إِسْرَائِيلَ فَأَقْطَعَهُمُ الْبَحْرَ وَ أَزَاهَهُمُ الْأَعَاجِبُ وَ هُمْ مُصَدِّقُونَ بِهِ وَ بِالتَّوْرَةِ مُقَرَّبُونَ لَهُ بِدِينِهِ

He^{as} travelled with him^{as} and the with the ones from the children of Israel who followed him^{as}, so he^{as} cut through the sea with them, and showed them wonders, and they were ratifying with him^{asws}, and with the Torah, acknowledging to him^{asws} with his^{as} religion.

فَمَرَّ بِهِمْ عَلَى قَوْمٍ يَعْبُدُونَ أَصْنَامًا هُمْ فَ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا هُمْ آلِهَةٌ ثُمَّ اتَّخَذُوا الْعِجْلَ فَعُكِّمُوا عَلَيْهِ جَمِيعًا غَيْرَ هَارُونَ وَ أَهْلَ بَيْتِهِ وَ قَالَ هُمْ السَّامِرِيُّ هَذَا إِلَهُكُمْ وَ إِلَهُ مُوسَى وَ قَالَ هُمْ بَعْدَ ذَلِكَ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ

He passed with them by a people worshipping idols of theirs. **They said, ‘O Musa! Make a god for us just as there is a god for them’.** [7:138]. Then they took the calf and they all devoted to it apart from Haroun^{as} and his^{as} family, and Al-Samiri^{la} said to them, **‘This is your god and god of Musa, but he forgot’** [20:88]. And he^{as} said to them after that: **Enter the Holy land which Allah has Prescribed for you [5:21]**.

فَكَانَ مِنْ جَوَاهِرِهِمْ مَا قَصَّ اللَّهُ فِي كِتَابِهِ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَ إِنَّا لَنْ نَدْخُلَهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ قَالَ مُوسَى رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَ أَحْيِي فَأَفْرِقْ بَيْنَنَا وَ بَيْنَ الْقَوْمِ الْفَاسِقِينَ:

It was from their answer what Allah^{azwj} has Narrated in His^{azwj} Book: ***Surely there are tyrannous people in it, and we will never enter it until they exit from it. So if they do exit from it, then we shall be entering (it) [5:22].*** Musa^{as} said: ***'My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people' [5:25].***

فَاخْتَلَتْ هَذِهِ الْأُمَّةُ ذَلِكَ الْمِثَالِ سَوَاءً وَ قَدْ كَانَتْ هُمْ فَضَائِلُ وَ سَوَابِقُ مَعَ رَسُولِ اللَّهِ ص وَ مَنَازِلُ بَيْنَهُ قَرِيبَةٌ مِنْهُ مُقَرَّرِينَ بِدِينِ مُحَمَّدٍ وَ الْقُرْآنِ حَتَّى فَارَقَهُمْ نَبِيُّهُمْ ص

This community has taken example, the same, and there were merits for them and precedence with Rasool-Allah^{saww}, and status between him and closeness from him^{as}, acknowledging with the religion of Muhammad^{saww}, and the Quran until he^{saww} separated from between them.

فَاخْتَلَفُوا وَ تَفَرَّقُوا وَ تَحَاسَدُوا وَ خَالَفُوا إِمَامَهُمْ وَ وَلِيَّهُمْ حَتَّى لَمْ يَبْقَ مِنْهُمْ عَلَى مَا عَاهَدُوا عَلَيْهِ نَبِيُّهُمْ غَيْرَ صَاحِبِنَا الَّذِي هُوَ مِنْ نَبِيِّنَا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ تَفَرَّقَ قَلِيلٌ

They differed, and separated, and envied, and opposed their Imam^{asws}, and their guardian^{asws} until there did not remain anyone of them upon what they had pacted upon with their Prophet^{saww}, apart from our master (Ali^{asws}), the one, he^{asws} is from our Prophet^{saww} at the status of Haroun^{as} from Musa^{as}, and a few persons.

اتَّقُوا اللَّهَ عَزَّ وَ جَلَّ عَلَى دِينِهِمْ وَ إِيْمَانِهِمْ وَ رَجَعَ الْآخَرُونَ الْقَهْقَرَى عَلَى أَذْبَارِهِمْ كَمَا فَعَلَ أَصْحَابُ مُوسَى ع بِاتِّخَاذِهِمُ الْعِجْلَ وَ عِبَادَتِهِمْ إِيَّاهُ وَ زَعَمِهِمْ أَنَّهُ رَبُّهُمْ وَ إِجْمَاعِهِمْ عَلَيْهِ غَيْرَ هَارُونَ وَ وَلَدِهِ وَ تَفَرَّقَ قَلِيلٌ مِنْ أَهْلِ بَيْتِهِ

They feared Allah^{azwj} Mighty and Majestic upon their religion, and their Eman, and the others returned upon their backs just as the companions of Musa^{as} had done, by their taking the calf and their worshipping it, and they claimed that it was their Lord^{azwj}, and their uniting upon it apart from Haroun^{as} and his^{as} children and a few persons from his^{as} family.

وَ نَبِينَا ص قَدْ نَصَبَ لِأُمَّتِهِ أَفْضَلَ النَّاسِ وَ أَوْلَاهُمْ وَ خَيْرُهُمْ ثُمَّ الْأَيْمَةَ وَاحِدًا بَعْدَ وَاحِدٍ بِغَيْرِ خُفٍّ وَ فِي غَيْرِ مَوْطِنٍ وَ اخْتَجَّ عَلَيْهِمْ بِهِ وَ أَمَرَ بِطَاعَتِهِمْ وَ أَخْبَرَهُمْ أَنَّ أَوْلَهُمْ عَلَيَّ بِنُ أَبِي طَالِبٍ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ أَنَّهُ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِهِ

And our Prophet^{saww} had nominated the most superior of the people, and their foremost, and their best for his^{saww} community. Then the Imams^{asws}, one after one after Ghadeer Khumm, and in other places, and argued upon them with it, and ordered for their obedience, and informed them that their^{asws} first is Ali^{asws} Bin Abu Talib^{asws}, is from him^{saww} at the status of Haroun^{as} from Musa^{as}, and he^{asws} the guardian of every Momin from after him^{saww}.

وَ أَنَّهُ مَنْ كَانَ هُوَ وَلِيُّهُ وَ مَنْ أُولَى بِهِ مِنْ نَفْسِهِ فَعَلِيَ أُولَى بِهِ وَ أَنَّهُ خَلِيفَتُهُ فِيهِمْ وَ وَصِيُّهُ وَ أَنَّ مَنْ أَطَاعَهُ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُ عَصَى اللَّهَ وَ مَنْ وَالَاهُ وَالَى اللَّهَ وَ مَنْ عَادَاهُ عَادَى اللَّهَ فَانْكُرُوهُ وَ جَاهِلُوهُ وَ تَوَلَّوْا غَيْرَهُ

And that one he^{saww} was his guardian, and one he^{saww} was foremost with than his own self, so Ali^{asws} is foremost with him, and he^{asws} is his caliph among them, and his^{saww} successor^{asws},

and that the one who obeys him^{asws} obeys Allah^{azwj}, and one who disobeys him^{asws} disobeys Allah^{azwj}, and one who befriends him^{asws} befriends Allah^{azwj}, and one inimical to him^{asws} is inimical to Allah^{azwj}. They denied him^{asws}, and ignored him^{asws}, and placed others in charge.

يَا مُعَاوِيَةُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ جِئَ بَعَثَ إِلَى مُؤْتَةِ أَمَرَ عَلَيْهِمْ جَعَفَرُ بْنُ أَبِي طَالِبٍ عَ ثُمَّ قَالَ إِنَّ هَٰذَا جَعَفَرُ فَرِيدُ بْنُ خَارِثَةَ فَإِنْ هَلَكَ زَيْدٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ لَمْ يَرْضَ هُمْ أَنْ يَخْتَارُوا لِأَنْفُسِهِمْ

O Muawiya! Don't you know that Rasool-Allah^{saww}, when he^{saww} sent (a battalion) to Mutah, made Ja'far^{asws} Bin Abu Talib^{asws} as commander upon them. Then he^{saww} said, 'If Ja'far^{as} dies, then Zayd Bin Harisa, and if Zayd dies, then Abdullah Bin Rawaha', and did not present to them that they could choose for themselves.

أَفَكَانَ يَزِيدُكَ أَمْنُهُ وَ لَا يَبَيِّنُ لَهُمْ خَلِيفَتَهُ فِيهِمْ بَعْدَهُ بَلَى وَ اللَّهُ مَا تَزَكَّهُمْ فِي عَمَى وَ لَا شُبُهَةَ بَلَى رَكِبَ الْقَوْمُ مَا رَكِبُوا بَعْدَ نَبِيِّهِمْ وَ كَذَّبُوا عَلَى رَسُولِ اللَّهِ ص فَهَلَكُوا وَ هَلَكَ مَنْ شَاعَهُمْ وَ ضَلَّ مَنْ تَابَعَهُمْ فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ

So, was he^{saww} going to leave his^{saww} community and not clarify for them its caliph among them after him^{saww}? But, by Allah^{azwj}! He^{azwj} did neither left them in blindness nor in doubt, but the people perpetrated what they perpetrated after their Prophet^{saww}, and they lied upon Rasool-Allah^{saww}. So, they were destroyed and destroyed the ones who adhered with them, and strayed the ones who followed them. **Therefore, remoteness is for the unjust people [23:41]**.

فَقَالَ مُعَاوِيَةُ يَا ابْنَ عَبَّاسٍ إِنَّكَ لَتَسْفُوهُ بِعَظِيمٍ وَ الْاجْتِمَاعُ عِنْدَنَا خَيْرٌ مِنَ الْاِخْتِلَافِ وَ قَدْ عَلِمْتَ أَنَّ الْأُمَّةَ لَمْ تَسْتَقِمَّ عَلَى صَاحِبِكَ

Muawiya said, 'O Ibn Abbas! You are alleging a mighty matter, and there is unity with us, better than the differing, and you have known that the community would not be straight upon your master^{asws}.

فَقَالَ ابْنُ عَبَّاسٍ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا اخْتَلَفَتْ أُمَّةٌ بَعْدَ نَبِيِّهَا إِلَّا ظَهَرَ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا وَ إِنَّ هَذِهِ الْأُمَّةَ اجْتَمَعَتْ عَلَى أُمُورٍ كَثِيرَةٍ لَيْسَ بَيْنَهَا اخْتِلَافٌ وَ لَا مُنَازَعَةٌ وَ لَا فُرْقَةٌ شَهَادَةُ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ الصَّلَاةُ الْحَمْسُ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ حُجُّ الْبَيْتِ وَ أَشْيَاءُ كَثِيرَةٌ مِنْ طَاعَةِ اللَّهِ

Ibn Abbas said, 'I heard Rasool-Allah^{saww} saying, 'No community differed after its Prophet^{saww} except the people of falsehood prevailed upon its rightful people, and that this community '. And that this community has united upon a lot of matters, there isn't any differing between them, nor any dispute and there is no difference, the testimony that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and the five (daily) Salat, and Fats of the month of Ramazan, and Hajj of the House, and many things from (acts of) obedience of Allah^{azwj}.

وَ نَهَى اللَّهُ مِثْلَ تَحْرِيمِ الزَّانَا وَ السَّرِقَةِ وَ قَطْعِ الْأَرْحَامِ وَ الْكَذِبِ وَ الْحِيَانَةِ وَ اخْتَلَفَتْ فِي شَيْئَيْنِ أَخَذَهُمَا افْتَتَلَتْ عَلَيْهِ وَ تَفَرَّقَتْ فِيهِ وَ صَارَتْ فِرْقًا يُلْعَنُ بَعْضُهَا بَعْضًا وَ يَبْرَأُ بَعْضُهَا مِنْ بَعْضٍ وَ الثَّانِي لَمْ تَفْتَتِلْ عَلَيْهِ وَ لَمْ تَتَفَرَّقْ فِيهِ وَ وَسَّعَ بَعْضُهُمْ فِيهِ لِبَعْضٍ وَ هُوَ كِتَابُ اللَّهِ وَ سُنَّةُ نَبِيِّهِ ص وَ مَا يَخْدُتُ زَعَمَتْ أَنَّهُ لَيْسَ فِي كِتَابِ اللَّهِ وَ لَا سُنَّةِ نَبِيِّهِ ص

And Allah^{azwj} Prohibited like the prohibition of the adultery, and the theft, and severing the relationships, and the lying, and the crime. And there was differing regarding two things, one of them they killed upon and divided in it, and sects became cursing each other, and disavowing each other, and the second they did not kill upon and did not separate in it, and they were capacious to each other in it, and it is the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, and what occurs newly, they claimed that it isn't in the Book of Allah^{azwj} nor in the Sunnah of His^{azwj} Prophet^{saww}.

وَأَمَّا الَّذِي اخْتَلَفَتْ فِيهِ وَتَفَرَّقَتْ وَتَبَرَّاتْ بَعْضُهَا مِنْ بَعْضٍ فَالْمُلْكُ وَ الْخِلَافَةُ رَعَمَتْ أَنَّهَا أَحَقُّ بِهَا مِنْ أَهْلِ بَيْتِ نَبِيِّ اللَّهِ ص فَمَنْ أَخَذَ بِمَا لَيْسَ بِأَهْلِ الْقِبْلَةِ اخْتِلَافٌ وَ رَدُّ عِلْمٍ مَا اخْتَلَفُوا فِيهِ إِلَى اللَّهِ سَلِمَ وَ نَجَا مِنَ النَّارِ وَ لَمْ يَسْأَلْهُ اللَّهُ عَمَّا أَشْكَلَ عَلَيْهِ مِنَ الْخُصَلَتَيْنِ اللَّتَيْنِ اخْتَلَفَ فِيهِمَا

And as for that which they differed in, and separated, and disavowed each other, it is the kingdom and the caliphate. It claimed that it was rightful with it than the People^{asws} of the Household of the Prophet^{saww} of Allah^{azwj}. So, the one who took with what there wasn't any differing between the people of the Qiblah, and referred the knowledge of what they differed in to Allah^{azwj}, were safe and attained salvation from the Fire, and Allah^{azwj} will not Question about what was doubtful upon it, from the two characteristics, those which they had differed regarding them.

وَ مَنْ وَفَّقَهُ اللَّهُ وَ مَنَّ عَلَيْهِ وَ نَوَّرَ قَلْبَهُ وَ عَزَّاهُ وَلَادَهُ الْأَمْرَ وَ مَغْدِنَ الْعِلْمِ أَيْنَ هُوَ فَعَرَفَ ذَلِكَ كَانَ سَعِيداً وَ لِلَّهِ وَلِيّاً

And the one whom Allah^{azwj} Harmonised and Conferred upon him, and Radiated his heart, and Caused him to recognise the Masters^{asws} of the command, and the Mine of knowledge where it is, so he recognised that, would be happy, and a friend of Allah^{azwj}.

وَ كَانَ نَبِيُّ اللَّهِ ص يَقُولُ رَحِمَ اللَّهُ عَبْدًا قَالَ حَقًّا فَعَنِمَ أَوْ سَكَتَ فَلَمْ يَتَكَلَّمْ فَأَلَايَمَةُ مِنْ أَهْلِ بَيْتِ النَّبِيِّ وَ مَغْدِنِ الرَّسَالَةِ وَ مُنْزِلِ الْكِتَابِ وَ مَهْطِ الْوَحْيِ وَ مُخْتَلَفِ الْمَلَائِكَةِ لَا تَصْلُحُ إِلَّا فِيهَا لِأَنَّ اللَّهَ خَصَّهَا بِهَا وَ جَعَلَهَا أَهْلَهَا فِي كِتَابِهِ وَ عَلَى لِسَانِ نَبِيِّهِ ص

And the Prophet^{saww} of Allah^{azwj} Said: 'May Allah^{azwj} have Mercy on a servant who speaks the truth would gain or he is silent and does not speak. The Imams^{asws} from People^{asws} of the Household, and the Mine of the Message, and Revelation of the Book, and descent of the Revelation, and interchange of the Angels is not correct except in them^{asws}, because Allah^{azwj} has Specialised them^{asws} with it and Made them to be its people in His^{azwj} Book and upon the tongue of His^{azwj} Prophet^{saww}.

فَالْعِلْمُ فِيهِمْ وَ هُمْ أَهْلُهُ وَ هُوَ عِنْدَهُمْ كُلُّهُ بِخَدَائِرِهِ بَاطِنُهُ وَ ظَاهِرُهُ وَ مُحْكَمُهُ وَ مُتَشَابِهُهُ وَ نَاسِخُهُ وَ مَنْسُوخُهُ

Thus, the knowledge is among them^{asws}, and they^{asws} are its rightful, and it is with them^{asws}, all of it in its entirety, its esoteric and its apparent, and its Decisive and its allegorical, and its Abrogating and its Abrogated.

يَا مُعَاوِيَةُ إِنَّ عُمَرَ بْنَ الْخَطَّابِ أَرْسَلَنِي فِي أَمْرِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنِّي أُرِيدُ أَنْ أَكْتُبَ الْقُرْآنَ فِي مُصْحَفٍ فَابْعَثْ إِلَيْنَا مَا كَتَبْتَ مِنَ الْقُرْآنِ فَقَالَ تَضَرَّبُ وَ اللَّهُ غَنَفِي قَبْلَ أَنْ تَصِلَ إِلَيْهِ قُلْتُ وَ لَمْ

O Muawiya! Umar Bin Al-Khattab, during his rule, sent me to Ali^{asws} Bin Abu Talib^{asws}, 'I want to write the Quran in a book (form), so send to us whatever you^{asws} have written from the

Quran'. He^{asws} said: 'You will strike upon my^{asws} neck, by Allah^{azwj}, before you can arrive to it'. I said, 'And why?'

قَالَ إِنَّ اللَّهَ يَقُولُ لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ يَعْنِي لَا يَنَالُهُ كُلُّهُ إِلَّا الْمُطَهَّرُونَ إِنَّا نَحْنُ عَنِ الَّذِينَ أَذْهَبَ اللَّهُ عَنَّا الرِّجْسَ وَ طَهَّرَنَا تَطْهِيراً وَ قَالَ أَوْزَيْنَا
الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَنَحْنُ الَّذِينَ اصْطَفَيْنَا اللَّهَ مِنْ عِبَادِهِ وَ نَحْنُ صَفْوَةُ اللَّهِ وَ لَنَا ضَرْبُ الْأَمْثَالِ وَ عَلَيْنَا نَزَلَ الْوَحْيُ

He^{asws} said: 'Allah^{azwj} is Saying: **None can touch it except for the Purified ones [56:79]**, meaning non can attain all of it except the Purified ones, meaning us^{asws}. We^{asws} are meant, those whom Allah^{azwj} Removed the uncleanness from us^{asws} and Purified us^{asws} with a Purification. And He^{azwj} Said: **'Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**. So, we^{asws} are those Allah^{azwj} has Chosen us^{asws} from His^{azwj} servants, and we^{asws} are the elites of Allah^{azwj}, and for us^{asws} He^{azwj} has Struck the examples, and the Revelation descended unto us^{asws}.

فَعُضِبَ عُمَرُ وَ قَالَ إِنَّ ابْنَ أَبِي طَالِبٍ يَحْسِبُ أَنَّهُ لَيْسَ عِنْدَ أَحَدٍ عِلْمٌ غَيْرُهُ فَمَنْ كَانَ يَقْرَأُ مِنَ الْقُرْآنِ شَيْئاً فَلْيَأْتِنَا بِهِ فَكَانَ إِذَا جَاءَ رَجُلٌ يَقْرَأُ بَعْزَ الْقُرْآنِ يَفْرُقُهُ وَ
مَعَهُ آخَرُ كَتَبَهُ وَ إِلَّا لَمْ يَكْتُبْهُ

Umar got angered and said, 'The son^{asws} of Abu Talib^{asws} reckons that there isn't anyone with us having knowledge apart from him^{asws}! Then who was reading anything from the Quran, let him come to us with it'. It so happened that whenever a man came with Quran he had read, and with him there would be another who would write it, or else he would not write it (include it in the Quran).

فَمَنْ قَالَ يَا مُعَاوِيَةُ إِنَّهُ ضَاعَ مِنَ الْقُرْآنِ شَيْءٌ فَقَدْ كَذَبَ هُوَ عِنْدَ أَهْلِهِ جَمُوعٌ ثُمَّ أَمَرَ عُمَرُ قُضَاتَهُ وَ وَلَاتَهُ فَقَالَ اجْتَهِدُوا آرَاءَكُمْ وَ اتَّبِعُوا مَا تَرَوْنَ أَنَّهُ
الْحَقُّ فَلَمْ يَزَلْ هُوَ وَ بَعْضُ وَلَاتِهِ قَدْ وَقَعُوا فِي عَظِيمَةٍ

O Muawiya! One who says that something from the Quran is lost, he has lied. It is in the possession of its people. Then Umar ordered the judges and the governors, he said, 'Struggle in your views and follow whatever you view as being the truth'. He and some of his governors did not stop until they had fallen into grievous matters.

فَكَانَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع يُخْبِرُهُمْ بِمَا يَحْتَجُّ بِهِ عَلَيْهِمْ وَ كَانَ عُمَاؤُهُ وَ قُضَاتُهُ يَحْكُمُونَ فِي شَيْءٍ وَاحِدٍ بِقَضَايَا مُخْتَلِفَةٍ فَيُجِيزُهَا هُمْ لِأَنَّ اللَّهَ لَمْ يُؤْتِهِ
الْحِكْمَةَ وَ فَضَّلَ الْخُطَابَ وَ زَعَمَ كُلُّ صِنْفٍ مِنْ أَهْلِ الْقِبْلَةِ أَنَّهُمْ مَعْدِنُ الْعِلْمِ وَ الْخِلَافَةِ دُونَهُمْ

Ali^{asws} Bin Abu Talib^{asws} was informing them with whatever they were needy with, and his office bearers and judged used to judge in one thing with different judgments, and he allowed these for them, because Allah^{azwj} had not Given him the Wisdom and the decisive address, and he claimed that every type from the people of the Qiblah, they were the mine of knowledge, and the caliphate was beside them.

فَبِاللَّهِ نَسْتَعِينُ عَلَى مَنْ جَحَدَهُمْ حَقَّهُمْ وَ سَنَ لِلنَّاسِ مَا يَحْتَجُّ بِهِ مِثْلَكَ عَلَيْهِمْ ثُمَّ قَامُوا فَخَرَجُوا.

We seek assistance with Allah^{azwj} against the ones who fight against them^{asws} of their^{asws} rights, and ways have been shown to the people with the likes of you upon them'. Then they stood up and went out".²¹⁷

روي في الإحتجاج في سياق هذه الرواية من كلام الحسن ع و روي هذه الكلمات أيضا عنه ع أَنَّهُ قَالَ: إِنَّمَا النَّاسُ ثَلَاثَةٌ مُؤْمِنٌ يَعْرِفُ حَقَّنَا وَ يُسَلِّمُ لَنَا وَ يَأْتُمُّ بِنَا فَذَلِكَ نَاجٍ مُحِبٌّ لِلَّهِ وَلِيِّ.

It is reported in (the book) 'Al-Ihtijaj' in continuing the report from the speech of Al-Hassan^{asws}, and these phrases have been reported as well from him^{asws} having said: 'But rather the people are three – one who recognises our^{asws} rights and submits to us^{asws}, and follows us^{asws}, so that one attains salvation - the one who loves Allah^{azwj}, and me^{asws}.

و ناصب لنا العداوة يتبرأ منا و يلعننا و يستحل دماءنا و يجحد حقنا و يدين الله بالبراءة منا فهذا كافر مشرك فاسق و إنما كفر و أشرك من حيث لا يعلم كما سبوا الله بغير علم كذلك كثيرا يشرك بالله بغير علم.

And (second) is the one establishing hostility to us^{asws}, and disavowing from us^{asws}, and cursing us^{asws}, and permitting our^{asws} blood, and rejecting our^{asws} rights, and making is a religion of Allah^{azwj} with the disavowing from us^{asws}. So, this one is a Kafir, a Mushrik, a mischief-maker. And rather he has done Kufr and Shirk from where he does not even know, just as they insulted Allah^{azwj} without knowledge, like that most people associate (commit Shirk) with Allah^{azwj} without knowledge.

و رجل أخذ بما لم يختلف فيه و رد علم ما أشكل عليه إلى الله مع ولايتنا و لا يأتُم بنا و لا يعادينا و يعرف حقنا فنحن نرجو أن يغفر الله له و يدخله الجنة فهذا مسلم ضعيف.

And (third) is a man who takes with what he does not differ in and refers the knowledge of what is confusing upon him, to Allah^{azwj} with our^{asws} Wilayah, and he neither follows us^{asws} nor is inimical to us^{asws}, and he recognises our^{asws} rights. So, we^{asws} hope that Allah^{azwj} would Forgive him and Enter him into the Paradise. This is a weak Muslim".²¹⁸

535 - ما، الأماالي للشيخ الطوسي جماعة عن أبي المُفَضَّل عن أَحْمَد بن عَبْدِ الْعَزِيزِ عن عَلِيِّ بن مُحَمَّدٍ بنِ سُلَيْمَانَ عن أَبِيهِ عن رُبَيْعٍ بنِ عَبْدِ اللَّهِ بنِ الْحَارُودِ عن أَبِيهِ قَالَ: قَالَ مُعَاوِيَةُ لِحَالِدِ بنِ مَعْمَرٍ عَلَى مَا أَحْبَبْتَ عَلِيًّا قَالَ عَلَى ثَلَاثٍ خِصَالٍ عَلَى حِلْمِهِ إِذَا غَضِبَ وَ عَلَى صِدْقِهِ إِذَا قَالَ وَ عَلَى عَدْلِهِ إِذَا وَلَّى.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Abful Aziz, from Ali Bin Muhammad Bin Suleyman, from his father, from Rabie Bin Abdullah Bin Al Jaroud, from his father who said,

'Muawiya said to Khalid Bin Ma'mar, 'Upon what do you love Ali^{asws}?' He said, 'Upon three characteristics – upon his^{asws} forbearance when he^{asws} is angered, and upon his^{asws} truthfulness when he^{asws} speaks, and upon his^{asws} justice when he^{asws} rules".²¹⁹

²¹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 534 c

²¹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 534 d

²¹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 535

536 - كآ، الكافي بب، تهذيب الأحكام حبيب بن الحسن عن محمد بن عبد الحميد عن بشار عن زيد الشحام عن أبي عبد الله ع قال: أُحْدَثَ نَبَاشٌ فِي زَمَنِ مُعَاوِيَةَ فَقَالَ لِأَصْحَابِهِ مَا تَرَوْنَ فَقَالُوا نَعَايُهُ فَنُخَلِّي سَبِيلَهُ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ مَا هَكَذَا فَعَلَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ فَمَا فَعَلَ قَالَ فَقَالَ يُقَطِّعُ النَّبَاشُ وَ قَالَ هُوَ سَارِقٌ وَ هَتَاكَ الْمَوْتَى.

(The book) 'Al Kafi' (and) 'Tahzeeb Al Ahkam' – Habeeb Bin Al Hassan, from Muhammad Bin Abdul Hameed, from Bashar, from Zayd Al Shaham,

'From Abu Abdullah^{asws} having said: 'A grave robber was seized in the era of Muawiya, so he said to his companions, 'What are your views?' They said, 'Punish him and free his way'. A man from the people said, 'This is not what Ali^{asws} Bin Abu Talib^{asws} did'. He (Muawiya) said, 'So what did he^{asws} do?' He said, 'He cut (the hand) of the grave robber and said, 'He is a thief, and a desecrator of the dead''²²⁰

537 - كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ رَفَعَهُ قَالَ: إِنَّ النَّجَاشِيَّ الشَّاعِرَ شَرِبَ الْخُمْرَ فِي شَهْرِ رَمَضَانَ فَحَدَّهُ أَمِيرُ الْمُؤْمِنِينَ أَقَامَهُ فِي سَرَائِلَ فَضَرَبَهُ ثَمَانِينَ ثُمَّ زَادَهُ عَشْرِينَ سَوْطاً وَ قَالَ هَذَا لِجُرْأَتِكَ عَلَى رَبِّكَ وَ إِفْطَارِكَ فِي شَهْرِ رَمَضَانَ فَغَضِبَ وَ لَحِقَ بِمُعَاوِيَةَ

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafi, raising it, said,

'Al-Najashy the poet drank with wine during month of Ramazan, so Amir Al-Momineen^{asws} applied the legal punishment on him. He^{asws} made him stand in a trouser and had him whipped eighty lashes, then increased him twenty lashes and said: 'This is for your audacity upon your Lord^{azwj} and your breaking during a month of Ramazan'. He got angered and joined with Muawiya.

فَدَخَلَ طَارِقُ بْنُ عَبْدِ اللَّهِ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا كُنَّا نَرَى أَنَّ أَهْلَ الْمُحْصِيَةِ وَ الطَّاعَةَ وَ أَهْلَ الْفُرْقَةِ وَ الْجَمَاعَةَ عِنْدَ وَلَاَةِ الْعَدْلِ وَ مَعَادِنِ الْفَضْلِ سَيَّانٍ فِي الْجَزَاءِ حَتَّى رَأَيْتُ مَا كَانَ مِنْ صَنِيعِكَ بِأَخِي الْحَارِثِ فَأَوْغَرْتَ صُدُورَنَا وَ شَتَّتْ أُمُورَنَا وَ حَمَلْتَنَا عَلَى الْجَادَةِ الَّتِي كُنَّا نَرَى أَنَّ سَبِيلَ مَنْ رَكِبَهَا النَّارُ

Tariq Bin Abdullah entered to see Amir Al-Momineen^{asws}. He said, 'O Amir Al-Momineen^{asws}! We were not viewing that the people of disobedience and obedience, and people of sectarianism and unity, in the presence of the just ruler and mine of merit, were alike in being recompensed until I saw what happened from your^{asws} dealing with my brother Al-Haris. You^{asws} have stirred out chests, and scattered our affairs, and you^{asws} have carried us upon the path which we were viewing it was the way of the Fire by the one who rides it'.

فَقَالَ عَلِيُّ ع وَ إِهْمَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ يَا أَخَا بَنِي نَهْدٍ فَهَلْ هُوَ إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ انْتَهَكَ حُرْمَةً مِنْ حَرَمِ اللَّهِ فَأَقَمْنَا عَلَيْهِ حَدَّكَ كَمَا رَأَيْتَهُ إِنَّ اللَّهَ تَعَالَى يَفْعَلُ فِي كِتَابِهِ وَ لَا يَجْرِمُكُمْ شَتَانُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

Ali^{asws} said: '**and it is certainly a difficult thing except upon the humble ones [2:45], O brother of the clan of Nahd! Is he except a man from the Muslims who violated a prohibition from the prohibitions of Allah^{azwj}? So, we^{asws} established the legal penalty upon him which was an expiation. Allah^{azwj} the Exalted is Saying in His^{azwj} Book: **and do not let hatred of a people make you unjust; and be just, it is closer to the piety, and fear Allah, surely Allah is Aware with what you are doing [5:8].****

²²⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 536

فَخَرَجَ طَارِقٌ وَ لَقِيَهُ الْأَشْتَرُ فَقَالَ لَهُ أَنْتَ الْقَائِلُ لِأَمِيرِ الْمُؤْمِنِينَ أَوْعَزْتَ صُدُورَنَا وَ شَتَّتْ أُمُورَنَا قَالَ طَارِقٌ أَنَا قَائِلُهَا قَالَ الْأَشْتَرُ وَ اللَّهُ مَا ذَلِكَ كَمَا قُلْتَ وَ إِنَّ صُدُورَنَا لَهُ لَسَامِعَةٌ وَ إِنَّ أُمُورَنَا لَهُ لَجَامِعَةٌ قَالَ فَغَضِبَ طَارِقٌ وَ قَالَ سَتَعَلَّمُ يَا أَشْتَرُ أَنَّهُ غَيْرُ مَا قُلْتَ

Tariq went out and Al-Ashtar met him. He said to him, 'Are you the speaker to Amir Al-Momineen^{asws}, 'You^{asws} have stirred our chests and scattered our affairs?' Tariq said, 'I am its speaker'. Al-Ashtar said, 'By Allah^{azwj}! By Allah^{azwj}! That is not as what you said, and our chests are listening to him^{asws} and our affairs are united to him^{asws}'. Tariq was angered and said, 'You will soon know, O Ashtar, it is other than what you said'.

فَلَمَّا جَنَّهُ اللَّيْلُ هَمَسَ هُوَ وَ النَّجَاشِيُّ وَ ذَهَبَا إِلَى مُعَاوِيَةَ فَلَمَّا دَخَلَا عَلَيْهِ نَظَرَ مُعَاوِيَةُ إِلَى طَارِقٍ وَ قَالَ مَرْحَبًا بِالْمُورِقِ غُصْنُهُ وَ الْمُغْرِقِ أَصْلُهُ الْمُسَوَّدِ غَيْرِ الْمَسْوَدِ مِنْ رَجُلٍ كَانَتْ مِنْهُ هَفْوَةٌ وَ نَبُوءَةٌ بِاتِّبَاعِهِ صَاحِبِ الْفِتْنَةِ وَ رَأْسِ الضَّلَالَةِ إِلَى آخِرٍ مَا قَالَ لَعَنَهُ اللَّهُ

When the night shielded, he and Al-Najashy travelled non-stop and went to Muawiya. When they entered to see him, Muawiya looked at Tariq and said, 'Welcome to the one whose branches are with leaves, and his roots are ancient, darkened without being dark, from a man^{asws} from whom is the error and the prophecy, master of the Fitna, and chief of the straying' – up to the end of what he said, may Allah^{azwj} Curse him'.

فَقَالَ طَارِقٌ يَا مُعَاوِيَةُ إِنَّ الْمَحْمُودَ عَلَى كُلِّ حَالٍ رَبٌّ عَلَا فَوْقَ عِبَادِهِ فَهُمْ يَنْظُرُونَ وَ مَسْمَعٌ مِنْهُ بَعَثَ فِيهِمْ رَسُولًا مِنْهُمْ لَمْ يَكُنْ يَتْلُو مِنْ قَبْلِهِ كِتَابًا وَ لَا يَخْطُئُهُ يَمِينُهُ إِذَا لَا تَرْتَابَ الْمُبْطِلُونَ فَعَلَيْهِ السَّلَامُ مِنْ رَسُولٍ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا

Tariq said, 'O Muawiya! The Praise-worthy upon all states is the Lord^{azwj}, above His^{azwj} servants. They are with a scenarios and listening from Him^{azwj}. He^{azwj} Sent a Rasool^{saww} among them, being from them. He^{saww} **did not recite any (other) Book from before it nor did you transcribe it with your right hand, for then the falsifiers would have doubted [29:48].** Upon him^{saww} is the greeting, from Rasools^{as}. **He was always Merciful to the Momineen [33:43].**

أَمَّا بَعْدُ فَإِنَّا كُنَّا نُوَضِّعُ فِي رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ص مُرْشِدِينَ مَنَارًا لِلْهُدَى وَ مَعْلَمًا لِلدِّينِ سَلَفًا لِحُلَفِ الْمُتَهْتِدِينَ وَ خَلَفًا لِسَلَفِ الْمُتَهْتِدِينَ أَهْلَ دِينٍ لَا دُنْيَا وَ أَهْلَ الْآخِرَةِ كُلِّ الْخَيْرِ فِيهِمْ أَهْلُ ثُبُوتَاتٍ وَ شَرَفٍ لَيْسُوا بِنَاكِثِينَ وَ لَا قَاسِطِينَ

As for after, we were placed among men from the companions of the Prophet^{saww} being guided by the minaret of guidance and a teacher of the religion, a replacement of the guided ancestors, and replacement of the guided ancestors of people of religion, nor world, and people of Hereafter. All the good ones among them were people of the (noble) households, and nobility, not being allegiance-breakers, nor deviants.

فَلَمْ تَكُ رَغْبَتُهُ مِنْ رَغَبِ عَنْهُمْ وَ عَنْ صُحْبَتِهِمْ إِلَّا لِمَرَاةِ الْحَقِّ حَيْثُ جَرَّعُوهَا وَ لَوُغُورَتِهِ حَيْثُ سَلَكُوهَا عُلْبَتِ عَلَيْهِمْ دُنْيَا مُؤْتَرَةً وَ هَوَى مُتَّبِعٌ وَ كَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا

They did not turn away from them and from their companionship except due to the bitterness of the truth, when they were drenched and due to its roughness when they travelled it. The world overcame upon them as a preference and following personal desires, **and the Command of Allah was a Decree Ordained [33:38].**

وَقَدْ فَارَقَ الْإِسْلَامَ قَبْلَنَا جَبَلَهُ بَنُ الْأَيْهَمِ فِرَاراً مِنَ الضَّيْمِ وَ أَنْفَاءً مِنَ الدَّلَّةِ فَلَا تَفْخَرْ يَا مُعَاوِيَةُ أَنْ قَدْ شَدَدْنَا إِلَيْكَ الرِّجَالَ وَ أَوْضَعْنَا خُوكَ الرِّكَابِ فَتَعْلَمُ وَ تُنْكِرُ

Jabalah Bin Al-Ayham had separated from Al-Islam before us, fleeing from the tyranny and not from the humiliation. Do not pride, O Muawiya, if the men have pressed to you, and placed the necks around you. So, learn and deny’.

ثُمَّ أَجْلَسَهُ مُعَاوِيَةُ عَلَى سَرِيرِهِ وَ دَعَا لَهُ بِمُقَطَّعَاتٍ وَ بُرُودٍ يَصْعَقُهَا عَلَيْهِ ثُمَّ أَقْبَلَ عَلَيْهِ بِوَجْهِهِ يُحَدِّثُهُ حَتَّى قَامَ فَلَمَّا قَامَ خَرَجَ طَارِقٌ فَأَقْبَلَ عَلَيْهِ عَمْرُو بْنُ مَرْثَةَ وَ عَمْرُو بْنُ صَيْفِي يَلُومَانِهِ فِي خُطْبَتِهِ إِثَاءَهُ وَ فِيمَا عَرَضَ لِمُعَاوِيَةَ

Then Muawiya seated him upon his throne and called for pieces (of land) for him, and garment to be placed upon him. He discussed with him until he stood up. When he stood up, Tariq went out and Amro Bin Murrah and Amro Bin Sayfi faced towards him, blaming him regarding his address to him (Muawiya), and regarding what he has objected to Muawiya’.

فَقَالَ طَارِقٌ هُمَا وَ اللَّهُ مَا فُتِمْتُ حَتَّى كَانَ بَطْنُ الْأَرْضِ أَحَبَّ إِلَيَّ مِنْ ظَهْرِهَا عِنْدَ إِظْهَارِ مَا أَظْهَرُ مِنَ الْبَغْيِ وَ الْعَيْبِ وَ النَّقْصِ لِأَصْحَابِ مُحَمَّدٍ ص وَ لِمَنْ هُوَ خَيْرٌ مِنْهُ فِي الْعَاجِلَةِ وَ الْأَجَلَةِ وَ لَقَدْ فُتِمْتُ مَقَاماً عِنْدَهُ أَوْجَبَ اللَّهُ عَلَيَّ فِيهِ أَنْ لَا أَقُولَ إِلَّا حَقّاً

Tariq said to them both, ‘I did not get up until the interior of the earth was more beloved to be than its surface, at the revealing of what he revealed from the rebellion, and the faults, and the deficiencies of the companions of Muhammad^{saww} and of the one^{asws} who is better than him, during the current and the future, and I had stood in a position with him, Allah^{azwj} had Obligated upon me in it that I should not be speaking except truth’.

فَبَلَغَ عَلِيّاً مَقَالَهُ طَارِقٍ فَقَالَ لَوْ قُتِلَ أَخُو بَنِي نَهْدٍ لَقُتِلَ شَهِيداً وَ زَعَمَ بَعْضُ النَّاسِ أَنَّ طَارِقَ بْنَ عَبْدِ اللَّهِ رَجَعَ إِلَى عَلِيٍّ ع وَ مَعَهُ التَّجَاشِيُّ.

The words of Tariq reached Ali^{asws}. He^{asws} said: ‘If the brother of the clan of Nahd had been killed, he would have been killed as a martyr’. And some people claimed that Tariq Bin Abdullah returned to Ali^{asws} and with him was Al-Najashy’.²²¹

538 - كُنْزُ الْفَوَائِدِ، لِلْكَرَاجِكِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ طَالِبِ الْبَلَدِيِّ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ مَنْصُورِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا بْنِ دِينَارٍ عَنِ الْعَبَّاسِ بْنِ بَكَّارٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي عَمْرٍو الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ السَّائِبِ عَنْ أَبِي صَالِحٍ مَوْلَى أُمِّ هَانِيٍّ قَالَ: دَخَلَ ضِرَارُ بْنُ ضَمْرَةَ الْكِنَانِيُّ عَلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ يَوْمًا فَقَالَ لَهُ يَا ضِرَارُ صِفْ لِي عَلِيّاً فَقَالَ أَوْ تُغْفِيَنِي مِنْ ذَلِكَ قَالَ لَا أَغْفُوكَ

(The book) ‘Kunz Al Fawaid’ of Al Karajaky, from Muhammad Bin Ali Bin Talib Al Balady, from Abu Al Mufazzal Al Shaybani, from Mansour Bin Al Hassan, from Muhammad Bin Zakariya Bin Dinar, from Al Abbas Bin Bakkar, from Abdul Wahid Bin Abu Amro Al Asady, from Muhammad Bin Al Saib, from Abu Salih a slave of Umm Hany who said,

‘Zirar Bin Zamrah Al-Kinany entered to see Muawiya Bin Abu Sufyan one day. He said to him, ‘O Zirar! Describe Ali^{asws} to me’. He said, ‘Or can you excuse me from that?’ He said, ‘I will not excuse you’.

²²¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 537

قَالَ أَمَّا إِذْ لَا بُدَّ فَإِنَّهُ كَانَ وَاللَّهِ بَعِيدَ الْمُدَى شَدِيدَ الْقُوَى يَقُولُ فَضْلاً وَ يَحْكُمُ عَدْلاً يَتَفَحَّرُ الْعِلْمُ مِنْ جَوَابِهِ وَ تَنْطَلِقُ الْحِكْمَةُ عَلَى لِسَانِهِ يَسْتَوْحِشُ مِنَ الدُّنْيَا وَ زَهْرَتِهَا وَ يَأْتِسُ بِاللَّيْلِ وَ ظُلُمَتِهِ

He said, 'But, when there is no escape, he^{asws} was a long-term thinker, intense of strength, speaking decisively, and judging justly. The knowledge burst out from his^{asws} sides, and the wisdom was spoken upon his tongue. He^{asws} was averse from the world and its blossoms, and was comforted with the night and its darkness.

كَانَ وَاللَّهِ غَزِيرَ الدَّمْعَةِ طَوِيلَ الْفِكْرِ يُقَلِّبُ كَفَّهُ وَ يُخَاطِبُ نَفْسَهُ يُعْجِبُهُ مِنَ اللِّبَاسِ مَا قَصُرَ وَ مِنَ الطَّعَامِ مَا جَشَبَ كَانَ وَاللَّهِ مَعَنَا كَأَحَدِنَا يُذِنُنَا إِذَا أَتَيْنَاهُ وَ يُجِيبُنَا إِذَا سَأَلْنَاهُ

By Allah^{azwj}! He^{asws} was abundant of tears, long of thinking, overturning his^{asws} palms, and addressing himself^{asws}. It fascinated him^{asws} from the clothing which was short, and from the food which was coarse. By Allah^{azwj}! He^{asws} was with us like one of us, drawing us closer whenever we came to him^{asws}, and answering us whenever we asked him^{asws}.

وَ كَانَ مَعَ ذُنُوبِهِ لَنَا وَ قُرْبِهِ مِنَّا لَا نُكَلِّمُهُ هَيْبَةً لَهُ فَإِنْ تَبَسَّمَ فَعَنْ مِثْلِ اللُّؤْلُؤِ النَّظِيمِ يُعْظِمُ أَهْلَ الدِّينِ وَ يُجِيبُ الْمَسَاكِينَ لَا يَطْمَعُ الْقَوِيُّ فِي بَاطِلِهِ وَ لَا يَيْئَسُ الضَّعِيفُ عَنْ عَدْلِهِ

And he^{asws} was with proximity for us and his^{asws} closeness from us. We did not (tend to) speak to him^{asws} out of awe for him^{asws}. If he^{asws} smiled, it was from the like of systematic pearls (teeth). He^{asws} revered the people of religion and loved the poor, not covering the strong in his falsehood nor despairing the weak from his^{asws} justice.

أَشْهَدُ بِاللَّهِ لِرَأْيَتِي فِي بَعْضِ مَوَاقِفِهِ وَ قَدْ أَرَى اللَّيْلَ سُدُولَهُ وَ عَارَتْ جُحُومُهُ ثَمَانِيًا فِي مِحْرَابِهِ قَائِضًا عَلَى لِحْيَتِهِ يَتَمَلَّمُ تَمَلُّمَ السَّلِيمِ وَ يَبْكِي بَكَاءَ الْحَزِينِ وَ كَأَنِّي أَسْمَعُهُ وَ هُوَ يَقُولُ يَا دُنْيَا يَا دُنْيَا أَيْ تَعَرَّضْتَ أَمْ إِلَيَّ تَشَوَّقْتَ هَيْهَاتَ هَيْهَاتَ غُرِّي غُرِّي

I testify with Allah^{azwj}, I had seen him in one of his^{asws} stoppings, and the night had let down its flaps, and the stars had invaded shining in his^{asws} prayer niche, holding upon his^{asws} beard, being restless with the full restlessness, and crying the cry of the grief-stricken, and it is as if I am hearing him^{asws} and he^{asws} is saying: 'O world! O world! Is it to me^{asws} you are displaying yourself, or are making yourself desirable to me^{asws}? Far be it! Far be it! Deceive others.

لَا حَانَ جِئْنَاكَ قَدْ أَتَيْتُكَ ثَلَاثًا عُمُرُكَ قَصِيرٌ وَ خَيْرُكَ حَقِيرٌ وَ خَطَرُكَ غَيْرُ كَبِيرٍ آه آه مِنْ قِلَّةِ الرِّزَادِ وَ بُعْدِ السَّفَرِ وَ وَحْشَةِ الطَّرِيقِ

Your term is not a term. I^{asws} have divorced you irrevocable thrice. Your life-span is short, and your good is despicable, and your danger is not great. Aah! Aah, from the scarcity of the provision and the longevity of the journey, and loneliness of the darkness!'

فَوَكَفَّتْ دُمُوعُ مُعَاوِيَةَ عَلَى لِحْيَتِهِ وَ جَعَلَ يَسْتَقْبِلُهَا بِكُمِهِ وَ اخْتَنَقَ الْقَوْمُ جَمِيعًا بِالْبَكَاءِ وَ قَالَ هَكَذَا كَانَ أَبُو الْحَسَنِ يَرْجِعُهُ اللَّهُ فَكَيْفَ وَجَدُكَ عَلَيْهِ يَا ضِرَارُ

The tears of Muawiya paused at his beard and he went on to wipe it with his sleeve, and the people in their entirety were choking with the weeping, and he (Muawiya) said, 'That is how

Abu Al-Hassan^{asws} is, may Allah^{azwj} have Mercy on him^{asws}. How would be your feeling upon him^{asws} (when he^{asws} passes away), O Zirar?

فَقَالَ وَجَدْتُ أُمًّا وَاحِدَةً دُبِحَ وَاحِدُهَا فِي حَجَرِهَا فَهِيَ لَا يَزُقَى دَمْعُهَا وَلَا يَسْكُنُ حَزْنُهَا - فَقَالَ مُعَاوِيَةُ لَكِنَّ هَؤُلَاءِ لَوْ فَقَدُونِي لَمَّا قَالُوا وَ لَا وَجَدُوا بِي شَيْئًا مِنْ هَذَا

He said, 'I would feel like a lonely mother whose lone (child) has been slaughtered in her lap, so she is neither flowing tears nor can her grief be calmed'. Muawiya said, 'But they, if they were to lose me, they would neither say nor feel anything with me from this'.

ثُمَّ التَفَتَ إِلَى أَصْحَابِهِ فَقَالَ بِاللَّهِ لَوْ اجْتَمَعْتُمْ بِأَسْرِكُمْ هَلْ كُنْتُمْ تُؤَدُّونَ عَنِّي مَا أَدَاهُ هَذَا الْعُلَامُ عَنْ صَاحِبِهِ فَيَقَالُ إِنَّهُ قَالَ لَهُ عُمَرُو بْنُ الْعَاصِ الصَّحَابَةُ عَلَى قَدْرِ الصَّاحِبِ.

Then he turned towards his companions and said, 'By Allah^{azwj}! If you were to gather with your families, would you be delivering from me what this boy has delivered about his master^{asws}?'. It is said Amro Bin Al-Aas said to him, 'The companions are upon a worth of the master'.²²²

539- وَ قَالَ أَيْضًا فِيهِ رَوَى أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ لِي أَبِي أَجِبْ أَنْ أَلْقَى رَجُلًا قَدْ أَتَتْ عَلَيْهِ سِنٌ وَ قَدْ رَأَى النَّاسَ يُخْبِرُونَا عَمَّا رَأَى فَقِيلَ لَهُ هَذَا رَجُلٌ بِحَضْرَمَوْتَ فَأَرْسَلَ إِلَيْهِ فَأَتَاهُ

And he said as well in a report –

'Muawiya Bin Abu Sufyan said, 'I would love to meet a man upon whom old age has come up and he has seen the people, to inform us about what he has seen'. It was said to him, 'This man at Hazramaut (Yemen)'. He sent for him, so he came to him.

فَقَالَ لَهُ مَا اسْمُكَ فَقَالَ أَمَدٌ قَالَ ابْنُ مَنْ قَالَ ابْنُ كَبَدٍ قَالَ مَا أَتَى عَلَيْكَ مِنَ السِّنِّ قَالَ ثَلَاثُمِائَةٍ وَ سِتُّونَ سَنَةً قَالَ كَذَبْتَ

He said to him, 'What is your name?' He said, 'Amad'. He said, 'Son of who?' He said, 'Son of Labad'. He said, 'What has come upon you from the years?' He said, 'Three hundred and sixty (360) years'. He said, 'You are lying'.

ثُمَّ تَشَاغَلَ عَنْهُ مُعَاوِيَةُ ثُمَّ أَقْبَلَ عَلَيْهِ بَعْدَ ذَلِكَ فَقَالَ لَهُ مَا اسْمُكَ قَالَ أَمَدٌ قَالَ ابْنُ مَنْ قَالَ ابْنُ كَبَدٍ قَالَ مَا أَتَى عَلَيْكَ مِنَ السِّنِّ قَالَ سِتُّونَ وَ ثَلَاثُمِائَةٍ قَالَ أَخْبِرْنَا عَمَّا رَأَيْتَ مِنَ الْأَزْمَانِ الْمَاضِيَةِ إِلَى زَمَانِنَا هَذَا مِنْ ذَلِكَ

Then Muawiya became pre-occupied from him. Then he came back to him after that and said to him, 'What is your name?' He said, 'Amad'. He said, 'Son of who?'. He said, 'Son of Labad'. He said, 'What has come upon you from the years?' He said, 'Three hundred and sixty years'. He said, 'Inform us about what you have seen from the times of the past up to this time from that'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ تَسْأَلُ مَنْ يَكْذِبُ قَالَ لِي مَا كَذَبْتُكَ وَ لَكِنْ أَحْبَبْتُ أَنْ أَعْلَمَ كَيْفَ عَقَلْتَ قَالَ يَوْمَ شَبِيهِ يَوْمٍ وَ لَيْلَةٍ شَبِيهِةٍ بِلَيْلَةٍ يَمُوتُ مَيِّتٌ وَ يُولَدُ مَوْلُودٌ وَ لَوْ لَا مَنْ يَمُوتُ لَمْ تَسْعُهُمُ الْأَرْضُ وَ لَوْ لَا مَنْ يُولَدُ لَمْ يَبْقَ أَحَدٌ عَلَى وَجْهِ الْأَرْضِ

²²² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 538

He said, 'O commander of the faithful! And how come you are asking the one you have belied?' He said, 'I am not belying you, but I loved to know how your mind was'. He said, 'A day resembles a day and a night resembles a night. A dead one dies and a new-born is born, and had it not been for the ones dying, the earth would not have been sufficiently capacious for them, and had it not been for the ones being born, there would not remain anyone upon the surface of the earth'.

قَالَ فَأَخْبِرْنِي هَلْ رَأَيْتَ هَاشِمًا قَالَ نَعَمْ رَأَيْتُ رَجُلًا طَوَالًا حَسَنَ الْوَجْهِ يُقَالُ إِنَّ بَيْنَ عَيْنَيْهِ بَرَكَةً أَوْ غُرَّةَ بَرَكَةٍ قَالَ فَهَلْ رَأَيْتَ أُمَيَّةً قَالَ نَعَمْ رَأَيْتُ رَجُلًا قَصِيرًا أَعْمَى يُقَالُ إِنَّ فِي وَجْهِهِ أَشْرًا أَوْ شَوْبًا

He said, 'Inform me! Did you see Hashim^{as}?' He said, 'Yes, I saw a talk man, beautiful face. It is said there was a white spot between his eyes, or the beginning of a spot'. He said, 'Did you see Umayya?' He said, 'Yes, I saw a short man, blind. It is said there was a mark or a mixture (of it), in his face'.

قَالَ فَهَلْ رَأَيْتَ مُحَمَّدًا قَالَ مَنْ مُحَمَّدٌ قَالَ رَسُولُ اللَّهِ ص قَالَ وَنَحْكَ أَ فَلَا فَحَمَمَتُهُ كَمَا فَحَمَهُ اللَّهُ فَقُلْتُ رَسُولُ اللَّهِ ص قَالَ فَأَخْبِرْنِي مَا كَانَتْ صِنَاعَتُكَ قَالَ كُنْتُ رَجُلًا تَاجِرًا قَالَ فَمَا بَلَغْتَ فِي تِجَارَتِكَ قَالَ كُنْتُ لَا أَشْتُرُ عَيْنًا وَلَا أَزِدُّ رِجْحًا

He said, 'Did you see Muhammad^{saww}?' He said, 'Who Muhammad^{saww}?' He said, 'Rasool-Allah^{saww}'. He said, 'Woe be unto you! Can't you value him^{saww} as Allah^{azwj} has Valued him^{saww}?' He said, 'I did say 'Rasool-Allah^{saww}!' He said, 'Inform me! What used to be your work?' He said, 'I was a trader'. He said, 'So what reached in your trading?' He said, 'I did not conceal a fault nor return a profit'.

قَالَ مُعَاوِيَةُ سَلِّني قَالَ أَسْأَلُكَ أَنْ تُدْخِلَنِي الْجَنَّةَ قَالَ لَيْسَ ذَلِكَ بِيَدِي وَلَا أَقْدِرُ عَلَيْهِ قَالَ فَاسْأَلْكَ أَنْ تُرَدَّ عَلَيَّ شَبَابِي قَالَ لَيْسَ ذَلِكَ بِيَدِي وَلَا أَقْدِرُ عَلَيْهِ قَالَ فَلَا أَرَى عِنْدَكَ شَيْعًا مِنْ أَمْرِ الدُّنْيَا وَلَا أَمْرِ الْآخِرَةِ فَرَدَّنِي مِنْ حَيْثُ جِئْتُ قَالَ أَمَّا هَذَا فَنَعَمْ

Muawiya said, 'Ask me'. He said, 'I ask you, if you could enter me into the Paradise'. He said, 'That isn't in my hands nor am I able upon it'. He said, 'So, I ask you if you could return my youth unto me'. He said, 'That isn't in my hands nor am I able upon it'. He said, 'Then, I do not see anything with you, neither from the matters of the world nor from the matters of the Hereafter, so return me to where I have come from'. He said, 'As for this, so yes'.

ثُمَّ أَقْبَلَ مُعَاوِيَةُ عَلَى جُلَسَائِهِ فَقَالَ لَقَدْ أَصْبَحَ هَذَا زَاهِدًا فِيمَا أَنْتُمْ فِيهِ رَاغِبُونَ.

Then Muawiya said faced towards his gatherers and said, 'This ascetic has already become in what you are still being desirous in'.²²³

540- وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ عَنْ بَعْضِ أَشْيَاحِهِ أَنَّ مَسْجِدَ الرَّقْلَةِ لَمَّا حُفِرَ أَساسُهُ فِي دَهْرٍ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ انْتَهَى بِهِمُ الْحُفْرُ إِلَى صَخْرَةٍ فَقَلَعُوهَا فَإِذَا تَحْتَهَا شَابٌ ذَهَبُ الرَّأْسِ مُوقَرُّ الشَّعْرِ قَائِمٌ مُسْتَقْبِلُ الْقِبْلَةِ فَكَلَّمُوهُ فَلَمْ يُكَلِّمْهُمْ فَكُتِبَ بِذَلِكَ إِلَى مُعَاوِيَةَ

And it is reported from Abdullah Bin Mawhab, from one of his elders,

²²³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 539

'Masjid Al-Ramlah, when its foundations were being dug during the era of Muawiya Bin Abu Sufyan, the digging ended with them to a rock. They uprooted it, and there under it was a youth of oily head, plentiful hair, standing facing the Qiblah. They spoke to him, but he did not speak to them. It was written to Muawiya with that.

قَالَ فَخَرَجْنَا بِالْكِتَابِ فِي خَمْسَةِ فَأَتَيْنَا مُعَاوِيَةَ فَأَخْبَرْنَاهُ بِذَلِكَ وَرَفَعْنَا إِلَيْهِ الْكِتَابَ فَأَمَرَ أَنْ تُرَدَّ الصَّخْرَةُ عَلَى خَالِهِ كَمَا كَانَ.

He (the narrator) said, 'We went out with the letter among five (persons). We came to Muawiya and informed him with that, and we raised the letter to him. He instructed that the rock be return upon its state as it had been'.²²⁴

541- وَ حَدَّثَنَاهُمْ عَمْرُو بْنُ حِزَامٍ أَنَّهُ لَمَّا أُجْرِيَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ الْقَنَاءَ الَّتِي فِي أَحَدِ أَمْرٍ بِقُبُورِ الشُّهَدَاءِ فَنَبِشَتْ فَضَرَبَ رَجُلٌ بِمِقْوَلِهِ فَأَصَابَ إِنْهَامَ حَمْرَةَ رِضْوَانَ اللَّهِ عَلَيْهِ فَبَجَسَ الدَّمُ مِنْ إِنْهَامِهِ فَأُخْرِجَ رَطْبًا يَنْتَنِي

And someone else narrated to them,

'When Muawiya Bin Sufyan flowed the canals which were in Ohad, he ordered with the graves of the martyrs, and these were exhumed. A man struck with his pickaxe and hit a toe of Hamza^{as}, may Allah^{azwj} be Pleased with him^{as}. The blood spurted from his^{as} toe. It was extracted wet, flexible (fresh).

وَأُخْرِجَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ حِزَامٍ وَ عَمْرُو بْنُ الْجُمُوحِ وَ كَانَا قُبُلًا يَوْمَ أُحُدٍ وَ هُم رَطَابٌ يَنْتَنُونَ بَعْدَ أَنْ يَعِينَ سَنَةً فَدُفِنَا فِي قَبْرِ وَاحِدٍ وَ كَانَ عَمْرُو بْنُ الْجُمُوحِ أَعْرَجَ فَقَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ إِنَّهُ لَشَيْءٌ لَا أَمْرُ بَعْدَهُ بِمَعْرُوفٍ وَ لَا أَنْهَى عَنْ مُنْكَرٍ.

And Abdullah Bin Amro Bin Hizam, and Amro Bin Al-Jamouh were extracted, and they had both been killed on the day of Ohad, and they were wet, flexible (fresh), after forty years. They were buried in one grave, and Amro Bin Al-Jamouh had been lame. Abu Saeed Al-Khudri said, 'There it is such a thing, after it I shall neither instruct with the good nor forbid from evil'.²²⁵

542 - كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ النَّقْفِيِّ قَالَ: بَلَّغْنَا أَنَّ مُعَاوِيَةَ قَالَ لَهُيْتُمْ بَنُ الْأَسْوَدِ وَ كَانَ عُثْمَانِيًّا وَ كَانَتْ امْرَأَتُهُ عَلَوِيَّةَ الرَّأْيِ تُحِبُّ عَلِيًّا وَ تَكْتُسُ بِأَخْبَارِ مُعَاوِيَةَ فِي أَعْيُنِ الْخَيْلِ فَتَدْفَعُهَا بِعَسْكَرِهِ ع فِي صَفَرٍ

Kitab Al Gharaat of Ibrahim Al Saqafi who said,

'It reached us that Muawiya said to Haysam Bin Al-Aswad, and he was an Usmanite (supporter of Usman), and his wife was of an Alawite (supporter of Ali^{asws}) view, loving Ali^{asws}, and she wrote the news of Muawiya in horse-skin, and she handed it to his^{asws} soldiers in Siffeen.

فَقَالَ مُعَاوِيَةُ يَا هَيْتُمْ أَهْلُ الْعِرَاقِ كَانُوا أَنْصَحَ لِعَلِيٍّ أَمْ أَهْلُ الشَّامِ لِي قَالَ أَهْلُ الْعِرَاقِ قَبْلُ أَنْ يُضَرُّوا بِالْبَلَاءِ كَانُوا أَنْصَحَ لِصَاحِبِهِمْ مِنْ أَهْلِ الشَّامِ قَالَ وَ لَمْ ذَلِكَ

²²⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 540

²²⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 541

Muawiya said, 'O Hisham! Are the people of Al-Iraq more advising to Ali^{asws} or the people of Syria are to me?' He said, 'The people of Al-Iraq, before they were struck with the afflictions, were more advising to their companion than the people of Syria'. He said, 'And why is that so?'

قَالَ لِأَنَّ الْقَوْمَ نَاصَحُوا عَلِيًّا عَلَى الدِّينِ وَ نَاصَحَكَ أَهْلُ الشَّامِ عَلَى الدُّنْيَا وَ أَهْلُ الدِّينِ أَصْبَرُوا وَ هُمْ أَهْلُ بَصِيرَةٍ وَ نَصَرُوا أَهْلَ الدُّنْيَا أَهْلُ يَأْسٍ وَ طَمَعٍ ثُمَّ وَ اللَّهِ مَا لَيْتَ أَهْلَ الْعِرَاقِ أَنْ نَبْدُوا الدِّينَ وَرَاءَ ظُهُورِهِمْ وَ نَظَرُوا إِلَى الدُّنْيَا الَّتِي فِي يَدِكَ فَمَا أَصَابَهَا مِنْهُمْ إِلَّا الَّذِي لَحِقَ بِكَ

He said, 'Because the people being advising to Ali^{asws} upon the religion, while the people of Syria are upon the world, and the people of religion are more patient, and they are the people of insight and help, while the people of the world are despairing and greedy. Then, by Allah^{azwj}, the people of Al-Iraq did not wait long before they threw the religion behind their backs and looked at the world which is in your hands. So, no one from them will achieve it except the one who joins up with you''.

قَالَ مُعَاوِيَةُ فَمَا مَنَعَ الْأَشْعَثَ بْنَ قَيْسٍ أَنْ يَطْلُبَ مَا قَبْلَنَا قَالَ أَكْرَمَ نَفْسَهُ أَنْ يَكُونَ رَأْسًا فِي الْعَارِ وَ ذَنْبًا فِي الطَّمَعِ قَالَ هَلْ كَانَتْ أَمْرَاتُكَ تَكْتُسُ بِالْأَخْبَارِ إِلَى عَلِيٍّ ع فِي أَعْنَةِ الْحَيْلِ فُتْبِغَ قَالَ نَعَمْ.

Muawiya said, 'So, what prevents Al-Ash'as Bin Qays from seeking what is before us?' He said, 'He is too honourable himself from becoming a chief in shame, and sinning in greed'. He said, 'Was your wife writing the news to Ali^{asws} in the horse skin, so you followed?' He said, 'Yes''.²²⁶

543- وَ عَنْ مُحَارِبِ بْنِ سَاعِدَةَ الْإِيَادِيِّ قَالَ: كُنْتُ عِنْدَ مُعَاوِيَةَ وَ عِنْدَهُ أَهْلُ الشَّامِ لَيْسَ فِيهِمْ عَزِيمُهُمْ إِذْ قَالَ يَا أَهْلَ الشَّامِ قَدْ عَرَفْتُمْ حُبِّي لَكُمْ وَ سِيرَتِي فِيكُمْ وَ قَدْ بَلَغَكُمْ صَنِيعُ عَلِيٍّ بِالْعِرَاقِ وَ تَسْوِيَّتُهُ بَيْنَ الشَّرِيفِ وَ بَيْنَ مَنْ لَا يُعْرِفُ قَدْرَهُ

And from Muharib Bin Saaida Al Iyadi who said,

'I was in the presence of Muawiya and with him were the people of Syria, there wasn't anyone else other than them, when he said, 'O people of Syria! You have recognised my love for you all and my ways among you, and it has reached you the deeds of Ali^{asws} at Al-Iraq, and his^{asws} equating between the nobles and the ones whose worth is unknown'.

فَقَالَ رَجُلٌ مِنْهُمْ لَا يَهْدُ اللَّهُ رُكْنَكَ وَ لَا يَعْدِمُكَ وَلَدُكَ وَ لَا يُرِينَا فَقْدَكَ قَالَ فَمَا تَقُولُونَ فِي أَبِي ثَرَابٍ فَقَالَ رَجُلٌ مِنْهُمْ مَا أَرَادَ وَ مُعَاوِيَةُ سَاكَتْ وَ عِنْدَهُ عَمْرُو بْنُ الْعَاصِ وَ مَرْوَانُ بْنُ الْحَكَمِ فَتَذَاكُرًا عَلِيًّا ع بِغَيْرِ الْحَقِّ

A man from them said, 'May Allah^{azwj} not Limit your corners, nor make you cry over your children, nor Show us your loss!' He said, 'So what are you saying regarding Abu Turab^{asws}?'. A man from them said what he wanted, and Muawiya was silent, and in his presence were Amro Bin Al-Aas, and Marwan Bin Al-Hakam. They both mentioned Ali^{asws} without truth (disrespectfully).

فَوَتَّبَ رَجُلٌ مِنْ آخِرِ الْمَجْلِسِ مِنْ أَهْلِ الْكُوفَةِ دَخَلَ مَعَ الْقَوْمِ فَقَالَ يَا مُعَاوِيَةُ تَسْأَلُ أَقْوَامًا فِي طُغْيَانِهِمْ يَعْصَمُونَ وَ اخْتَارُوا الدُّنْيَا عَلَى الْآخِرَةِ وَ اللَّهُ لَوْ سَأَلْتَهُمْ عَنِ السُّنَّةِ مَا أَقَامُوهَا فَكَيْفَ يَعْرِفُونَ عَلِيًّا وَ فَضْلَهُ أَقْبَلَ عَلَيَّ أَخْبَرْتُكُمْ لَمْ لَا تَقْدِرُونَ أَنْ تُنْكِرُوا أَنْتَ وَ لَا مَنْ عَنْ يَمِينِكَ يَغْنِي عَمْرًا

²²⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 542

A man from people of Al-Kufa who had entered with his people, at the back of the gathering, leapt up and said, 'O Muawiya! You are asking people who are in their tyranny and blindness, and they are choosing the world over the Hereafter. By Allah^{azwj}! If you were to ask them about the Sunnah what they are establishing, so how would they recognise Ali^{asws} and his^{asws} merits? Face towards me, I will inform you, then neither you nor the one on your right, meaning Amro, will be able to deny'.

هُوَ وَاللَّهُ الرَّفِيعُ حَازَهُ الطَّوِيلُ عِمَادُهُ دَمَّرَ اللَّهُ بِهِ الْفَسَادَ وَ بَارَ بِهِ الشِّرْكَ وَ وَضَعَ بِهِ الشَّيْطَانَ وَ أَوْلِيَاءَهُ وَ ضَعُضَعَ بِهِ الْجُورَ وَ أَظْهَرَ بِهِ الْعَدْلَ وَ نَطَقَ زَعِيمُ الدِّينِ وَ أَطَابَ الْمَوْرِدَ

By Allah^{azwj}! Lofty are his^{asws} kith, long are his^{asws} pillars. Allah^{azwj} demolished the corruption by him^{asws}, and Destroyed the Shirk by him^{asws}, and Lowered by him^{asws} Satan^{la} and his^{la} friends, and Unhinged the tyranny by him^{asws}, and Manifested the justice by him^{asws}, and the leader of religion spoke, and he^{asws} made the resources to be good.

وَ أَضْحَى الدَّاجِيَ وَ انْتَصَرَ بِهِ الْمَظْلُومُ وَ هَدَمَ بِهِ بُيُوتَ النِّفَاقِ وَ انْتَقَمَ بِهِ مِنَ الظَّالِمِينَ وَ أَعَزَّ بِهِ الْمُسْلِمِينَ كَرِيحَ رَحْمَةٍ أَنْثَرَتْ سَحَابًا مُتَفَرِّقًا بَعْضَهَا إِلَى بَعْضٍ حَتَّى التَّحَمَّ وَ اسْتَحْكَمَ فَاسْتَعْلَظَ فَاسْتَوَى

And the darkness brightened, and the oppressed were helped by him^{asws}, and the foundations of hypocrisy were demolished by him^{asws}, and revenge was taken by him^{asws} from the oppressors, and the Muslims were honour by him like a breeze of Mercy following clouds, separating some from the others, until they adhered and became stronger, **So it strengthens and thickens, [48:29].**

ثُمَّ تَجَاوَيْتَ نَوَاتِقَهُ وَ تَلَأَلَّتْ بَوَارِقُهُ وَ اسْتَرْعَدَ خَيْرُهُ مَائِهِ فَاسْقَى وَ أَرْوَى عَطْشَانَهُ وَ تَدَاعَتْ جَنَانُهُ وَ اسْتَقَلَّتْ بِهِ أَرْكَانُهُ وَ اسْتَكْثَرَتْ وَابِلُهُ وَ دَامَ رِزَاوُهُ [رَدَّادُهُ] وَ تَتَابَعَ مَهْطُولُهُ فَرَوَيْتِ الْبِلَادُ وَ اخْضَرَّتْ وَ أَزْهَرَتْ

Then its results were achieved, and its lustre shined, and the falling of his^{asws} water thundered, so it quenched and saturated its thirst, and its gardens were drenched, and its pillars became independent by him^{asws}, and its spraying was more frequent, and its sprinkling was lasting, and its rains followed. The country was saturated and turned green and blossomed.

ذَلِكَ عَلَيَّ بِنُ أَبِي طَالِبٍ سَيِّدِ الْعَرَبِ إِمَامِ الْأُمَّةِ وَ أَفْضَلُهَا وَ أَعْلَمُهَا وَ أَجْمَلُهَا وَ أَحْكَمُهَا أَوْضَحَ لِلنَّاسِ سِيرَةَ الْهُدَى بَعْدَ السَّعْيِ فِي الرَّدَى وَ هُوَ وَاللَّهُ إِذَا اشْتَبَهَتِ الْأُمُورُ وَ هَابَ الْجَسُورُ وَ احْمَرَّتِ الْحَدَقُ وَ انْبَعَثَ الْقَلْقُ وَ أَبْرَقَتِ الْبَوَائِرُ اسْتَرْيَطَ عِنْدَ ذَلِكَ حَاشُهُ وَ عُرِفَ بَأْسُهُ وَ لَادَ بِهِ الْجَبَانُ الْهُلُوعُ

That is Ali^{asws} Bin Abu Talib^{asws}, chief of the Arabs, Imam^{asws} of the community, and its superior, and its most learned, and its most majestic, and its most decisive, clarifying the manner of guidance to the people after the striving in the annihilation. And, by Allah^{azwj}, whenever the affairs were doubtful, and audacious ones were terrified, and the eye-pupils reddened, and the anxieties were raised, and the lightning flashed its temper during that, and its prowess was recognised, and the cowards sought shelter with it panicking.

فَنَفَسَ كُرْبَتَهُ وَ حَمِيَ حَيَاتُهُ مُسْتَعْنٍ بِرَأْيِهِ عَنِ مَشُورَةِ دَوِي الْأَلْبَابِ بِرَأْيِ صَلِيبٍ وَ حِلْمٍ أَرِيبٍ مُجِيبٍ لِلصَّوَابِ مُصِيبٌ

Its sorrows were blown, and its community was protected, with his^{asws} view becoming needless from consultation of the ones with understanding by a solid view, and intelligent forbearance, responding to the correctness, being correct’.

فَأَسْكَتِ الْقَوْمَ جَمِيعاً وَ أَمَرَ مُعَاوِيَةَ بِإِخْرَاجِهِ فَأَخْرَجَ وَ هُوَ يَقُولُ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقاً

The people were silent, all of them, and Muawiya ordered with his expulsion. He went out and he was saying: ***The Truth came and the Falsehood vanished, surely the falsehood would always vanish*** [17:81].

وَ كَانَ مُعَاوِيَةُ تُعْجِبُهُ الْفَصَاحَةُ وَ يُصْغِي لِلْمُتَكَلِّمِ حَتَّى يُفْرَغَ مِنْ كَلَامِهِ.

And Muawiya was astonished at the eloquence and intent listening of the people until he was free from his speech”²²⁷.

544 - كشف، كشف الغمة من كتاب لطف التدبير لمحمد بن عبد الله الخطيب قال: حكى أن معاوية بن أبي سفيان قال لجلسائه بعد الحكومة كيف لنا أن نعلم ما تقول إليه الغاية في أمرنا قال جلساؤه ما نعلم لذلك وجهاً قال فأنا أستخرج علم ذلك من علي صلوات الله عليه فإنه لا يقول الباطل

(The book) ‘Kashaf Al Ghumma’ from the book ‘Lutf Al Tadbeer’ of Muhammad Bin Abdullah the preacher who said,

‘It is told that Muawiya Bin Abu Sufyan said to his gatherers after the government, ‘How can it be for us to know what we are going to in the end-result of our command?’ His gatherers said, ‘We do not know of any aspect for that’. He said, ‘We should extract the knowledge of that from Ali^{asws}, for he^{asws} will not speak the falsity’.

فَدَعَا ثَلَاثَةَ رِجَالٍ مِنْ ثِقَاتِهِ وَ قَالَ لَهُمْ امْضُوا حَتَّى تَصِيرُوا جَمِيعاً مِنَ الْكُوفَةِ عَلَى مَرَحَلَةٍ ثُمَّ تَوَاطَعُوا عَلَى أَنْ تَنْعَوِي بِالْكُوفَةِ وَ لِيَكُنْ حَدِيثُكُمْ وَاحِداً فِي ذِكْرِ الْعِلَّةِ وَ الْيَوْمِ وَ الْوَقْتِ وَ مَوْضِعِ الْقَبْرِ وَ مَنْ تَوَلَّى الصَّلَاةَ عَلَيْهِ وَ غَيْرَ ذَلِكَ حَتَّى لَا تَخْتَلِفُوا فِي شَيْءٍ ثُمَّ لِيَدْخُلَ أَحَدُكُمْ فَلِيُخْبِرَ بَوَفَائِي ثُمَّ لِيَدْخُلِ الثَّانِي فَيُخْبِرَ بِمِثْلِهِ ثُمَّ لِيَدْخُلِ الثَّالِثُ فَيُخْبِرَ بِمِثْلِ خَبَرِ صَاحِبِيهِ وَ انْظُرُوا مَا يَقُولُ عَلِيٌّ

He called three men from his trusted ones and said to them, ‘Go, until you come to a stage away from Al-Kufa, then collude upon mourning me at Al-Kufa, and let your narrations be one in mentioning the illness, and the day, and the time, and the place of the grave, and who was in charge of the Salat upon it, and other such things, until you are not differing regarding anything. Then let one of you enter and let him inform of my death. Then let the second one entered and inform with the like of it. Then let the third one entered and inform with the like of his two companions, and look as what Ali^{asws} says’.

فَخَرَجُوا كَمَا أَمَرَهُمْ مُعَاوِيَةُ ثُمَّ دَخَلَ أَحَدُهُمْ وَ هُوَ رَاكِبٌ مُغْدٍ شَاجِبٌ فَقَالَ لَهُ النَّاسُ بِالْكُوفَةِ مَنْ أَيْنَ جِئْتَ قَالَ مِنَ الشَّامِ قَالُوا لَهُ مَا الْخَبَرُ قَالَ مَاتَ مُعَاوِيَةُ فَأَتَوْا عَلِيّاً ع فَقَالُوا جَاءَ رَجُلٌ رَاكِبٌ مِنَ الشَّامِ يُخْبِرُ مِنْ مَوْتِ مُعَاوِيَةَ فَلَمْ يَخْفَلْ عَلِيٌّ بِذَلِكَ

They went out just as Muawiya had ordered them. Then one of them entered, and he was riding, pale-faced. The people at Al Kufa said to him, ‘Where have you come from?’ He said,

²²⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 543

‘From Syria’. They said to him, ‘What is the news?’ He said, ‘Muawiya has died’. They came to Ali^{asws} and said, ‘A man has come riding from Syria informing of the death of Muawiya’. Ali^{asws} did not pay any attention to that’.

ثُمَّ دَخَلَ الْآخَرُ مِنَ الْغَدِ وَهُوَ مُغْدٌ فَقَالَ لَهُ النَّاسُ مَا الْخَبَرُ فَقَالَ مَاتَ مُعَاوِيَةُ وَ خَبَرَ بِمِثْلِ مَا خَبَرَ صَاحِبُهُ فَأَتَوْا عَلِيًّا ع فَقَالُوا رَجُلٌ رَاكِبٌ يُخْبِرُ بِمَوْتِ مُعَاوِيَةَ بِمِثْلِ مَا أَخْبَرَ صَاحِبُهُ وَ لَمْ يُخْتَلِفْ كَلَامُهُمَا فَأَمْسَكَ عَلِيٌّ ع

Then the other one entered the next morning and he was pale-faced. The people said to him, ‘What is the news?’ He said, ‘Muawiya has died’, and he informed similar to what his companion had informed. They came to Ali^{asws} and said, ‘A man has come riding with news of the death of Muawiya with news what is similar to his companion (the day before), and they have not differed in their speech. Ali^{asws} withheld.

ثُمَّ دَخَلَ الْآخَرُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ النَّاسُ مَا وَرَاءَكَ قَالَ مَاتَ مُعَاوِيَةُ فَسَأَلُوهُ عَمَّا شَاهَدَ فَلَمْ يُخَالِفْ قَوْلَ صَاحِبِيهِ فَأَتَوْا عَلِيًّا ع فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ صَحَّ هَذَا الْخَبَرُ هَذَا رَاكِبٌ ثَالِثٌ قَدْ خَبَرَ بِمِثْلِ خَبَرِ صَاحِبِيهِ

Then another entered during the third day. The people said, ‘What is behind you?’ He said, ‘Muawiya has died’. They asked him about what he had witnessed, and he did not differ from the words of his two companions. They came to Ali^{asws} and said, ‘O Amir Al-Momineen^{asws}! This news is correct, this is the third rider who has informed with similar to the news of his two companions.

فَلَمَّا كَثُرُوا عَلَيْهِ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ كَلَّا أَوْ تُخَضَّبُ هَذِهِ مِنْ هَذِهِ يَغْنِي لِحِيَّتَهُ مِنْ هَامِيهِ وَ يَتَلَاعَبُ بِهَا ابْنُ أَكَلَةِ الْأَكْبَادِ فَرَجَعَ الْخَبَرُ بِذَلِكَ إِلَى مُعَاوِيَةَ.

When they frequently persisted upon it, Ali^{asws} said: ‘Never! Or has this been dyed from this?’ – meaning his^{asws} beard from his^{asws} head, and the son of the liver-eater would play (with the caliphate) due to it’. The news of that returned to Muawiya”.²²⁸

545 - إِنْشَادُ الْقُلُوبِ، بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ ع يَتَجَهَّرُ إِلَى مُعَاوِيَةَ وَ يُحَرِّضُ النَّاسَ عَلَى قِتَالِهِ إِذِ اخْتَصَمَ إِلَيْهِ رَجُلَانِ فِي فِعْلٍ فَعَجَّلَ أَحَدُهُمَا فِي الْكَلَامِ وَ زَادَ فِيهِ فَالْتَفَتَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ لَهُ اخْسَأْ فَإِذَا رَأْسُهُ رَأْسُ الْكَلْبِ

(The book) ‘Irshad Al Quloob’, by his chain to,

‘Abu Ja’far Al-Baqir^{asws} said: ‘While Amir Al-Momineen^{asws} was preparing to (battle) Muawiya and mobilising the people upon fighting him, when two men disputed to him^{asws} regarding a deed, and one of them hastened in the talk and increased in it. Amir Al-Momineen^{asws} turned towards him and said to him: ‘Be despised!’ And there, his head (had become) head of a dog.

فَبُهِتَ مِنْ حَوْلِهِ وَ أَقْبَلَ الرَّجُلُ بِإِصْبَعِهِ الْمُسَبَّحَةِ يَتَضَرَّعُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ يَسْأَلُهُ الْإِفَالَ فَنَظَرَ إِلَيْهِ وَ حَرَّكَ شَفَتَيْهِ فَعَادَ كَمَا كَانَ خَلْقًا سَوِيًّا

²²⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 544

The ones around him were stunned, and the man came with his wagging his fore-finger, beseeching to Amir Al-Momineen^{asws} and asked him^{asws} of the reversal. He^{asws} looked at him and moved his^{asws} lips, and he returned to be as what he was, a sound person.

فَوْتَبَ إِلَيْهِ بَعْضُ أَصْحَابِهِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذِهِ الْقُدْرَةُ لَكَ كَمَا رَأَيْنَا وَ أَنْتَ تُجْهَرُ إِلَى مُعَاوِيَةَ فَمَا بَالُكَ لَا تُكْفِيَنَاهُ بِبَعْضِ مَا أَعْطَاكَ اللَّهُ مِنْ هَذِهِ الْقُدْرَةِ

One of his^{asws} companions leapt at him^{asws} and said to him^{asws}, 'O Amir Al-Momineen^{asws}! This is the power for you^{asws} just as we saw, and you^{asws} are preparing to (battle) Muawiya! What is the matter with you^{asws}, you^{asws} are not sufficing with part of what Allah^{azwj} has Given you^{asws} from this power?'

فَأُطْرِقَ قَلِيلًا وَ رَفَعَ رَأْسَهُ إِلَيْهِمْ وَ قَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ شِئْتُ أَنْ أَضْرِبَ بِرِجْلِي هَذِهِ الْقَصِيرَةَ فِي طُولِ هَذِهِ الْفَيَافِي وَ الْقَلَوَاتِ وَ الْجِبَالِ وَ الْأَوْدِيَةِ حَتَّى أَضْرِبَ بِهَا صَدْرَ مُعَاوِيَةَ عَلَى سَرِيرِهِ فَأَقْلِبُهُ عَلَى أُمِّ رَأْسِهِ لَفَعَلْتُ

He^{asws} lowered his^{asws} head for a little while and raised his^{asws} head towards them and said: 'By the One^{azwj} Who Split the seed and Formed the person! If I^{asws} so desire to I^{asws} could kick with this short leg of mine^{asws}, in the length of these desert, and wilderness, and mountains, and valleys until I^{asws} hit the chest of Muawiya with it upon his throne, and overturn him upon his head, I^{asws} can do so.

وَ لَوْ أَقْسَمْتُ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ أُؤَيِّ بِه قَبْلَ أَنْ أَقُومَ مِنْ مَجْلِسِي هَذَا وَ قَبْلَ أَنْ يَرْتَدَّ إِلَى أَحَدٍ مِنْكُمْ طَرْفُهُ لَفَعَلْتُ وَ لَكِنَّا كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ.

And If I^{asws} were to swear upon Allah^{azwj} Mighty and Majestic to Come with him before I^{asws} stand from this gathering of mine^{asws}, and before one you can even blink his eye, I^{asws} can do so. But, we^{asws} are as Allah^{azwj} the Exalted Described in His^{azwj} Book: **But, they are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]**".²²⁹

546 - إِرْشَادُ الْقُلُوبِ، بِإِسْنَادِهِ إِلَى مَيْسَمِ التَّمَارِ قَالَ: خَطَبَ بَنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي جَامِعِ الْكُوفَةِ فَأُطْلَلَ فِي خُطْبَتِهِ وَ أَعْجَبَ النَّاسَ تَطَوُّلُهَا وَ حُسْنُ وَعَظُهَا وَ تَرْهِيْبُهَا وَ إِذْ دَخَلَ نَذِيرٌ مِنْ نَاحِيَةِ الْأَنْبَارِ مُسْتَعِينًا يَقُولُ اللَّهُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ فِي رَعِيَّتِكَ وَ شَيْعَتِكَ هَذِهِ خَيْلُ مُعَاوِيَةَ قَدْ شَنَّتْ عَلَيْنَا الْغَارَةَ فِي سَوَادِ الْقُرَاتِ مَا بَيْنَ هَيْتَ وَ الْأَنْبَارِ

(The book) 'Irshad Al Quloob' – By his chain to Meesam Al Tammar who said,

'Amir Al-Momineen^{asws} addressed us in the central Masjid of Al-Kufa, and he^{asws} prolonged in his^{asws} address, and the people wondered at its prolongation, and the good quality of his^{asws} preaching, and his^{asws} making them desirous (for Paradise), and his^{asws} scaring them (with the Hell), and then a warner entered from an area of Al-Anbar, seeking help, saying, 'Allah^{azwj}! Allah^{azwj}, O Amir Al-Momineen^{asws} regarding your^{asws} citizens and your^{asws} Shias. This cavalry of Muawiya has raided upon us suddenly in the desert of the Euphrates, what is between Hayt and Al-Anbar!'

²²⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 545

فَقَطَعَ أَمِيرُ الْمُؤْمِنِينَ عِ الْخُطْبَةَ وَ قَالَ وَيْحَكَ بَعْضُ خَيْلِ مُعَاوِيَةَ قَدْ دَخَلَ الدَّسَكْرَةَ الَّتِي تَلِي حُدْرَانَ الْأَنْبَارِ فَقَتَلُوا فِيهَا سَبْعَ نِسْوَةٍ وَ سَبْعَةً مِنَ الْأَطْفَالِ دُكْرَانًا وَ سَبْعَةً إِنَاثًا وَ شَهَرُوا بِهِمْ وَ وَطَّئُوهُمْ بِخَوَافِرِ الْخَيْلِ وَ قَالُوا هَذِهِ مُرَاعِمَةٌ لِأَبِي تُرَابٍ

Amir Al-Momineen^{asws} cut short his^{asws} address and said: 'Woe be unto you! Some of the cavalry of Muawiya has entered Al-Daskarah which follows the two walls of Al-Anbar, and they have kill therein seven women and seven from the male children, and seven female, and slandered them and trampled them with the hooves of the horses, and they said, 'This is rubbing the nose of Abu Turab'^{asws}.

فَقَامَ إِبْرَاهِيمُ بْنُ الْحَسَنِ الْأَزْدِيُّ بَيْنَ يَدَيْ الْمَنِيرِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذِهِ الْقُدْرَةُ الَّتِي رَأَيْتَ بِهَا وَ أَنْتَ عَلَى مَنِيرِكَ أَنَّ فِي دَارِكَ خَيْلَ مُعَاوِيَةَ بْنِ أَكِلَةَ الْأُكْبَادِ وَ مَا فَعَلَ بِشِيعَتِكَ وَ لَمْ يَعْلَمْ بِهَا هَذَا فَلِمَ تُعْضِي عَنْ مُعَاوِيَةَ

Ibrahim Bin Al-Hassan Al-Azdy stood up in front of the pulpit and said, 'O Amir Al-Momineen^{asws}! This power which you^{asws} showed upon your^{asws} pulpit, and in your^{asws} awareness is the cavalry of Muawiya son of the liver-eater, and what he has done with your^{asws} Shias, and why is this not known? Why did you^{asws} close your^{asws} eyes from Muawiya?'

فَقَالَ لَهُ وَيْحَكَ يَا إِبْرَاهِيمَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ فَصَاحَ النَّاسُ مِنْ حَوَائِبِ الْمَسْجِدِ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِلَى مَتَى يَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَ شِيعَتُكَ تَهْلِكُ فَقَالَ لَهُمْ لِيُعْضِي اللَّهُ أَمْرًا كَانَ مَفْعُولًا

(Amir Al-Momineen^{asws} said) Woe be unto you, O Ibrahim! **in order to destroy the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**. The people shouted from (all) sides of the Masjid, 'O Amir Al-Momineen^{asws}! Until when will the one to be destroyed, be destroyed by a clear proof, and revive the ones to be revived from a clear proof, and your^{asws} Shias are getting killed?' He^{asws} said to them: '**for Allah to Accomplish a matter which was to be done, [8:42]**'.

فَصَاحَ زَيْدُ بْنُ كَثِيرٍ الْمُرَادِيُّ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَقُولُ بِالْأَمْسِ وَ أَنْتَ تُجَهِّزُ إِلَى مُعَاوِيَةَ وَ تُحَرِّضُنَا عَلَى قِتَالِهِ وَ يُحْكِمُ إِلَيْكَ الرَّجُلَانِ فِي الْفِعْلِ فَتَعَجَّلَ عَلَيْكَ أَحَدُهُمَا فِي الْكَلَامِ فَتَعَجَّلَ رَأْسُهُ رَأْسَ الْكَلْبِ فَيَسْتَجِيرُ بِكَ فَتَرُدُّهُ بَشَرًا سَوِيًّا

Zayd Bin Kaseer Al-Murady shouted and said, 'O Amir Al-Momineen^{asws}! Yesterday you were saying and preparing to (battle) Muawiya and encouraging us upon fighting him, and two men and two men sought a judgement to you regarding the deed, and one of you hastened upon you in the speech, and you^{asws} made his head, the head of a dog. He sought rescuing with you^{asws}, and you^{asws} returned him as a human, complete.

وَ نَقُولُ لَكَ مَا بَالَ هَذِهِ الْقُدْرَةُ لَا تَبْلُغُ مُعَاوِيَةَ فَتَكْفِينَا شَرَّهُ فَتَقُولُ لَنَا وَ قَالِقِ الْحَبَّةِ وَ بَارِئِ النَّسَمَةِ لَوْ شِئْتُ أَنْ أَضْرِبَ بِرِجْلِي هَذِهِ الْقَصِيرَةَ صَدَرَ مُعَاوِيَةَ فَأَقْلَبْتُهُ عَلَى أُمِّ رَأْسِهِ لَفَعَلْتُ فَمَا بَالُكَ لَا تَفْعَلُ مَا تُرِيدُ إِلَّا أَنْ تُضَعِّفَ نَفْسَنَا فَنَشْكُ فِيكَ فَتَدْخُلَ النَّارَ

And we said to you^{asws}, 'What is the matter this power cannot reach to Muawiya, so you^{asws} can suffice us with his evil?' You^{asws} said to us: 'By the Splitter of the Seed and Former of the person! If I^{asws} so desire to strike with this short leg of mine, the chest of Muawiya, and overturn him upon the top of his head, I^{asws} can do so'. So, what is the matter you^{asws} are not

doing what you want except you^{asws} are weakening the souls (of people), and we are doubting in you^{asws}, and we would enter the Fire?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَفْعَلَنَّ ذَلِكَ وَ لِأَعَجِّلَنَّهُ عَلَى ابْنِ هِنْدٍ فَمَدَّ رِجْلَهُ عَلَى مِنْبَرِهِ فَخَرَجَتْ عَنْ أَبْوَابِ الْمَسْجِدِ وَ رَدَّهَا إِلَى فَيْحِهِ وَ قَالَ مَعَاشِرَ النَّاسِ أَقِيمُوا تَارِيخَ الْوَقْتِ وَ أَعْلِمُوهُ فَقَدْ ضَرَبْتُ بِرِجْلِي هَذِهِ السَّاعَةَ صَدْرَ مُعَاوِيَةَ فَقَلَبْتُهُ عَنْ سَرِيرِهِ عَلَى أَمِّ رَأْسِهِ

Amir Al-Momineen^{asws} said: ‘I^{asws} shall do that and hasten upon the son of Hind’. He^{asws} extended his^{asws} leg upon his^{asws} pulpit, and it exited from the doors of the Masjid, and he^{asws} returned it to his^{asws} thigh and said: ‘O community of people! Establish the date, the time, and learn it, so I^{asws} have struck with my^{asws} leg at this time, the chest of Muawiya, and overturned him from his throne on top of his head’.

فَظَنَّ أَنَّهُ قَدْ أُحِيطَ بِهِ فَصَاحَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَتَيْنَ النَّظَرُ فَرَدَدْتُ رِجْلِي عَنْهُ وَ تَوَقَّعَ النَّاسُ وَرُودَ الْخَبَرِ مِنَ الشَّامِ وَ عَلِمُوا أَنَّ أَمِيرَ الْمُؤْمِنِينَ لَا يَقُولُ إِلَّا حَقًّا

He thought that he^{asws} would be surrounded with it, so he shouted, ‘O Amir Al-Momineen^{asws}! So, where are the beholders the leg returned from him. And the people anticipate the arrival of the news from Syria that Amir Al-Momineen^{asws} did not speak except truth.

فَوَرَدَتْ الْأَخْبَارُ وَ الْكُتُبُ بِتَارِيخِ تِلْكَ السَّاعَةِ بِعَيْنِهَا مِنْ ذَلِكَ الْيَوْمِ بِعَيْنِهِ أَنَّ رَجُلًا جَاءَتْ مِنْ نَاحِيَةِ الْكُوفَةِ مَمْدُودَةً مُتَّصِلَةً فَدَخَلَتْ مِنْ إِيْوَانِ مُعَاوِيَةَ وَ النَّاسُ يَنْظُرُونَ حَتَّى ضَرَبَتْ صَدْرَهُ فَقَلَبْتُهُ عَنْ سَرِيرِهِ عَلَى أَمِّ رَأْسِهِ

The news arrived, and the letter with the date of that very moment from that very day, that a man had come from an area of Al-Kufa, extended, connected, and entered from the supporters of Muawiya and the people were looking on, until he struck his chest and overturned him from his throne on top of his head.

فَصَاحَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ أَتَيْنَ النَّظَرُ وَ رُدَّتْ تِلْكَ الرَّجُلُ عَنْهُ وَ عَلِمَ النَّاسُ مَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حَقًّا.

He shouted, ‘O Amir Al-Momineen^{asws}! and where is the viewing?’ And that man returned from him^{asws}, and the people knew what Amir Al-Momineen^{asws} had said was true’²³⁰.

547 - بشاء، بشارة المصطفى الحسن بن الحسين بن بابويه عن عمه محمد بن الحسن عن أبيه الحسين بن الحسين عن عمه أبي جعفر بن بابويه عن الطالقاني عن الجلودي عن المغيرة بن محمد عن رجاء بن أبي سلمة عن عمرو بن شمير عن جابر عن أبي جعفر ع قال: خطب أمير المؤمنين ع بالكوفة عند منصرفه من نهروان و بلغه أن معاوية يسبه و يعيبه و يقتل أصحابه

(The book) ‘Basharat Al Mustafa’ – Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from his father Al Husayn Bin Al Husayn, from his uncle Abu Ja’far Bin Babuwayh, from al Talaqaby, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Raja’a Bin Abu Salama, from Amro Bin Shimr, from Jabir,

²³⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 546

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} addressed at Al-Kufa after his^{asws} leaving from Al-Nahrawan, and it reached him^{asws} that Muawiya is insulting him^{asws} and faulting him^{asws}, and he is killing his^{asws} companions.

فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَنْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثُمَّ قَالَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا ذَكَرْتُ مَا أَنَا ذَاكِرُهُ فِي مَقَامِي هَذَا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

He^{asws} stood addressing, and he^{asws} praised Allah^{azwj} and Extolled upon Him^{azwj} and sent *Salawat* upon Rasool-Allah^{saww}, and he^{asws} mentioned what Allah^{azwj} had Favoured with upon His^{azwj} Prophet^{saww} and upon him^{asws}, then said: 'Had it not been for a Verse from the Book of Allah^{azwj}, I^{asws} would not mention what I^{asws} am mentioning it in this place of mine. Allah^{azwj} Mighty and Majestic is Saying: **And as for the Favour of your Lord, so do announce (it) [93:11].**

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى نِعَمِكَ الَّتِي لَا تُحْصَى وَ فَضْلِكَ الَّذِي لَا يُنْسَى أَتَيْهَا النَّاسُ إِنَّهُ بَلَغَنِي مَا بَلَغَنِي وَ إِنِّي أَرَانِي قَدْ اقْتَرَبَ أَجَلِي وَ كَأَنِّي بِكُمْ وَ قَدْ جَهِلْتُ أَمْرِي وَ إِنِّي تَارِكٌ فِيكُمْ مَا تَرَكَهُ رَسُولُ اللَّهِ ص كِتَابَ اللَّهِ وَ عَثَرَتِي وَ هِيَ عَثْرَةُ الْهَادِي إِلَى النَّجَاةِ خَاتَمِ الْأَنْبِيَاءِ وَ سَيِّدِ النُّجَبَاءِ وَ النَّبِيِّ الْمُصْطَفَى

O Allah^{azwj}! For You^{azwj} is the Praise upon Your^{azwj} Favours which cannot be counted, and Your^{azwj} Grace which cannot be forgotten. O you people! It has reached me (news) what has reached me, and I^{asws} see that (the end of) my^{asws} term is nearer, and it is as if I^{asws} am with you all and you have been ignorant of my^{asws} life-span; and I^{asws} hereby leave among you all what Rasool-Allah^{saww} had left – the Book of Allah^{azwj} and my^{asws} descendants, and it is the offspring of the Guidance to the salvation, the Seal of the Prophets^{as} and the Chief of the excellent ones, and the Chosen Prophet^{saww}.

يَا أَيُّهَا النَّاسُ لَعَلَّكُمْ لَا تَسْمَعُونَ قَائِلًا يَقُولُ مِثْلَ قَوْلِي بَعْدِي إِلَّا مُقْتَرِبًا أَنَا أَخُو رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ وَ سَيِّفُ نِقَمَتِهِ وَ عِمَادُ نُصْرَتِهِ وَ بَأْسُهُ وَ شِدَّتُهُ أَنَا رَحَى جَهَنَّمَ الدَّائِرَةُ وَ أَضْرَاسُهَا الطَّاحِنَةُ أَنَا مُؤْتَمُّ النَّبِيِّ وَ النَّبَاتِ وَ قَابِضُ الْأَرْوَاحِ وَ بَأْسُ اللَّهِ الَّذِي لَا يَزِيدُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

O you people! You will not be hearing a speaker saying the like of my^{asws} speech after me^{asws}, except for a forger. I^{asws} am the brother^{asws} of Rasool-Allah^{saww}, and a son^{asws} of his^{saww} uncle^{as}, and a sword of His^{azwj} Wrath, and a pillar of His^{azwj} Triumph, and His^{azwj} Strength and His^{azwj} Severity. I^{asws} am a millstone circling Hell, and am its grinding molars. I^{asws} am an orphanage of the sons and the daughters, and the capturer of the souls, and a Torment of Allah^{azwj}, which cannot be repelled from the criminal people.

أَنَا مُجَدِّلُ الْأَبْطَالِ وَ قَاتِلُ الْفُرْسَانِ وَ مُبِيرُ مَنْ كَفَرَ بِالرَّحْمَنِ وَ صِهْرُ خَيْرِ الْأَنْثَامِ أَنَا سَيِّدُ الْأَوْصِيَاءِ وَ وَصِيُّ خَيْرِ الْأَنْبِيَاءِ

I^{asws} am the debater of (against) the heroes, and a fighter of the horsemen, and a destroyer of the ones who disbelieve in the Beneficent, and son-in-law of the best of the creatures^{saww}, I^{asws} am the chief of the successors^{as} and a successor^{asws} of the best of the Prophets^{as}.

أَنَا بَابُ مَدِينَةِ الْعِلْمِ وَ خَازِنُ عِلْمِ رَسُولِ اللَّهِ ص وَ وَارِثُهُ أَنَا زَوْجُ الْبُتُولِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ فَاطِمَةُ النَّقِيَّةِ الرَّكِيَّةِ الْبَرَّةِ الْمَهْدِيَّةِ حَبِيبَةِ اللَّهِ وَ خَيْرِ بَنَاتِهِ وَ سُلَالَتِهِ وَ رِجَالَتِهِ رَسُولِ اللَّهِ ص

I^{asws} am a door of the city of knowledge and a treasurer of the knowledge of Rasool-Allah^{saww} and his^{saww} inheritor, and I^{asws} am the husband of the chaste chieftess of the women of the worlds, (Syeda) Fatima^{asws}, the pious, the pure, the clean, the righteous, the Guide, the beloved of the Beloved of Allah^{azwj} and the best of his^{saww} daughters, and his^{saww} lineage, and an aroma of Rasool-Allah^{saww}.

سِبْطَاهُ خَيْرُ الْأَسْبَاطِ وَ وَلَدَايَ خَيْرُ الْأَوْلَادِ هَلْ أَحَدٌ يُنْكِرُ مَا أَقُولُ أَيْنَ مُسْلِمُو أَهْلِ الْكِتَابِ

His^{saww} grandsons are the best of the grandsons, and my^{asws} children are the best of the children. Can anyone deny what I^{asws} am saying? Where are the People of the Book submitting (to)?

أَنَا اسْمِي فِي الْإِنْجِيلِ إِلْيَا وَ فِي التَّوْرَةِ بَرِيهَا وَ فِي الزَّبُورِ أَرَى وَ عِنْدَ الْهِنْدِ كَلْبَنَ وَ عِنْدَ الرُّومِ بَطْرِيسَا وَ عِنْدَ الْفُرْسِ جَبِيرَ وَ عِنْدَ الْكُرْدِ تَبِيرَ وَ عِنْدَ الرُّنَجِ حَبِيرَ وَ عِنْدَ الْكَهَنَةِ بَوَى وَ عِنْدَ الْحَبَشَةِ تَبْرِيكَ وَ عِنْدَ أُمِّي حَيْدَرَهُ وَ عِنْدَ ظَفَرِي مَيْمُونُ وَ عِنْدَ الْعَرَبِ عَلِيٌّ وَ عِنْدَ الْأَرْمَنِ فَرِيقَ وَ عِنْدَ أَبِي زَهْرٍ [ظَهِيرُ]

I^{asws}, my^{asws} name in the Evangel is 'Elijah', and in the Torah it is 'Barya', and in the Psalms it is 'Arya', and with India it is 'Kalban', and with the Romans it is 'Batreysa', and with the Persians it is 'Jabeyr', and with the Turks it is , 'Tabeyr', and with Al-Zanj it is 'Khabir', and with Al-Kahna it is 'Bousy', and with Habsha (Ethiopia) it is 'Tabreyk', and with my^{asws} mother^{as} it is 'Haydar', and with my^{asws} foster mother it is 'Maymoun', and with the Arabs it is 'Ali', and with the Armenians it is 'Fareyq', and with my^{asws} father^{as} it is 'Zaheer'.

أَلَا وَ إِنِّي مَخْصُوصٌ فِي الْقُرْآنِ بِأَسْمَاءٍ اخَذُوا أَنْ تَعْلَمُوا عَلَيْهَا فَتَضَلُّوا فِي دِينِكُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ كُونُوا مَعَ الصَّادِقِينَ أَنَا ذَلِكَ الصَّادِقُ وَ أَنَا الْمُؤَدَّدُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ قَالَ اللَّهُ تَعَالَى فَأَذَّنَ مُؤَذَّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أَنَا ذَلِكَ الْمُؤَدَّدُ وَ قَالَ وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولُهُ وَ أَنَا ذَلِكَ الْأَذَانُ

Indeed! And I^{asws} am particularised in the Quran by (certain) names. Be cautioned from mastering upon these for you would be straying in your Religion! Allah^{azwj} Mighty and Majestic is Saying: "Allah^{azwj} is with the truthful!" I^{asws} am that truthful, and I^{asws} am the proclaimer (Muezzin) in the world and the Hereafter. Allah^{azwj} the Exalted Says: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44].** I^{asws} am that proclaimer. And Allah^{azwj} the Exalted Said: **And a proclamation from Allah and His Rasool [9:3].** I^{asws} am that proclamation.

وَ أَنَا الْمُخْبِرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ وَ أَنَا الذَّاكِرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ

And I^{asws} the good doer Allah^{azwj} Mighty and Majestic is Speaking of: **surely Allah is with the good doers [29:69].** And I^{asws} am the one with the heart Allah^{azwj} Mighty and Majestic is Speaking of: **Surely, there is a Zikr in that for one who has a heart for him [50:37].** And I^{asws} am the recaller (Zakir) Allah^{azwj} Mighty and Majestic is Speaking of: **Those who are recalling Allah standing and sitting and (lying) on their sides [3:191].**

وَ نَحْنُ أَصْحَابُ الْأَعْرَافِ أَنَا وَ عَمِّي وَ أَخِي وَ ابْنُ عَمِّي وَ اللَّهُ فَالِقَ الْحَبَّةِ وَ النَّوَى لَا يَلْجُ النَّارَ لَنَا مُحِبٌّ وَ لَا يَدْخُلُ الْجَنَّةَ لَنَا مُبْغِضٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

And we^{asws} are the owners of the Heights (A'raaf), I^{asws} and my^{asws} uncle^{as}, and my^{asws} cousin^{saww}. By the One^{azwj} Who Split the seed and the cores! The Fire will not penetrate to the one who have love for us^{asws}, nor would he enter the Paradise the one who has hatred for us^{asws}. Allah^{azwj} Mighty and Majestic is Saying: **And between the two there shall be a veil. And upon the heights would be men recognising all by their marks [7:46].**

وَأَنَا الصَّهْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا

And I^{asws} am of the 'marriage' (son in law) Allah^{azwj} Mighty and Majestic is Speaking of: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54].**

وَأَنَا الْأُذُنُ الْوَاعِيَةُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ

And I^{asws} am the retaining ear which Allah^{azwj} Mighty and Majestic is Speaking of: **And We Made it a Reminder for you, and the retaining ear is preserving it [69:12].**

وَأَنَا السَّالِمُ لِرَسُولِ اللَّهِ ص يَقُولُ اللَّهُ وَ رَجُلًا سَلَمًا لِرَجُلٍ وَ مِنْ وَلَدِي مَهْدِي هَذِهِ الْأُمَّةُ

And I^{asws} am the wholly submitted to Rasool-Allah^{saww}, Allah^{azwj} Mighty and Majestic is Speaking of: **and a man wholly for one man [39:29];** and from my^{asws} sons^{asws} would be the Mahdi^{asws} of this community.

أَلَا وَ قَدْ جُعِلَتْ مَحَنَّتُكُمْ يُبْغِضِي يُعْرِفُ الْمَنَافِقُونَ وَ بِمَحَبَّتِي امْتَحَنَ الْمُؤْمِنُونَ هَذَا عَهْدُ النَّبِيِّ الْأُمِّيِّ أَلَا إِنَّهُ لَا يُحِبُّكُمْ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكُمْ إِلَّا مُنَافِقٌ وَ أَنَا صَاحِبُ لَوَاءِ رَسُولِ اللَّهِ فِي الدُّنْيَا وَ الْآخِرَةِ

Indeed! He^{azwj} has Made your love to be (for me^{asws}). (It is) by hatred of me^{asws} the hypocrite is recognised, and by love for me^{asws} Allah^{azwj} Tests the Momineen. This is the Covenant of the *Ummy* Prophet^{saww} to me^{asws}: 'He will not love you^{asws}, O Ali^{asws} except for a Momin, nor would he hate you^{asws} except for a hypocrite. And I^{asws} am the bearer of the flag of Rasool-Allah^{saww} in the world and the Hereafter.

وَ رَسُولُ اللَّهِ فَرَطِي وَ أَنَا فَرَطُ شِيعَتِي وَ اللَّهِ لَا عَطَشَ مُحِبِّي وَ لَا خَافَ وَلِيِّي أَنَا وَلِيُّ الْمُؤْمِنِينَ وَ اللَّهُ وَلِيِّي وَ حَسْبُ مُحِبِّي أَنَّنِي أُحِبُّ مَا أَحَبَّ اللَّهُ وَ حَسْبُ مُبْغِضِي أَنَّنِي أُبْغِضُ مَا أَحَبَّ اللَّهُ

And Rasool-Allah^{saww} precedes me^{asws} and I^{asws} precede my^{asws} Shia, and Allah^{azwj} will not Leave the one who loves me^{asws} as thirsty, nor in fear. And Allah^{azwj} is my^{asws} Partisan and I^{asws} am the guardian of the Momineen^{asws} and Allah^{azwj} is my^{asws} Guardian. He^{azwj} Loves the one who loves me^{asws} because he loves the one^{asws} who loves Allah^{azwj}, and He^{azwj} Hates the one who hates me^{asws} because he hates the one^{asws} who loves Allah^{azwj}.

أَلَا وَ إِنَّهُ بَلَغَنِي أَنَّ مُعَاوِيَةَ سَبَّنِي وَ لَعَنَنِي اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَيْهِ وَ أَنْزِلِ اللَّعْنَةَ عَلَى الْمُسْتَحِقِّ آمِينَ رَبَّ الْعَالَمِينَ رَبِّ إِسْمَاعِيلَ وَ بَاعِثْ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

Indeed! And it has reached me^{asws} that Muawiya is insulting me^{asws} and cursing me^{asws}. O Allah^{azwj}! Intensify Your^{azwj} Trampling upon him and Send down the Curses upon the

deserving one. Ameen, Lord^{azwj} of the worlds, Lord^{azwj} of Ismail^{as} and the Stimulant of Ibrahim^{as}. You^{azwj} are the Praised, the Glorious’.

ثُمَّ نَزَلَ صَلَواتُ اللَّهِ عَلَيْهِ عَنْ أَغْوَادِهِ فَمَا عَادَ إِلَيْهَا حَتَّى قَتَلَهُ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ.

Then he^{asws} descended from his^{asws} Pulpit and did not return to it until Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, murdered him^{asws}.²³¹

548 - كا، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن بعض أصحابه عن أبي عبد الله ع قال: إن مؤلفي لأمر المؤمنين ع سأله مالا فقال يخرج عطائي فأفاسمكه فقال لا أكتفي و خرج إلى معاوية فوصله فكتب إلى أمير المؤمنين ع يخبره بما أصاب من المال

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions,

‘From Abu Abdullah^{asws} having said: ‘A slave of Amir-ul-Momineen^{asws} asked him^{asws} for some wealth, so he^{asws} said: ‘When my^{asws} share comes to me^{asws} I^{asws} will distribute it to you’. He said, ‘I am not content’, and he went to Muawiya who gave it to him. He wrote to Amir-ul-Momineen^{asws} informing him^{asws} of what he had received from the wealth.

فكتب إليه أمير المؤمنين ع أما بعد فإن ما في يدك من المال قد كان له أهل قبلك و هو صائر إلى أهل بعدك و إنما لك منه ما مهدت لنفسك

Amir-ul-Momineen^{asws} wrote to him: ‘Thereafter, that which is in your hand from the wealth, there used to be an owner for it before you, and it will get transferred to its (next) owner after you, but what is for you from it is what you pave the way for yourself (for the Hereafter).

فأثر نفسك على إصلاح ولدك فإنما أنت جامع لأحد رجلين إما رجل عمل فيه بطاعة الله فسعد بما شقيت و إما رجل عمل فيه بمعصية الله فشقي بما جمعت له و ليس من هذين أحد بأهل أن يؤثره على نفسك و لا يبرّد له على ظهرك

Prefer yourself over the betterment of your children, for what you have collected is for one of the two men - for a man who works in it by the obedience to Allah^{azwj} so he is fortunate with what he receives from you, and as for a man who works in it by the disobedience to Allah^{azwj} so he is unfortunate by what you have gathered for him, and there is none from these two who is deserving of being preferred over yourself, and do not place a burden upon your back.

فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ وَ ثِقْ لِمَنْ بَقِيَ بَرِّقِ اللَّهُ.

Be hopeful of the Mercy of Allah^{azwj} for what has past, and place your trust in the sustenance from Allah^{azwj} for what remains (of your life)”.²³²

549 - مختص، الاختصاص كتب معاوية إلى أمير المؤمنين صلوات الله عليه بسم الله الرحمن الرحيم أما بعد يا علي لأضربنك بشهاب قاطع لا يدركه الریح و لا يطفئيه الماء إذا اهتر و وقع و إذا وقع نعب و السلام

²³¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 547

²³² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 548

(The book) 'Al Ikhtisas' –

'Muawiya wrote to Amir Al-Momineen^{asws}, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. As for after, O Ali^{asws}! I will strike you^{asws} with such a cutting shooting star, neither can the wind inflame it nor can the water extinguish it. When the agitation occurs, the piercing will occur. And the greetings'.

فَلَمَّا قَرَأَ عَلِيٌّ عَ كِتَابَهُ دَعَا بِدَوَاةٍ وَ قَرِطَاسٍ ثُمَّ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ يَا مُعَاوِيَةُ فَقَدْ كَذَبْتَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَ أَنَا أَبُو الْحَسَنِ وَ الْحُسَيْنِ قَاتِلُ جَدِّكَ وَ عَمِّكَ وَ خَالِكَ وَ أَبِيكَ

When Ali^{asws} saw his letter, he^{asws} called for ink and paper, then he^{asws} wrote. In the Name of Allah^{azwj} the Beneficent, the Merciful. As for after, O Muawiya! You have lied. I^{asws} son^{asws} of Abu Talib^{asws}, and I^{asws} am father^{asws} of Al-Hassan^{asws} and Al-Husayn^{asws}, killer of your grandfather, and your paternal uncle, and your maternal uncle, and your (grand) father.

وَ أَنَا الَّذِي أَقْنَيْتُ قَوْمَكَ فِي يَوْمٍ بَدْرٍ وَ يَوْمٍ فَتَحٍ وَ يَوْمٍ أُحُدٍ وَ ذَلِكَ السَّيْفُ بِيَدِي بِحِمْلِهِ سَاعِدِي بِجُزْأَةٍ قَلْبِي كَمَا خَلَفَهُ النَّبِيُّ ص بِكَفِّ الْوَصِيِّ لَمْ أَسْتَبْدِلْ بِاللَّهِ رَبًّا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِالسَّيْفِ بَدَلًا وَ السَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى

And I^{asws} am the one who annihilated your people during the day of Badr and day of the conquest (of Makkah), and day of Ohad, and that sword is still in my^{asws} hands. My^{asws} forearm carries it with the courage of my^{asws} heart, just as the Prophet^{saww} had left it behind in the palm of the successor. I^{asws} have not replaced Allah^{azwj} with any (other) lord, nor any (other) Prophet with Muhammad^{saww}, nor replaced my^{asws} swords. And the greetings be upon the follower of guidance'.

ثُمَّ طَوَى الْكِتَابَ وَ دَعَا الطَّرْمَاحَ بْنَ عَدِيٍّ الطَّائِيَّ وَ كَانَ رَجُلًا مُفْعَهًا طَوَالًا فَقَالَ لَهُ خُذْ كِتَابِي هَذَا فَأَنْطَلِقْ بِهِ إِلَى مُعَاوِيَةَ وَ زِدْ حَوَابَهُ

Then he^{asws} folded the letter and called for Al-Tirmah Bin Aday, and he was an eloquent man, elaborate. He^{asws} said to him: 'Take this letter of mine^{asws} and go with it to Muawiya, and return its answer'.

فَأَخَذَ الطَّرْمَاحُ الْكِتَابَ وَ دَعَا بِعِمَامَةٍ فَلَبَسَهَا فَوْقَ فَلَنَسُوتهِ ثُمَّ رَكِبَ جَمَلًا بَازِلًا فَنِيقًا مُشْرِفًا عَالِيًّا فِي الْمَوَاءِ فَسَارَ حَتَّى نَزَلَ مَدِينَةَ دِمَشْقَ فَسَأَلَ عَنْ قُوَادٍ مُعَاوِيَةَ فَقِيلَ لَهُ مَنْ تُرِيدُ مِنْهُمْ

Al-Tirmah took the letter and called for his turban and wore it above his cap, then rode an old worn out camel, dominant overlooking in the air. He travelled until he descended in the city of Damascus. He asked about the procurers of Muawiya. It was said, 'Who do you want from them?'

فَقَالَ أُرِيدُ جَرْوَلًا وَ جَهْزَمًا وَ صَلَادَةً وَ قِلَادَةً وَ سَوَادَةً وَ صَاعِقَةً وَ أَبَا الْمَنَآيَا وَ أَبَا الْحُثُوفِ وَ أَبَا الْأَعْوَرِ السُّلَحِيَّ وَ عَمْرُو بْنَ الْعَاصِ وَ يَثْرُ بْنَ ذِي الْجَوْشَنِ وَ الْهُدَيَّ بْنَ مُحَمَّدٍ بْنِ الْأَشْعَثِ الْكِنْدِيِّ فَقِيلَ إِنَّهُمْ مُجْتَمِعُونَ عِنْدَ بَابِ الْخَضِرَاءِ فَنَزَلَ وَ عَقَلَ بَعِيرَهُ وَ تَرَكَهُمْ حَتَّى اجْتَمَعُوا فَركبَ إِلَيْهِمْ فَلَمَّا بَصُرُوا بِهِ قَامُوا إِلَيْهِ يَهْزُونَ بِهِ

He said, 'I want Jarwal, and Jahzama, and Saladah, and Qiladah, and Sawadah, and Saiqah, and Abu Al-Manaya, and Abu Al-Hutouf, and Abu Al-Awr Al-Sulamy, and Amro Bin Al-Aas, and Shimr Bin Zil Jowshan, and Al-Hadi Bin Muhammad Bin Al-Ash'as Al-Kindy'. It was said,

‘They are gathered at the green door’. He descended and tied his camel and left them until they had gathered. He rode to them. When they sighted him, they stood up to him mocking with him.

فَقَالَ وَاحِدٌ مِنْهُمْ يَا أَعْرَابِيُّ عِنْدَكَ خَبَرٌ مِنَ السَّمَاءِ قَالَ نَعَمْ جِبْرَائِيلُ فِي السَّمَاءِ وَ مَلَكُ الْمَوْتِ فِي الْهَوَاءِ وَ عَلَيَّ فِي الْقَفَاءِ فَقَالَ لَهُ يَا أَعْرَابِيُّ مِنْ أَينَ أَقْبَلْتَ قَالَ مِنْ عِنْدِ النَّعِيِّ النَّعِيِّ إِلَى الْمُنَافِقِ الرَّدِيِّ

One of them said, ‘O Bedouin! With you is news of the sky?’ He said, ‘Yes, Jibraeel^{as} is in the sky and the Angel of death is in the air, and upon me is the head’. He said to him, ‘O Bedouin! Where are you coming from?’ He said, ‘From the presence of the clean, the pure, to the hypocrite, the wicked’.

قَالَ لَهُ يَا أَعْرَابِيُّ فَمَا تَنْزِلُ إِلَى الْأَرْضِ حَتَّى نَشَاوِرَكَ قَالَ وَ اللَّهُ مَا فِي مَشَاوِرَتِكُمْ بَرَكَهٌ وَ لَا مِثْلِي يُشَاوِرُ أَمْثَالَكُمْ قَالُوا يَا أَعْرَابِيُّ فَإِنَّا نَكْتُبُ إِلَى يَزِيدَ بِخَبَرِكَ وَ كَانَ يَزِيدُ يَوْمَئِذٍ وَلِيٌّ عَنْهُمْ

He said to him, ‘O Bedouin! Will you not descend to the ground until we consult you?’ He said, ‘By Allah^{azwj}! There are no Blessings in your consultations, nor does the like of my consult the likes of you’. They said, ‘O Bedouin! We will write to Yazeed^{la} with your news’, and in those days Yazeed^{la} was their heir-apparent.

فَكَتَبُوا إِلَيْهِ أَمَّا بَعْدُ يَا يَزِيدُ فَقَدْ قَدِمَ عَلَيْنَا مِنْ عِنْدِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَعْرَابِيُّ لَهُ لِسَانٌ يَقُولُ فَمَا يَمَلُ وَ يُخَيِّرُ فَلَا يَكِلُ وَ السَّلَامُ

They wrote to him^{la}, ‘As for after, O Yazeed^{la}! A Bedouin has arrived to us from the presence of Ali^{asws} Bin Abu Talib. From him is a speaking tongue (eloquence). So, do not be angry, and be frequent and do not be tired. And the greetings’.

فَلَمَّا قَرَأَ يَزِيدُ الْكِتَابَ أَمَرَ أَنْ يُهَوَّلَ عَلَيْهِ وَ أَنْ يُقَامَ لَهُ سِتَاطَانِ بِالْبَابِ بِأَيْدِيهِمْ أَعْمَدَةُ الْحَدِيدِ فَلَمَّا تَوَسَّطَهُمُ الطَّرِيقَاخَ قَالَ مَنْ هَؤُلَاءِ كَانَتْهُمْ زَيْنَتُهُ مَالِكُ فِي ضَيْقِ الْمَسَالِكِ عِنْدَ تِلْكَ الْهَوَالِكِ قَالُوا اسْكُتْ هَؤُلَاءِ أُعِدُّوا لِيَزِيدَ

When Yazeed^{la} read the letter, he ordered to frighten him, and that two guards stand for him at the door having the iron rods in their hands. When Al-Tirmah was in their midst, he said, ‘Who are they? It is as if they are servants of a king in the narrow streets in that state’. They said, ‘Keep quiet! They are there for Yazeed^{la}’.

فَلَمْ يَلْبَثْ أَنْ خَرَجَ يَزِيدُ فَلَمَّا نَظَرَ إِلَيْهِ قَالَ السَّلَامُ عَلَيْكَ يَا أَعْرَابِيُّ قَالَ اللَّهُ السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ عَلَى وَلَدِ أَمِيرِ الْمُؤْمِنِينَ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَفْرُقُ عَلَيْكَ السَّلَامَ قَالَ سَلَامُهُ مَعِيَ مِنَ الْكُوفَةِ قَالَ إِنَّهُ يَعْزِضُ عَلَيْكَ الْخَوَاجِ

It was not long before Yazeed^{la} came out. When he^{la} looked at him, he^{la} said, ‘The greetings be upon you, O Bedouin!’ He said, ‘**the Giver of peace, the Granter of security, Guardian, [59:23],** upon the children of Amir Al-Momineen^{asws}’. He^{la} said, ‘The commander of the faithful conveys the greetings to you’. He said, ‘His^{asws} greetings are with me from Al-Kufa’. He^{la} said, ‘He presented the need to you’.

قَالَ أَمَّا أَوَّلُ حَاجَتِي إِلَيْهِ فَتَنْزُحُ رُوحِهِ مِنْ بَيْنِ جَنْبَيْهِ وَ أَنْ يَقُومَ مِنْ جَلْسِهِ حَتَّى يَجْلِسَ فِيهِ مَنْ هُوَ أَحَقُّ بِهِ وَ أَوَّلَى مِنْهُ

He said, 'As for the first of my need to him is that he should remove his soul from between his sides and he should stand up from his seat until there sits in it one who is rightful with it and foremost with it than him'.

قَالَ لَهُ يَا أَغْرَابِي فَإِنَّا نَدْخُلُ عَلَيْهِ فَمَا فِيكَ حِيلَةٌ قَالَ لِدَلِكْ قَدِمْتُ فَاسْتَأْذَنْ لَهُ عَلَى أَبِيهِ فَلَمَّا دَخَلَ عَلَى مُعَاوِيَةَ وَ نَظَرَ إِلَى مُعَاوِيَةَ وَ السَّرِيرِ قَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الْمَلِكُ قَالَ وَ مَا مَنَعَكَ أَنْ تَقُولَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ نَحْنُ الْمُؤْمِنُونَ فَمَنْ أَمَرَكَ عَلَيْنَا

He^{la} said to him, 'We shall enter to see him, so what is a means regarding you?' He said, 'For that I have arrived'. He^{la} sought permission for him to see his^{la} father. When he entered to see Muawiya, and looked at Muawiya and the throne, he said, 'The greetings be unto you, O you king!' He said, 'And what prevented you from saying, 'O amir al-momineen'? He said, 'We are the Momineen, so who made you the ruler over us?'

فَقَالَ نَاوِلْنِي كِتَابَكَ قَالَ إِنِّي لَأَكْثَرُهُ أَنْ أَطَأَ بِسَاطِكَ قَالَ فَتَنَاوَلَهُ وَزِيرِي قَالَ خَانَ الْوَزِيرُ وَ ظَلَمَ الْأَمِيرُ قَالَ فَتَنَاوَلَهُ غُلَامِي قَالَ غُلَامٌ سَوِيٌّ اشْتَرَاهُ مَوْلَاهُ مِنْ غَيْرِ جَلٍّ وَ اسْتَحْدَمَهُ فِي غَيْرِ طَاعَةِ اللَّهِ

He said, 'Give me your letter'. He said, 'I dislike stepping on your carpet'. He said, 'Give it to my Vizier'. Treacherous is the Vizier and unjust is the ruler'. He said, 'Give it to my slave'. He said, 'An evil slave his master has bought from other than permissible (money), and he serves him in other than the obedience of Allah^{azwj}'.

قَالَ فَمَا الْحِيلَةُ يَا أَغْرَابِي قَالَ مَا يَحْتَالُ مُؤْمِنٌ مِثْلِي لِمَنَافِقٍ مِثْلِكَ فَمُ صَاغِرًا فَخُذْهُ فَقَامَ مُعَاوِيَةُ صَاغِرًا فَتَنَاوَلَ مِنْهُ ثُمَّ قَضَّهْهُ وَ قَرَأَهُ ثُمَّ قَالَ يَا أَغْرَابِي كَيْفَ خَلَّفْتَ عَلِيًّا

He said, 'So, what is the means, O Bedouin?' He said, 'A Momin like me will not cheat a hypocrite like you. Stand belittled and take it (yourself)'. Muawiya stood up belittled and took it from him. Then he opened it and read it, then said, 'O Bedouin! How did you leave Ali^{asws} behind as?'

قَالَ خَلَفْتُهُ وَ اللَّهُ جَلَدًا خَرِبًا ضَابِطًا كَرِيمًا شَجَاعًا جَوَادًا لَمْ يَلْقَ جَيْشًا إِلَّا هَزَمَهُ وَ لَا قَرْنًا إِلَّا أَرْدَاهُ وَ لَا قَصْرًا إِلَّا هَدَمَهُ

He said, 'By Allah^{azwj}! I left him^{asws} enduring, fighter, commanding, benevolent, brace, generous. He^{asws} does not meet any army except defeats it, nor any generation except they want him^{asws}, nor any castle except demolishes it'.

قَالَ فَكَيْفَ خَلَّفْتَ الْحَسَنَ وَ الْحُسَيْنَ قَالَ خَلَفْتُهُمَا صَلَوَاتُ اللَّهِ عَلَيْهِمَا صَحِيحَيْنِ فَصِيحَيْنِ كَرِيمَيْنِ شَجَاعَيْنِ جَوَادَيْنِ شَابِّينِ طَرِيقَيْنِ يَصْلُحَانِ لِلدُّنْيَا وَ الْآخِرَةِ

He said, 'How did you leave behind Al-Hassan^{asws} and Al-Husayn^{asws}? He said, 'I left them^{asws}, may the Salawaat of Allah^{azwj} be upon them both, as healthy, eloquent, benevolent, brave, generous, youths, vibrant, bettering for the world and the Hereafter'.

قَالَ فَكَيْفَ خَلَّفْتَ أَصْحَابَ عَلِيٍّ قَالَ خَلَفْتُهُمْ وَ عَلِيٌّ بَيْنَهُمْ كَالْبَدْرِ وَ هُمْ كَالنُّجُومِ إِنَّ أَمْرَهُمْ ابْتَدَرُوا وَ إِنَّ نَهَاهُمْ ارْتَدَعُوا

He said, 'How did you leave the companions of Ali^{asws} behind as?' He said, 'I left them and Ali^{asws} was between them like the moon and they were like the stars. If he^{asws} instructs them, they rush, and if he^{asws} forbids them, they abstain'.

فَقَالَ لَهُ يَا أَعْرَابِي مَا أَظُنُّ بِنَابِ عَلِيٍّ أَحَدًا أَعْلَمَ مِنْكَ قَالَ وَبِئْسَ اسْتَعْمِرَ رَبُّكَ وَ صُمَّ سَنَةً كَفَّارَةً لِمَا قُلْتَ كَيْفَ لَوْ رَأَيْتَ الْفُصَحَاءَ الْأَدْبَاءَ النُّطَقَاءَ وَ وَقَعْتَ فِي بَحْرِ عُلُومِهِمْ عَرِفْتَ يَا شَقِيًّا

He said to him, 'O Bedouin! I don't think with the subject of Ali^{asws}, there is any more learned than you'. He said, 'Woe be unto you! Seek Forgiveness of your Lord and Fast for a year as a penance of what you said. How would it be if you were to see the eloquent, the teachers, the speakers, and fall into the ocean of their knowledge? You will drown, O wretched!'

قَالَ الْوَيْلُ لِأَمْرِكَ قَالَ بَلْ طُوبَى لَهَا وَلَدَتْ مُؤْمِنًا يَغْمِرُ مُنَافِقًا مِثْلَكَ قَالَ لَهُ يَا أَعْرَابِي هَلْ لَكَ فِي جَائِزَةٍ قَالَ أَرَى اسْتِنْقَاصَ رُوحِكَ فَكَيْفَ لَا أَرَى اسْتِنْقَاصَ مَالِكَ فَأَمَرَ لَهُ بِمِائَةِ أَلْفِ دِرْهَمٍ

He said, 'Woe be to your mother!' He said, 'But, beatitude be for her as she gave birth to a Momin, a hypocrite like you is leering at her'. He said to him, 'O Bedouin! Is it okay for you to be awarded by me?' He said, 'I see (look forward to) reduction in your soul (life), so how can I not see reduction of your wealth?' He ordered for him with a hundred thousand Dirhams.

فَقَالَ أَرَيْدُكَ يَا أَعْرَابِي قَالَ أَسَدٌ يَدَا سُدَّ أَبَدًا فَأَمَرَ لَهُ بِمِائَةِ أَلْفٍ أُخْرَى فَقَالَ ثَلَاثُهَا فَإِنَّ اللَّهَ فَرَدُّ ثُمَّ ثَلَاثُهَا فَقَالَ الْآنَ مَا تَقُولُ قَالَ أَحْمَدُ اللَّهَ وَ أَذْمُكَ قَالَ وَ لَمْ وَبِئْسَ

He said, 'Shall I increase for you, O Bedouin?' He said, 'A plugged hand is a hand blocked forever'. So, he ordered with another hundred thousand. He said, 'Third it, for Allah^{azwj} is an Individual, then thrice it'. He said, 'Now, what are you saying?' He said, 'I praise Allah^{azwj} and condemn you'. He said, 'And why? Woe be unto you!'

قَالَ لِأَنَّهُ لَمْ يَكُنْ لَكَ وَ لَا لِأَبِيكَ مِيرَاثًا إِنَّمَا هُوَ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ أُعْطِيْتَنِيهِ ثُمَّ أَقْبَلَ مُعَاوِيَةَ عَلَى كَاتِبِهِ فَقَالَ اكْتُبْ لِلْأَعْرَابِيِّ جَوَابًا فَلَا طَاقَةَ لَنَا بِهِ

He said, 'Because there neither happens to be any inheritance for you nor for your father. But rather, it is from the public treasury of the Muslims, you are giving it'. Then Muawiya turned towards his scribe and said, 'Write an answer for the Bedouin, for there is no strength for us with him'.

فَكَتَبَ أَمَّا بَعْدُ يَا عَلِيُّ فَلَا وَجْهَ لِيْكَ بِأَرْبَعِينَ جَمَلًا مِنْ خَزَائِلِ مَعَ كُلِّ خَزْدَلَةٍ أَلْفُ مُقَاتِلٍ يَشْرَبُونَ الدَّجْلَةَ وَ يَشْفُونَ الْفُرَاتِ

He wrote, 'As for after, O Ali^{asws}! I shall be diverting toward you forty loads of mustard, with each mustard would be a thousand fighters, drinking (the rivers) Tigris and quenching the Euphrates'.

فَلَمَّا نَظَرَ الطَّرْمَاحُ إِلَى مَا كَتَبَ بِهِ الْكَاتِبُ أَقْبَلَ عَلَى مُعَاوِيَةَ فَقَالَ سَوَاءٌ لَكَ يَا مُعَاوِيَةُ فَلَا أَدْرِي أَيُّكُمَا أَقْبَلُ حَيَاءً أَنْتَ أَمْ كَاتِبُكَ وَبِئْسَ لَوْ جَمَعْتَ الْجُرُجُ وَ الْإِنْسُ وَ أَهْلُ الزُّبُورِ وَ الْفُرْقَانِ كَانُوا لَا يَقُولُونَ بِمَا قُلْتَ

When Al-Tirmah looked and what the scribe had written with, he turned towards Muawiya. He said, 'Disgrace be for you, O Muawiya! I don't know which one of you two is of less shame, you or your scribe. Woe be unto you! Even if the Jinn and the humans, and the people of the Psalms, and the Furqan were to gather, they would not speak with what you have said'.

قَالَ مَا كَتَبَهُ عَنْ أَمْرِي قَالَ إِنْ لَمْ يَكُنْ كَتَبَهُ عَنْ أَمْرِكَ فَقَدْ اسْتَضَعَّكَ فِي سُلْطَانِكَ وَإِنْ كَانَ كَتَبَهُ بِأَمْرِكَ فَقَدْ اسْتَحْيَيْتُ لَكَ مِنَ الْكَذِبِ أَمَّا مِنْ أَيهِمَا تَعْتَذِرُ وَ مِنْ أَيهِمَا تَعْتَبِرُ أَمَا إِنَّ لِعَلِّي صَلَوَاتُ اللَّهِ عَلَيْهِ دِيكاً أَشْتَرَّ جَيْداً أَخْضَرَ يَلْتَقِطُ الْحَرْدَلِ بِحَيْشِهِ فَيَجْمَعُهُ فِي حَوْصَلَتِهِ

He said, 'And what has he written about my affair?' He said, 'If he has not written on behalf of your instructions, so he has weakened you in your authority, and if his writing was with your instructions, so he has shamed for you from the lies. From which of these will you offer excuses, and from which of them will you be excused? But, for Ali^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, there is a rooster he^{asws} acquired anew, fresh. It picks up the mustard seeds along with its army and collect it in its craw'.

قَالَ وَمَنْ ذَلِكَ يَا أَعْرَابِي قَالَ ذَلِكَ مَالِكُ بْنُ الْحَارِثِ الْأَشْتَرِ ثُمَّ أَخَذَ الْكِتَابَ وَ الْجَائِزَةَ وَ انْطَلَقَ بِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَقْبَلَ مُعَاوِيَةَ عَلَى أَصْحَابِهِ فَقَالَ نَرَى لَوْ وَجَّهْتُمْ بِأَجْمَعِكُمْ فِي كُلِّ مَا وَجَّهَ بِهِ صَاحِبُهُ مَا كُنْتُمْ تُؤَدُّونَ عَنِّي عَشْرَ عَشِيرٍ مَا أَدَّى هَذَا عَنْ صَاحِبِهِ.

He said, 'And who is that (rooster), O Bedouin?' He said, 'That is Malik Bin Al-Haris Al-Ashtar'. Then he took the letter and the award, and went with it to Ali^{asws} Bin Abu Talib^{asws}. Muawiya turned to his companions. He said, 'We view, if you were all to dedicate yourselves in all what his companion dedicates with, you will not be (able to) deliver on my behalf a tenth of a tenth of what this one has delivered from his companion'".²³³

550- أَقُولُ وَجَدْتُ الرَّوَايَةَ بِخَطِّ بَعْضِ الْأَفْضَالِ بِاخْتِلَافٍ مَا فَأَحْبَبْتُ إِزَادَهَا عَلَى هَذَا الْوَجْهِ أَيْضاً قَالَ قَالَ الشَّيْخُ الْأَدِيبُ أَبُو بَكْرٍ بْنُ عَبْدِ الْعَزِيزِ الْبُسَيْطِيُّ بِالْأَسَانِيدِ الصَّحَاحِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع لَمَّا رَجَعَ مِنْ وَقْعَةِ الْجَمَلِ كَتَبَ إِلَيْهِ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ وَ ابْنِ عَبْدِ اللَّهِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ

I (Majlisi) am saying, 'I found the report in the handwriting of one of the distinguished ones with difference what obligates repeating it upon this aspect as well. He said, 'The Sheykh Al Adeeb Abu Bakr Bin Abdul Aziz Al Busty said with the correct chains,

'When Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} returned from the event (battle) of the camel, Muawiya Bin Abu Sufyan wrote to him^{asws}, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} and son of a servant of Allah^{azwj}, Muawiya Bin Abu Sufyan, to Ali^{asws} Bin Abu Talib^{asws}.

أَمَّا بَعْدُ فَقَدْ أَتَبَعْتَ مَا يَضُرُّكَ وَ تَرَكْتَ مَا يَنْفَعُكَ وَ خَالَفْتَ كِتَابَ اللَّهِ وَ سُنَّةَ رَسُولِهِ ص وَ قَدِ انْتَهَى إِلَيَّ مَا فَعَلْتَ بِخَوَارِجِ رَسُولِ اللَّهِ ص طَلْحَةَ وَ الزُّبَيْرِ وَ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ

As for after, you^{asws} pursued what harmed you^{asws} and left what benefited you^{asws}, and opposed the Book of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{saww}, and it has ended to me what

²³³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 549

you have done with the two disciples of Rasool-Allah^{saww}, Talha and Al-Zubeyr and mother of believers Ayesha.

فَوَاللَّهِ لَا زَمِيَّتَكَ بِشِهَابٍ لَا تُطْفِئُهُ الْمِيَاهُ وَلَا تُزْعِزُهُ الرِّيحُ إِذَا وَقَعَ وَقَبَ وَإِذَا وَقَبَ ثَقَبَ وَإِذَا ثَقَبَ نَقَبَ وَإِذَا نَقَبَ انْتَهَبَ فَلَا تُعْرَثُكَ الْجَبُوشُ وَاسْتَعِدَّ لِلْحَرْبِ فَإِنِّي مُلَافِيكَ بِجُنُودٍ لَا قَبْلَ لَكَ بِهَا وَالسَّلَامُ

By Allah^{azwj}! I shall shoot at you with such a shooting star, neither will the water extinguish it nor will the wind will shake it. When it falls, it will puncture, and when it punctures it will make a hole, and when it makes a hole, there will be a cavity, and when there is a cavity, it will inflame. So, do not be deceived by the armies and prepare for the war for I will meet you^{asws} with armies, not said for you^{asws} with it (before). And the greetings’.

فَلَمَّا وَصَلَ الْكِتَابُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَكَّهُ وَفَرَّاهُ وَدَعَا بِدَوَاٍ وَقِرْطَاسٍ وَكَتَبَ إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ وَابْنِ عَبْدِ اللَّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَحْيَى رَسُولِ اللَّهِ وَابْنِ عَمِّهِ وَوَصِيِّهِ وَمُعَسِّلِهِ وَمُكَفِّنِهِ وَقَاضِي دَيْنِهِ وَزَوْجِ ابْنَتِهِ الْبَتُولِ وَأَبِي سِبْطِيهِ الْحُسَيْنِ وَالحُسَيْنِ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ

When the letter arrived to Amir Al-Momineen^{asws}, he^{asws} opened it and read it, and called for ink and paper, and wrote in it: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj}, and son of His^{azwj} servant, Ali^{asws} Bin Abu Talib^{asws}, brother^{asws} of Rasool-Allah^{saww}, and son^{asws} of his^{saww} uncle^{as}, and his^{saww} successor^{asws}, and his^{saww} washer, and his^{asws} enshrouder, and fulfiller of his^{saww} debts, and husband of his^{saww} daughter^{asws} the chaste, and father of his^{saww} two grandsons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, to Muawiya Bin Abu Sufyan.

أَمَّا بَعْدُ فَإِنِّي أَفْتَيْتُ قَوْمَكَ يَوْمَ بَدْرٍ وَفَتَلْتُ عَمَّكَ وَخَالَكَ وَحَدَّكَ وَالسَّيْفُ الَّذِي فَتَلْتُهُمْ بِهِ مَعِيَ يَحْمِلُهُ سَاعِدِي بَنَاتٍ مِنْ صَدْرِي وَ قُوَّةٍ مِنْ بَدَنِي وَ نُصْرَةٍ مِنْ رَبِّي كَمَا جَعَلَهُ النَّبِيُّ ص فِي كَفِّي

As for after, I^{asws} annihilated your people on the day of Badr, and killed your paternal uncle, and your maternal uncle, and your grandfather, and the sword which I^{asws} had killed them with is with me^{asws}. My^{asws} forearm is carrying it along with steadfastness from my^{asws} chest, and strength of my^{asws} body, and Help from my^{asws} Lord^{azwj}, just as the Prophet^{saww} had made it to be in my^{asws} palm.

فَوَاللَّهِ مَا اخْتَرْتُ عَلَى اللَّهِ رِئَاءً وَلَا عَلَى الْإِسْلَامِ دِينَاً وَلَا عَلَى مُحَمَّدٍ نَبِيّاً وَلَا عَلَى السَّيْفِ بَدَلاً

By Allah^{azwj}! I^{asws} have not chosen any lord over Allah^{azwj}, nor any religion over Al-Islam, nor any prophet over Muhammad^{saww}, nor any replacement upon the sword.

فَبَالِغٌ مِنْ رَأْيِكَ فَاجْتَهِدْ وَلَا تَقْصُرْ فَقَدْ اسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ وَاسْتَفْزَكَ الْجَهْلُ وَ الطُّغْيَانُ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى وَ خَشِيَ عَوَاقِبَ الرَّذَى

So, be serious from your view and struggle, and do not fall short for the Satan^{la} has engaged upon you, and the ignorance and the tyranny are provoking you, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**, and fear the bad consequences’.

ثُمَّ طَوَى الْكِتَابَ وَ خَتَمَهُ وَ دَعَا رَجُلًا مِنْ أَصْحَابِهِ يُقَالُ لَهُ الطَّرِمَاحُ بْنُ عَدِيٍّ بْنِ حَاتِمِ الطَّائِي وَ كَانَ رَجُلًا حَسِيمًا طَوِيلًا أَدْبِيًّا لَبِيبًا فَصِيحًا لَسِنًا مُتَكَلِّمًا لَا يَكِلُ لِسَانَهُ وَ لَا يَغِيَا عَنِ الْجَوَابِ فَعَمَّمَهُ بِعِمَامَتِهِ وَ دَعَا لَهُ بِجَمَلٍ بَازِلٍ وَثِقِي فَأَتَى أَحْمَرَ فَسَوَّى رَاحِلَتَهُ وَ وَجَّهَهُ إِلَى دِمَشْقَ

Then he^{asws} folded the letter and sealed it, and he^{asws} called a man from his^{asws} companions called Al-Tirmah Bin Aday Bin Hatim Al-Taie, and he was a heavily-bodied man, tall, a scholar, understanding, eloquent of tongue, a speaker. He never tired of his tongue nor could he be faulted from the answer. He turbaned with his turban and called for a camel of his, old, solid, super, red. He evened out his luggage and diverted it to Damascus.

فَقَالَ لَهُ يَا طَرِمَاحُ انْطَلِقْ بِكِتَابِي هَذَا إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَ خُذِ الْجَوَابَ فَأَخَذَ الطَّرِمَاحُ الْكِتَابَ وَ كَوَّرَ بِعِمَامَتِهِ وَ رَكِبَ مَطِيئَتَهُ وَ انْطَلَقَ حَتَّى دَخَلَ دِمَشْقَ فَسَأَلَ عَنْ دَارِ الْإِمَارَةِ فَلَمَّا وَصَلَ إِلَى الْبَابِ قَالَ لَهُ الْحُجَّابُ مَنْ بُعِثْتَ قَالَ أُرِيدُ أَصْحَابَ الْأَمِيرِ أَوَّلًا ثُمَّ الْأَمِيرَ ثَانِيًا

He^{asws} said to him: ‘O Tirmah! Go with this letter of mine to Muawiya Bin Abu Sufyan and take the answer’. Al-Tirmah took the letter and rounded his turban and rode his ride and went with it until he entered Damascus. He asked about the government building. When he arrived to the door, the guards said to him, ‘Who are you seeking?’ He said, ‘I want the companions of the ruler first, then the ruler secondly’.

فَقَالُوا لَهُ مَنْ تُرِيدُ مِنْهُمْ قَالَ أُرِيدُ جَعْشَمًا وَ جَزُولًا وَ مُجَاشِعًا وَ بَاقِعًا وَ كَانَ أَرَادَ أَبَا الْأَعْوَرِ السُّلَمِيَّ وَ أَبَا هُرَيْرَةَ الدَّوْسِيَّ وَ عَمْرَو بْنَ الْعَاصِ وَ مَرْوَانَ بْنَ الْحَكَمِ فَقَالُوا لَهُمْ بِيَابَ الْخُضْرَاءِ يَنْتَزِعُونَ فِي بُسْتَانٍ

They said to him, ‘Whom do you want from them?’ He said, ‘I want Ja’sam, and Jarwal, and Mujashie, and Baqie’, and he had wanted Abu Al-Awr Al-Sulamy, and Abu Hureyra Al-Dowsy, and Amro Bin Al-Aas, and Marwan Bin Al-Hakam. They said, ‘They are at the green door picnicking in the orchard’.

فَانْطَلَقَ وَ سَارَ حَتَّى أَشْرَفَ عَلَى ذَلِكَ الْمَوْضِعِ فَإِذَا قَوْمٌ بِيَابِهِ فَقَالُوا جَاءَنَا أَغْرَابِيٌّ بَدَوِيٌّ دُوْنُ إِلَى السَّمَاءِ تَعَالَوْا نَسْتَهْزِئُ بِهِ فَلَمَّا وَقَفَ عَلَيْهِمْ قَالُوا يَا أَغْرَابِيُّ هَلْ عِنْدَكَ مِنَ السَّمَاءِ خَبْرٌ فَقَالَ بَلَى اللَّهُ تَعَالَى فِي السَّمَاءِ وَ مَلَكُ الْمَوْتِ فِي الْهَوَاءِ وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فِي الْقَفَاءِ فَاسْتَعْدُوا لِمَا يَنْزِلُ عَلَيْكُمْ مِنَ الْبَلَاءِ يَا أَهْلَ الشَّقَاوَةِ وَ الشَّقَاءِ

He went and travelled until he overlooked upon that place, and there was a group by its door. They said, ‘A Bedouin has come to us, illiterate, looking at the sky. Come, we shall mock him’. When he paused at them, they said, ‘O Bedouin! Is there any news with you from the sky?’ He said, ‘Yes, Allah^{azwj} the Exalted is in the sky, and the Angel of death is in the air, and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} is in the sandy plains, so be prepared for what calamity will befall upon you all, of people of chaos and misery’.

قَالُوا مِنْ أَيْنَ أَقْبَلْتَ قَالَ مِنْ عِنْدِ حُرِّ تَقِيٍّ نَقِيٍّ زَكِيٍّ مُؤْمِنٍ رَضِيٍّ مُرْضِيٍّ فَقَالُوا وَ أَيْ شَيْءٍ تُرِيدُ فَقَالَ أُرِيدُ هَذَا الدَّعِيَّ الرَّدِّيَّ الْمُنَافِقَ الْمُرْدِيَّ الَّذِي تَزْعُمُونَ أَنَّهُ أَمِيرُكُمْ فَعَلِمُوا أَنَّهُ رَسُولُ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع إِلَى مُعَاوِيَةَ فَقَالُوا هُوَ فِي هَذَا الْوَقْتِ مَشْغُولٌ

They said, ‘Where are you coming from?’ He said, ‘From the presence of a free, clean, pure, Momin, pleasing, pleased’. They said, ‘And which thing do you want?’ He said, ‘I want this wicked cuckold, the hypocrite, the vile whom you are claiming he is your commander, so know that I am a messenger of Amir Al-Momineen Ali^{asws}, to Muawiya’. They said, ‘He is busy at this time’.

قَالَ بِمَاذَا بَوْعِدٍ أَوْ وَعِيدٍ قَالُوا لَا وَ لَكِنَّهُ يُشَاوِرُ أَصْحَابَهُ فِيمَا يُلْقِيهِ عِدًّا قَالَ فَسُحْقًا لَهُ وَ بَعْدًا

He said, 'With what is that, a promise or threat?' They said, 'No, but he is consulting his companions in what he would be facing tomorrow'. He said, 'Damnation be for him and remoteness'.

فَكَتَبُوا إِلَى مُعَاوِيَةَ بِخَبَرِهِ أَمَّا بَعْدُ فَقَدْ وَرَدَ مِنْ عِنْدِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَجُلٌ أَعْرَابِيٌّ بَدَوِيٌّ فَصِيحٌ لَسِنٌ طَلِقٌ ذَلِيقٌ يَتَكَلَّمُ فَلَا يَكِلُ وَ يُطِيلُ فَلَا يَمَلُ فَأَعِدَّ لِكَلَامِهِ جَوَابًا بَالِغًا وَ لَا تُكُنْ عَنْهُ غَافِلًا وَ لَا سَاهِيًا وَ السَّلَامُ

They wrote to Muawiya with his news, 'As for after, a man has arrived from the presence of Ali^{asws} Bin Abu Talib^{asws}, a Bedouin. He is eloquent of tongue, free, sharp. He speaks and does not get tired, and he prolongs, so you will not tire him. So, prepare an answer to his talk, decisive, and do not become heedless from him, nor inattentive. And the greetings'.

فَلَمَّا عَلِمَ الطَّرْمَاحُ بِذَلِكَ أَنَاخَ رَاحِلَتَهُ وَ نَزَلَ عَنْهَا وَ عَقَلَهَا وَ جَلَسَ مَعَ الْقَوْمِ الَّذِينَ يَتَحَدَّثُونَ فَلَمَّا بَلَغَ الْخَبْرُ إِلَى مُعَاوِيَةَ أَمَرَ ابْنَهُ يَزِيدَ أَنْ يَخْرُجَ وَ يَضْرِبَ الْمَصَافَ عَلَى بَابِ دَارِهِ فَخَرَجَ يَزِيدُ وَ كَانَ عَلَى وَجْهِهِ أَثَرُ ضَرْبَةٍ فَإِذَا تَكَلَّمَ كَانَ جَهِيرَ الصَّوْتِ فَأَمَرَ بِضَرْبِ الْمَصَافِ

When Al-Tirmah came to know with that, he knelt his ride and descended from it, and tied it and sat with the group, the ones who were discussing. When the news came to Muawiya, he instructed his son^{la} Yazeed^{la} to go out and set up a row of chairs at the door of his house. Yazeed^{la} went out, and upon his^{la} face was the impact of a strike. Whenever he^{la} spoke, he^{la} was of a loud voice. He ordered for the row of chairs to be set up.

فَفَعَلُوا ذَلِكَ وَ قَالُوا لِلطَّرْمَاحِ هَلْ لَكَ أَنْ تَدْخُلَ عَلَى بَابِ أَمِيرِ الْمُؤْمِنِينَ فَقَالَ لِهَذَا جِئْتُ وَ بِهِ أُمِرْتُ فَهَامَ إِلَيْهِ وَ مَشَى فَلَمَّا رَأَى أَصْحَابَ الْمَصَافِ وَ عَلَيْهِمْ ثِيَابٌ سُودٌ فَقَالَ مَنْ هَؤُلَاءِ الْقَوْمِ كَانَتْهُمْ زَيْنَاتٌ لِمَالِكٍ عَلَى ضَيْقِ الْمَسَالِكِ

They did that and said to Al-Tirmah, 'Is it okay for you to enter the door of commander of the faithful?' He said, 'This is what I have come for, and have been ordered with'. He arose to it and walked. When he saw the companions of the chairs and upon them were black clothes, he said, 'Who are these people. It is as if they are Zabaniya (Angels of Hell) for the king upon a narrow street'.

فَلَمَّا دَنَا مِنْ يَزِيدَ نَظَرَ إِلَيْهِ فَقَالَ مَنْ هَذَا الْمَيْشُومُ بْنُ الْمَيْشُومِ الْوَاسِعُ الْخُلُقُومِ الْمَضْرُوبُ عَلَى الْخُرْطُومِ فَقَالُوا مَهْ يَا أَعْرَابِيُّ ابْنُ الْمَلِكِ يَزِيدُ فَقَالَ وَ مَنْ يَزِيدُ لَا زَادَ اللَّهُ مُرَادَهُ وَ لَا بَلَغَهُ مُرَادُهُ وَ مَنْ أَبُوهُ كَانَ قُدَمَاءَ عَائِصِينَ فِي بَحْرِ الْخِلَافَةِ وَ الْيَوْمَ اسْتَوَيْنَا عَلَى سَرِيرِ الْخِلَافَةِ

When he was close from Yazeed^{la}, he said, 'Who is this inauspicious son of the inauspicious, the wide of throat, they struck upon the nose?' They said, 'Shh, O Bedouin! He^{la} is the son^{la} of the king, Yazeed^{la}'. He said, 'And who is Yazeed^{la}, may Allah^{azwj} not Increase his^{la} provision, nor Let him^{la} reach his^{la} aim. And who is his^{la} father. They were both for long diving into the rough sea, and today they are both sitting upon the throne of caliphate'.

فَسَمِعَ يَزِيدُ ذَلِكَ وَ اسْتَشَاطَ وَ هَمَّ بِقَتْلِهِ غَضَبًا ثُمَّ كَرِهَ أَنْ يُجِدَّتْ دُونُ إِذْنِ أَبِيهِ فَلَمْ يَقْتُلْهُ خَوْفًا مِنْهُ وَ كَظَمَ غَيْظَهُ وَ حَبَّأَ نَارَهُ وَ سَلَّمَ عَلَيْهِ فَقَالَ يَا أَعْرَابِيُّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَفْرَأُ عَلَيْكَ السَّلَامَ فَقَالَ سَلَامُهُ مَعِيَ مِنَ الْكُوفَةِ

Yazeed^{la} heard that and fumed, and thought of killing him out of anger. Then he^{la} disliked to do anything new without the permission of his^{la} father out of fear from him, and he^{la} swallowed his^{la} anger, and concealed his^{la} fire and greeted unto him. He^{la} said, 'O Bedouin! Commander of the faithful conveys the greetings to you'. He said, 'His^{asws} greeting is with me from Al-Kufa'.

فَقَالَ يَزِيدُ سَلِّمْ عَلَيَّ شَيْئًا فَقَدْ أَمَرَنِي أَمِيرُ الْمُؤْمِنِينَ بِقَضَاءِ حَاجَتِكَ فَقَالَ حَاجَتِي إِلَيْهِ أَنْ يَقُومَ مِنْ مَقَامِهِ حَتَّى يَجْلِسَ مَنْ هُوَ أَوْلَى مِنْهُ بِهَذَا الْأَمْرِ

Yazeed^{la} said, 'Ask me^{la}, for commander of the faithful has instructed me with fulfilling your needs'. He said, 'My need to him is that he should stand up from his place until he sits (in it) one who is foremost than him with this command'.

قَالَ فَمَاذَا تُرِيدُ أَنْفًا قَالَ الدُّخُولَ عَلَيْهِ فَأَمَرَ بِرَفْعِ الْحِجَابِ وَأَدْخَلَهُ إِلَى مُعَاوِيَةَ وَصَوَّاحِيهِ فَلَمَّا دَخَلَ الطَّرِيقَ وَهُوَ مُتَعَلِّلٌ قَالُوا لَهُ اخْلَعْ نَعْلَيْكَ فَانْتَفَتَ يَمِينًا وَشِمَالًا ثُمَّ قَالَ هَذَا رَبُّ الْوَادِ الْمُقَدَّسِ فَأَخْلَعَ نَعْلَيْ

He^{la} said, 'What is that you want at the moment'. He said, 'The entry to see him'. He^{la} ordered with raising the guards and entered him to see Muawiya and his companions. When Al-Tirmah entered, and he was dragging his feet, they said to him, 'Remove your slippers'. He turned to the right and left, then said, 'This is a lord of the Holy Valley so I have to take off my slippers?'

فَنَظَرَ فَإِذَا هُوَ مُعَاوِيَةُ قَاعِدٌ عَلَى السَّرِيرِ مَعَ قَوَاعِدِهِ وَخَاصَّتِهِ وَ مِثْلُ بَيْنَ يَدَيْهِ خَدْمُهُ فَقَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الْمَلِكُ الْعَاصِي فَقُرْبَتْ إِلَيْهِ عُمُرُو بْنُ الْعَاصِ فَقَالَ وَجْهَكَ يَا أَعْرَابِي مَا مَنَعَكَ أَنْ تَدْعُوهُ بِأَمِيرِ الْمُؤْمِنِينَ

He looked around and there was Muawiya seated upon the throne with its essential ones and his special ones, and his servants were displayed in front of him. He said, 'The greetings be unto you, O you king, the disobedient'. Amro Bin Al-Aas went near him and said, 'Woe be unto you, O Bedouin! What prevents you from calling him 'Amir Al-Momineen'?'

فَقَالَ الْأَعْرَابِيُّ تُكَلِّمُكَ أُمُّكَ يَا أَحْمَقُ نَحْنُ الْمُؤْمِنُونَ فَمَنْ أَمَرَهُ عَلَيْنَا بِالْخِلَافَةِ فَقَالَ مُعَاوِيَةُ مَا مَنَعَكَ يَا أَعْرَابِي فَقَالَ كِتَابٌ مَخْتُومٌ مِنْ إِمَامٍ مَعْصُومٍ فَقَالَ نَاوِلِيهِ قَالَ أَكْرَهُ أَنْ أَطَأَ بِسَاطِطِكَ

The Bedouin said, 'May your mother be bereft of you, O idiot! We are the Momineen, so who made him rule upon us with the caliphate?' Muawiya said, 'What is with you, O Bedouin?' He said, 'A sealed letter from an Infallible Imam^{asws}'. He said, 'Give it'. He said, 'I dislike to tread on your carpet'.

قَالَ نَاوِلْهُ وَزِيرِي هَذَا وَ أَشَارَ إِلَى عُمُرُو بْنِ الْعَاصِ فَقَالَ هَيْهَاتَ هَيْهَاتَ ظَلَمَ الْأَمِيرُ وَ خَانَ الْوَزِيرُ فَقَالَ نَاوِلْهُ وَلَدِي هَذَا وَ أَشَارَ إِلَى يَزِيدَ فَقَالَ مَا تَرْضَى بِإِبْلِيسَ فَكَيْفَ بِأَوْلَادِهِ

He said, 'Give it to this Vizier of mine', and gestured towards Amro Bin Al-Aas. He said, 'Far be it! Far be it! An unjust ruler and a treacherous Vizier'. He said, 'Give it to this son^{la} of mine', and gestured towards Yazeed^{la}. He said, 'We are not pleased with Iblees^{la}, so how can we be with his^{la} children?'

فَقَالَ نَاولُهُ مُملوكي هَذَا وَ أَشَارَ إِلَى غُلَامٍ لَهُ قَائِمٍ عَلَى رَأْسِهِ فَقَالَ الْأَعْرَابِيُّ مَمْلُوكُ اسْتَرْتَيْتُهُ مِنْ غَيْرِ حِلٍّ وَ تَسْتَعْمِلُهُ فِي غَيْرِ حَقٍّ قَالَ وَجُحَكَ يَا أَعْرَابِيٍّ فَمَا الْحِيلَةُ وَ كَيْفَ نَأْخُذُ الْكِتَابَ

He said, 'Give it to this slave of mine', and gestured towards a slave of his standing by his head. The Bedouin said, 'A slave you have bought from other than permissible (money), and you are using him in other than right'. He said, 'Woe be unto you, O Bedouin! So, what is the means, and how can we take the letter?'

فَقَالَ الْأَعْرَابِيُّ أَنْ تَقُومَ مِنْ مَقَامِكَ وَ تَأْخُذَهُ بِيَدِكَ عَلَى غَيْرِ كُرْهِ مِنْكَ فَإِنَّهُ كِتَابُ رَجُلٍ كَرِيمٍ وَ سَيِّدٍ عَلِيمٍ وَ حَبِيرٍ خَلِيمٍ بِالْمُؤْمِنِينَ رُؤُوفٍ رَحِيمٍ

The Bedouin said, 'You should stand from your place and take it with your own hands upon without any abhorrence from you, for it is a letter of an honourable man, and a learned chief, and a spiritualist lenient with the Momineen, kind merciful'.

فَلَمَّا سَمِعَ مِنْهُ مُعَاوِيَةَ وَتَبَّ مِنْ مَكَانِهِ وَ أَخَذَ مِنْهُ الْكِتَابَ بِعَضْبٍ وَ فَكَّهَ وَ قَرَأَهُ وَ وَضَعَهُ تَحْتَ رُكْبَتَيْهِ ثُمَّ قَالَ كَيْفَ خَلَّفْتَ أَبَا الْحَسَنِ وَ الْحُسَيْنَ قَالَ خَلَّفْتُهُ بِحَمْدِ اللَّهِ كَالْبَدْرِ الطَّالِعِ حَوَالِيهِ أَصْحَابُهُ كَالنُّجُومِ التَّوَاقِبِ اللَّوَامِعِ

When Muawiya heard it from him, he leapt from his place and took the letter from him with anger, and opened it and read it, and placed it under his knee, then said, 'How have you left father^{asws} of Al-Hassan^{asws} and Al-Husayn^{asws}? He said, 'I left him^{asws}, with the praise of Allah^{azwj}, like the ascendant moon with his^{asws} companions around him like the stars, shining, luminous.

إِذَا أَمَرَهُمْ بِأَمْرٍ ابْتَدَأُوا إِلَيْهِ وَ إِذَا نَهَاهُمْ عَنْ شَيْءٍ لَمْ يَنْجَاسُوا عَلَيْهِ وَ هُوَ مِنْ بَأْسِهِ يَا مُعَاوِيَةُ فِي تَجَلُّدٍ بَطَلٍ شُجَاعٍ سَيِّدٍ سَمِيدٍ إِنْ لَقِيَ حَيْشًا هَزَمَهُ وَ أُزَادَهُ وَ إِنْ لَقِيَ قَرْنًا سَلَبَهُ وَ أَفْنَاهُ وَ إِنْ لَقِيَ عَدُوًّا قَتَلَهُ وَ حَزَاهُ

Whenever he^{asws} instructs them with a matter, they rush to it, and whenever he^{asws} forbids them from anything, they are not audacious upon him^{asws}, and it is from his^{asws} prowess, O Muawiya, in the boldness he^{asws} is a champion, brave, chief caller. If he^{asws} meets an army, he^{asws} defeats it and returns it, and if he meets a pair, plunders it, and annihilates it, and if he^{asws} meets an enemy, kills him, and segments him'.

قَالَ مُعَاوِيَةُ كَيْفَ خَلَّفْتَ الْحَسَنَ وَ الْحُسَيْنَ قَالَ خَلَّفْتُهُمَا بِحَمْدِ اللَّهِ شَائِنِ تَقِيَّانِ زَكِيَّانِ عَفِيفَيْنِ صَحِيحَيْنِ سَيِّدَيْنِ طَائِبَيْنِ فَاضِلَيْنِ عَاقِلَيْنِ عَالِمَيْنِ مُصْلِحَيْنِ فِي الدُّنْيَا وَ الْآخِرَةِ فَسَكَتَ مُعَاوِيَةُ سَاعَةً فَقَالَ مَا أَفْضَلَكَ يَا أَعْرَابِيٍّ

Muawiya said, 'How have you left Al-Hassan^{asws} and Al-Husayn^{asws} as?' He said, 'I left them^{asws}, by the Praise of Allah^{azwj}, as two youths, clean, pure, immaculate, chaste, healthy, chiefs, good, meritorious, rational, learned, reconciling in the world and the Hereafter'. Muawiya was silent for a while. He said, 'What is your eloquence, O Bedouin?'

قَالَ لَوْ بَلَغَتْ بَابَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَوَجَدْتُ الْأَدَبَاءَ الْفُصَحَاءَ الْبُلَغَاءَ الْفُقَهَاءَ النُّجَبَاءَ الْأَتْقِيَاءَ الْأَصْفِيَاءَ وَ لَرَأَيْتُ رِجَالًا سِيمَاهُمْ فِي وَجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ حَتَّى إِذَا اسْتَعْرَتْ نَارَ الْوَعْيِ قَدَفُوا بِأَنفُسِهِمْ فِي تِلْكَ الشُّعْلِ لَا يَسِينُ الْقُلُوبَ عَلَى مَدَارِعِهِمْ

He said, 'If you could reach the door of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, you would find the educators, the eloquent, the deliverers, the jurists, the captains, the pious,

the elites, and you would see men ***Their marks are in their faces from the effects of the Sajdahs [48:29]***, until when the fire of war was ignited, they threw themselves into that flame, wearing their hearts on top of their armour.

قَائِمِينَ لَيْلَهُمْ صَائِمِينَ نَهَارَهُمْ لَا تَأْخُذُهُمْ فِي اللَّهِ وَلَا فِي وَلِيِّ اللَّهِ عَلَيْهِ لَوْمَةٌ لَأَيِّمٍ فَإِذَا أَنْتَ يَا مُعَاوِيَةَ رَأَيْتَهُمْ عَلَى هَذِهِ الْحَالِ عَرِثَتْ فِي بَحْرِ عَمِيقٍ لَا تَنْجُو مِنْ لُجَّتِهِ

They are standing in their nights (for Salat), Fasting their days, neither taking any blame from any accuser regarding Allah^{azwj} nor a guardian^{asws} of Allah^{azwj}. O Muawiya! When you see them to be upon this state, would drown in a deep ocean, not been saves from its waves’.

فَقَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ سِرًّا هَذَا رَجُلٌ أَعْرَابِيٌّ بَدَوِيٌّ لَوْ أَرْضَيْتَهُ بِالْمَالِ لَتَكَلَّمَ فِيكَ بِخَيْرٍ فَقَالَ مُعَاوِيَةُ يَا أَعْرَابِيٌّ مَا تَقُولُ فِي الْجَائِزَةِ أَ تَأْخُذُهَا مِنِّي أَمْ لَا قَالَ بَلَى أَخَذَهَا فَوَ اللَّهُ أَنَا أُرِيدُ اسْتِغْبَاضَ رُوحِكَ مِنْ حَسَدِكَ فَكَيْفَ يَسْتِغْبِاضُ مَالِكَ مِنْ خِزَانَتِكَ

Amro Bin Al-Aas said to Muawiya, ‘Please this Bedouin man. If you were to please him with the wealth, he would speak regarding you with good’. Muawiya said, ‘O Bedouin! What are you saying regarding the award? Will you take it from me or not?’ He said, ‘But, I shall take it. By Allah^{azwj}! I want to capture your soul from your body, so how would I not capture your wealth from your treasury?’

فَأَمَرَ لَهُ بِعَشْرَةِ آلَافٍ دِرْهَمٍ ثُمَّ قَالَ أَ تُحِبُّ أَنْ أَزِيدَكَ قَالَ زِدْ فَإِنَّكَ لَا تُعْطِيهِ مِنْ مَالِ أَبِيكَ وَإِنَّ اللَّهَ تَعَالَى وَلِيُّ مَنْ يَزِيدُ قَالَ أَعْطُوهُ عَشْرِينَ أَلْفًا قَالَ الطَّرِمَاحُ اجْعَلْهَا وَثَرًا فَإِنَّ اللَّهَ تَعَالَى هُوَ الْوَثَرُ وَ يُحِبُّ الْوَثَرَ قَالَ أَعْطُوهُ ثَلَاثِينَ أَلْفًا

He ordered for ten thousand Dirhams for him. Then he said, ‘Would you like me to increase for you?’ He said, ‘Increase, for you are not giving it from the wealth of your father, and Allah^{azwj} the Exalted is a Guardian of the one who increases’. He said, ‘Give him twenty!’ Al Tirmah said, ‘I shall make it a single, for Allah^{azwj} the Exalted, He^{azwj} is the Individual, and Loves the individual’. He said, ‘Give him thirty thousand!’

فَمَدَّ الطَّرِمَاحُ بَصَرَهُ إِلَى إِبْرَاهِيمَ فَأَبْطَأَ عَلَيْهِ سَاعَةً فَقَالَ يَا مَلِكُ تَسْتَهْزِئُ بِي عَلَى فِرَاشِكَ فَقَالَ لِمَاذَا يَا أَعْرَابِيٌّ قَالَ إِنَّكَ أَمَرْتَ لِي بِجَائِزَةٍ لَا أَرَاهَا وَلَا تَرَاهَا فَإِنَّهَا بِمَنْزِلَةِ الرِّيحِ الَّتِي تَهْبُ مِنْ قُلُلِ الْجِبَالِ

Al-Tirmah deliberated his insight to his intention, and delayed to him for a while. He said, ‘O king! Are you mocking with me upon your throne?’ He said, ‘What is that for, O Bedouin?’ He said, ‘You ordered with the award for me, neither have I seen it nor have you seen it, so it is at the status of the wind which blows from the mountain’.

فَأَحْضَرَ الْمَالَ وَوَضَعَ بَيْنَ يَدَيْ الطَّرِمَاحِ فَلَمَّا قَبِضَ الْمَالَ سَكَتَ وَ لَمْ يَتَكَلَّمْ بِشَيْءٍ فَقَالَ عَمْرُو بْنُ الْعَاصِ يَا أَعْرَابِيٌّ كَيْفَ تَرَى جَائِزَةَ أَمِيرِ الْمُؤْمِنِينَ فَقَالَ الْأَعْرَابِيُّ هَذَا مَالُ الْمُسْلِمِينَ مِنْ خِزَانَةِ رَبِّ الْعَالَمِينَ أَخَذَهُ عَبْدٌ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ

The wealth was presented and placed in front of Al-Tirmah. When he took possession of the wealth, he was silent and did not speak with anything. Amro Bin Al-Aas said, ‘O Bedouin! How do you view the award of commander of the faithful?’ The Bedouin said, ‘This is wealth

of the Muslims from the treasury of Lord^{azwj} of the worlds. A servant from righteous servants of Allah^{azwj} has taken it’.

فَالْتَفَتَ مُعَاوِيَةَ إِلَى كَاتِبِهِ وَ قَالَ أَكْتُبْ جَوَابَهُ فَوَ اللَّهُ لَقَدْ أَظْلَمَتِ الدُّنْيَا عَلَيَّ وَ مَا لِي طَاقَةٌ فَأَخَذَ الْكَاتِبُ الْقِرْطَاسَ فَكَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ وَ ابْنِ عَبْدِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَمَّا بَعْدُ فَإِنِّي أَوْجِهُ إِلَيْكَ جُنْدًا مِنْ جُنُودِ الشَّامِ مُقَدَّمَتُهُ بِالْكُوفَةِ وَ سَاقَتُهُ بِسَاحِلِ الْبَحْرِ

Muawiya turned to his scribe and said, ‘Write its answer, for by Allah^{azwj}, the world has been darkened upon me, and there is no strength for me’. The scribe took the paper and wrote, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} and son of His^{azwj} servant Muawiya Bin Abu Sufyan, to Ali^{asws} Bin Abu Talib^{asws}. As for after, I am diverting to you^{asws} an army from the armies of Syria. Its vanguard is at Al-Kufa, and its rear-guard is at the cost of the sea.

وَ لَا زَمِيْنَتِكَ بِالْفِ جَلِيٍّ مِنْ خَزْدَلٍ تَحْتَ كُلِّ خَزْدَلٍ أَلْفُ مُقَاتِلٍ فَإِنْ أَطْفَأْتَ نَارَ الْفِتْنَةِ وَ سَلَّمْتَ إِلَيْنَا قَتْلَةَ عُثْمَانَ وَ إِلَّا فَلَا تُثْقَلُ غَالِ ابْنُ أَبِي سُفْيَانَ وَ لَا يُغَيَّرُكَ شَجَاعَةُ أَهْلِ الْعِرَاقِ وَ اتِّفَاقُهُمْ فَإِنَّ اتِّفَاقَهُمْ يَفَاقُ فَمَثَلُهُمْ كَمَثَلِ الْحِمَارِ النَّاهِقِ يَمِيلُونَ مَعَ كُلِّ نَاعِقٍ وَ السَّلَامُ

And I shall cast you^{asws} down with a thousand loads of mustard, beneath each mustard would be a thousand fighter. So, either you^{asws} extinguish the fire of Fitna and submit to us the killers of Usman or else do not say that the son of Abu Sufyan exaggerated, nor let you^{asws} bravery of the people of Al-Iraq deceive you, nor their harmony, for their harmony is hypocrisy. Their example is like an example of the braying donkey swaying with every croaker (caller). And the greetings’.

فَلَمَّا نَظَرَ الطَّرِمَاحُ إِلَى مَا يَخْرُجُ تَحْتَ قَلَمِهِ قَالَ سُبْحَانَ اللَّهِ لَا أَدْرِي أَيُّكُمَا أَكْذَبُ أَأَنْتَ بِإِدْعَائِكَ أَمْ كَاتِبُكَ فِيمَا كَتَبَ لَوْ اجْتَمَعَ أَهْلُ الشَّرْقِ وَ الْغَرْبِ مِنَ الْجِنِّ وَ الْإِنْسِ لَمْ يَقْدِرُوا بِهِ عَلَى ذَلِكَ

When Al-Tirmah looked at what had emerged beneath his pen, he said, ‘Glory be to Allah^{azwj}! I don’t know which of you is more a liar, you with your claim or your scribe in what he has written. If the people of the east and the west, from the Jinn and the humans, were to gather, they would not be able upon that’.

فَنَظَرَ مُعَاوِيَةَ فَقَالَ وَ اللَّهُ لَقَدْ كَتَبَ مِنْ غَيْرِ أَمْرِي فَقَالَ إِنْ كُنْتُ لَمْ تَأْمُرْهُ فَقَدْ اسْتَضَعَفَكَ وَ إِنْ كُنْتُ أَمَرْتَهُ فَقَدْ اسْتَفْضَحَكَ أَوْ قَالَ إِنْ كَتَبَ مِنْ تَلْقَاءِ نَفْسِهِ فَقَدْ خَانَكَ وَ إِنْ أَمَرْتَهُ بِذَلِكَ فَأَنْتُمْ خَائِنَانِ كَاذِبَانِ فِي الدُّنْيَا وَ الْآخِرَةِ

Muawiya looked and said, ‘By Allah^{azwj}! He has written from other than my instructions!’ He said, ‘If you did not instruct it, so he has weakened you, and if had instructed him, he has exposed you’. Or he said, ‘If he has written from himself, so he has betrayed you, and if you had instructed him with that, then you are both treacherous, liars in the world and the Hereafter’.

ثُمَّ قَالَ الطَّرِمَاحُ يَا مُعَاوِيَةُ أَطْنُكَ تُهَدِّدُ الْبَطَّ بِالشَّيْطَانِ فَدَعِ الْوَعِيدَ فَمَا وَعِيدُكَ ضَائِرٌ أَ طَنِتُ أَجْنَحَةَ الدُّبَابِ يَضِيرُ وَ اللَّهُ إِنْ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ لَدَيْكَ عَلَى الصَّوْتِ عَظِيمِ الْمَنْقَارِ يَلْتَقِطُ الْجَيْشَ بِخَيْشُومِهِ وَ يَصْرِفُهُ إِلَى قَانَصَتِهِ وَ يَحْطُهُ إِلَى حَوْصَلَتِهِ

The Al-Tirmah said, 'O Muawiya! Are you thinking of threatening the ducks in the pond? Leave your threats, for your threat is not harmful. Can the buzzing of wings of the fly do any harm? By Allah^{azwj}! For Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} there is a rooster upon the mighty sound of the beaks, picking upon the army with its gill and turning it away to its gizzard and it lands it its throat'.

فَقَالَ مُعَاوِيَةُ وَاللَّهِ كَذَلِكَ هُوَ مَالِكُ بْنُ [الْحَارِثِ] الْأَشْثَرُ النَّخَعِيُّ ثُمَّ قَالَ ارْجِعْ بِسَلَامٍ مِنِّي وَ فِي رِوَايَةٍ أُخْرَى خُذِ الْمَالَ وَالْكِتَابَ وَ انصَرِفْ فَجَزَأَكَ اللَّهُ عَنْ صَاحِبِكَ خَيْرًا فَأَخَذَ الطَّرِيقَ الْكِتَابَ وَ حَمَلَ الْمَالَ وَ خَرَجَ مِنْ عِنْدِهِ وَ رَكِبَ مَطِيئَتَهُ وَ سَارَ

Muawiya said, 'By Allah^{azwj}! Like that is Malik Bin Al-Haris Bin Al-Ashtar Al-Nakhaie'. Then he said, 'Return with safety from me'. And in another report, 'Take the wealth and the letter and leave! May Allah^{azwj} Recompense you goodly on behalf of your master^{asws}'. Al-Tirmah took the letter, and carried the wealth, and went out from his presence, and rode his animal and travelled.

ثُمَّ التَفَتَ مُعَاوِيَةُ إِلَى أَصْحَابِهِ فَقَالَ لَوْ أُعْطِيتُ جَمِيعَ مَا أَمْلِكُ لِرَجُلٍ مِنْكُمْ لَمْ يُؤَدِّ عَنِّي عَشْرَ عَشِيرٍ مَا أَدَّى هَذَا الْأَعْرَابِيُّ عَنْ صَاحِبِهِ فَقَالَ عَمْرُو بْنُ الْعَاصِ لَوْ أَنَّ لَكَ قَرَابَةً كَقَرَابَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ كَانَ مَعَكَ الْحَقُّ كَمَا هُوَ مَعَهُ لَأَدَّيْنَا عَنْكَ أَفْضَلَ مِنْ ذَلِكَ أَضْعَافًا مُضَاعَفَةً

Then Muawiya turned to his companions and said, 'Even if I were to give the entirety of what I own to a man from you, he would not deliver from me tenth of a tenth of what this Bedouin has delivered about his master^{asws}'. Amro Bin Al-Aas said, 'If there was kinship for you like the kinship of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and the truth (right) was with you just and it is with him^{asws}, we would deliver from you better than that, double, multiple'.

فَقَالَ مُعَاوِيَةُ فَضَّ اللَّهُ فَاهُ فَكَ وَ قَطَعَ شَفَتَيْكَ وَاللَّهِ لَكَأَمْرُكَ عَلَيَّ أَشَدُّ مِنْ كَلَامِ الْأَعْرَابِيِّ وَ لَقَدْ ضَاقَتْ عَلَيَّ الدُّنْيَا بِحَذَائِفِهَا.

Muawiya said, 'May Allah^{azwj} Break your mouth and Cut your lips! By Allah^{azwj}! You talk is severer upon me than the talk of the Bedouin, and the world is straitened upon me in its entirety'²³⁴

552 - أَقُولُ نَقَلَ مِنْ خَطِّ الشَّهِيدِ قُدْسَ سِرِّهِ أَنَّهُ قَالَ: قَالَ مُعَاوِيَةُ لِأَبِي الْمُرَيْعِ الْهَمْدَانِيِّ اشْتِمَ عَلَيَّ قَالَ بَلْ أَشْتِمُ شَاتِمَهُ وَ ظَالِمَهُ قَالَ أ هُوَ مَوْلَاكَ قَالَ وَ مَوْلَاكَ إِنَّمَا كُنْتُ مِنَ الْمُسْلِمِينَ قَالَ فَادْعُ عَلَيْهِ قَالَ بَلْ أَدْعُو عَلَى مَنْ هُوَ دُونَهُ

I (Majlisi) am saying, 'It is copied from the handwriting of the martyr, he said,

'Muawiya said to Abu Al-Muraqie Al-Hamdany, 'Revile Ali^{asws}! He said, 'But I revile one who reviles him^{asws} and oppresses him^{asws}'. He said, 'Is he^{asws} your master^{asws}? He said, 'And your master^{asws}, if you were from the Muslims'. He said, 'Then supplicated against him^{asws}'. He said, 'But I supplicate against the one who is below him^{asws}'.

قَالَ مَا تَقُولُ فِي قَاتِلِهِ قَالَ هُوَ فِي النَّارِ مَعَ مَنْ سَرَّهُ ذَلِكَ قَالَ مَنْ قَوْمُكَ قَالَ الرُّزْقُ مِنْ هَمْدَانَ الَّذِينَ اسْتَحْبُوكَ يَوْمَ صِفِّينَ.

²³⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 550

He said, 'What are you saying regarding one who kills him^{asws}'. He said, 'He would be in the Fire along with the one who is happy with that'. He said, 'Who are your people'. He said, 'Al-Zurq from Hamdan, those who engaged you on the day of Siffeen'²³⁵.

552 - وَ مِنْ خَطِّهِ أَيْضاً قَالَ رَوَى أَبُو عُمَرَ الرَّاهِدِيُّ فِي كِتَابِ فَائِثِ الْجُمُحَرَةِ أَنَّ رَجُلًا سَأَلَ مُعَاوِيَةَ يَوْمَ صِفِّينَ عَنْ مَسْأَلَةٍ فَقَالَ لَهُ سَلْ عَلِيًّا فَإِنَّهُ أَعْلَمُ مِنِّي قَالَ فَقَالَ لَهُ الرَّجُلُ جَوَابُكَ أَحَبُّ إِلَيَّ مِنْ جَوَابِهِ

And from his handwriting as well, he said, 'It is reported by Abu Umar Al Zahid in the book 'Fa'it Al Jamhour',

'A man asked Muawiya on the day of Siffeen about an issue. He said to him, 'Ask Ali^{asws}, for he^{asws} is more learned than me'. The man said to him, 'Your answer is more beloved to me than his^{asws} answer'.

فَقَالَ لَهُ لَقَدْ كَرِهْتُ رَجُلًا رَأَيْتُ رَسُولَ اللَّهِ ص يَغُرُّهُ بِالْعِلْمِ غُرًّا وَ لَقَدْ رَأَيْتُ عُمَرَ إِذَا أَشْكَلَ عَلَيْهِ الشَّيْءُ قَالَ أَ هَاهُنَا أَبُو الْحَسَنِ ثُمَّ لَا أَقَامَ اللَّهُ رَجُلَيْكَ وَ مَحَا اسْمَهُ مِنَ الدِّيْوَانِ

He said to him, 'I have disliked a man I saw Rasool-Allah^{saww} coating him^{asws} with the knowledge with a coating, and I had seen Umar, whenever the thing was doubtful upon him, he said, 'Over there is Abu Al-Hassan^{asws}!' Stand, may Allah^{azwj} not Let your legs to stand, and delete his^{asws} name from the register'.

قَالَ ابْنُ عَبَّاسٍ فَكُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَجَاءَنَا الرَّجُلُ وَ قَدْ سَبَقَهُ خَبَرُهُ إِلَيْنَا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ جِئْتُكَ مُسْتَأْمِنًا فَقَالَ لَهُ أَنْتَ صَاحِبُ الْكَلَامِ أَنْتَ تُعَرِّفُ مُعَاوِيَةَ مَنْ أَنَا فَكَيْفَ رَأَيْتَ جَوَابَ الْمُتَأَفِّقِ ثُمَّ لَا أَقَامَ اللَّهُ رَجُلَيْكَ فَبَقِيَ مُدْبِدَبًا.

Ibn Abbas said, 'I was seated in the presence of Amir Al-Momineen^{asws}, and the man came to us, and his news had already preceded to us. He said, 'O Amir Al-Momineen^{asws}! I have come to you^{asws} trustworthy'. He^{asws} said to him: 'You are master of the speech. You introduced to Muawiya who I^{asws} am, so how did you view the answer of a hypocrite, 'Stand, May Allah^{azwj} not Let your legs to stand!' He remained wavering'²³⁶.

²³⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 551

²³⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 552

باب 21 بدو قصة التحكيم و الحكمين و حكمهما بالجور رأي العين

CHAPTE 21 – BEGINNING THE STORY OF ARBITRATION, AND THE TWO JUDGMENTS, AND THEIR BOTH JUDGING WITH TYRANNY, SEEN BY THE EYES

553 - قَالَ ابْنُ أَبِي الْحَدِيدِ قَالَ نَصْرُ رَوَى عُمَرُ بْنُ سَعْدٍ عَنْ مُجَالِيدٍ عَنِ الشَّعْبِيِّ عَنْ زِيَادِ بْنِ النَّضْرِ أَنَّ عَلِيًّا ع بَعَثَ أَرْبَعِمِائَةً عَلَيْهِمْ شُرَيْحُ بْنُ هَانِيٍّ وَمَعَهُ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ يُصَلِّيَ بِهِمْ وَمَعَهُمْ أَبُو مُوسَى الْأَشْعَرِيُّ وَبَعَثَ مُعَاوِيَةُ عَمْرُو بْنُ الْعَاصِ فِي أَرْبَعِمِائَةٍ ثُمَّ إِنَّهُمْ خَلَوْا بَيْنَ الْحَكَمَيْنِ

Ibn Abi Al Hadeed – Nasr said, 'It is reported by Umar Bin Sa'ad, from Mujalid, from Al Shaby, from Ziyad Bin Al Nazar,

'Ali^{asws} send four hundred, upon them was Shureyh Bin Hany (as commander), and with him was Abdullah Bin Al-Abbas praying (leading) Salat with them, and with them was Abu Musa Al-Ashari; and Muawiya sent Amro Bin Al-Aas among four hundred. Then they vacated between the two judges.

فَكَانَ رَأْيُ عَبْدِ اللَّهِ بْنِ قَيْسٍ فِي عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ وَكَانَ يَقُولُ وَاللَّهِ إِنْ اسْتَطَعْتُ لَأُحْيِيَنَّ سُنَّةَ عُمَرَ -

The view of Abdullah Bin Qays regarding Abdullah Bin Umar Bin Al-Khattab was, and he was saying, 'By Allah^{azwj}! If I had been able, I would have revived the sunnah of Umar (have a consultation council of six)'.²³⁷

قَالَ نَصْرُ وَ فِي حَدِيثِ مُحَمَّدِ بْنِ عُبيدِ اللَّهِ عَنِ الْجُرْجَانِيِّ قَالَ: لَمَّا أَرَادَ أَبُو مُوسَى الْمَسِيرَ قَامَ إِلَيْهِ شُرَيْحُ بْنُ هَانِيٍّ فَأَخَذَ يَدَيْهِ وَ قَالَ يَا أَبَا مُوسَى إِنَّكَ قَدْ نُصِبْتَ لِأَمْرِ عَظِيمٍ لَا يُجْبَرُ صَدْعُهُ وَ لَا يُسْتَقَالُ فِتْنَتُهُ وَ مَهْمَا ثَقُلَ مِنْ شَيْءٍ عَلَيْكَ أَوْ لَكَ ثُبُثٌ حَقُّهُ وَ تَرَى صِحَّتَهُ وَ إِنْ كَانَ بَاطِلًا

Nasr said, 'And in a Hadeeth of Muhammad Bin Ubeydullah, from Al Jurjany who said,

'When Abu Musa intended the travel, Shureyh Bin Hany stood up to him, grabbed his hand said, 'O Abu Musa! You have been nominated for a mighty matter, neither can it be forcibly blocked nor will its Fitna lessen, and from it you can say from something against you or for you, its truth would be established, and you would view its correctness, and even if was false.

وَ إِنَّهُ لَا بَقَاءَ لِأَهْلِ الْعِرَاقِ إِنْ مَلَكَهُمْ مُعَاوِيَةُ وَ لَا بَأْسَ عَلَى أَهْلِ الشَّامِ إِنْ مَلَكَهُمْ عَلِيٌّ وَ قَدْ كَانَتْ مِنْكَ تَنْبِيْطَةُ أَيَّامِ الْكُوفَةِ وَ الْجَمَلِ وَ إِنْ تُشَقِّعْهَا يَمُوتُهَا يَكُنِ الظَّنُّ بِكَ يَقِينًا وَ الرَّجَاءُ مِنْكَ يَأْسًا

And there will be no survival for the people of Al-Iraq if Muawiya were to be their king, nor will there be any problems upon the people of Syria if Ali^{asws} were to be their king; and there has been frustrations from you in the days of Al-Kufa, and the camel, and if you were to intercede with similar to it, the guess with you would be certainty, and the hope from you, despair'.

²³⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 a

فَقَالَ أَبُو مُوسَى مَا يَنْبَغِي لِقَوْمٍ اتَّهَمُونِي أَنْ يُرْسِلُونِي لِأَدْفَع عَنْهُمْ بَاطِلًا أَوْ أَخْرِجَ إِلَيْهِمْ حَقًّا.

Abu Musa said, 'It is not befitting for a people to be accusing me if they are sending me to repel the falsehood from them, or I flow the truth (right) to them'.²³⁸

وَرَوَى الْمَدَائِنِيُّ فِي كِتَابِ صِفَتَيْنِ قَالَ - لَمَّا اجْتَمَعَ أَهْلُ الْعِرَاقِ عَلَى طَلَبِ أَبِي مُوسَى وَ أَحْضَرُوهُ لِلتَّحْكِيمِ عَلَى كُرْسِيٍّ مِنْ عَلِيٍّ ع لَهُ أَتَاهُ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ وَ عِنْدَهُ وَجُوهُ النَّاسِ وَ الْأَشْرَافُ فَقَالَ لَهُ يَا أَبَا مُوسَى إِنَّ النَّاسَ لَمْ يَرْضَوْا بِكَ وَ لَمْ يَجْتَمِعُوا عَلَيْكَ لِفَضْلٍ لَا تُشَارِكُ فِيهِ وَ مَا أَكْثَرَ أَشْبَاهَكَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ الْمُتَقَدِّمِينَ قَبْلَكَ

And it is reported by Al Madainy in 'Kitab Siffeen', said,

'When the people of Al-Iraq gathered upon seeking Abu Musa and presented him for the arbitration upon dislike from Ali^{asws} to him, Abdullah Bin Al-Abbas came to him^{asws}, and in his^{asws} presence were (well-known) faces of the people, and the notables. He said to him: 'O Abu Musa! The people are not pleased with you, and did not unite upon due to any merit you had participated in, and how much are your doubts from the Emigrants and the Helpers, the ones preceding before you.

وَ لَكِنَّ أَهْلَ الْعِرَاقِ أَبَوْا إِلَّا أَنْ يَكُونَ الْحُكْمُ بَيْنَانِيَا وَ رَأَوْا أَنَّ مُعْظَمَ أَهْلِ الشَّامِ يَمَانٍ وَ انَّمَا اللَّهُ إِلَهِي لِأَطْلُقُ ذَلِكَ شَرًّا لَكَ وَ لَنَا فَإِنَّهُ قَدْ ضَمَّ إِلَيْكَ دَاهِيَةً الْعَرَبِ وَ لَيْسَ فِي مُعَاوِيَةَ خَلَّةٌ يَسْتَحِقُّ بِهَا الْخِلَافَةَ فَإِنْ تَقَدَّرَ بِحَقِّكَ عَلَى بَاطِلِهِ تُدْرِكُ حَاجَتَكَ مِنْهُ وَ إِنْ يَطْمَعُ بَاطِلُهُ فِي حَقِّكَ يُدْرِكُ حَاجَتَهُ مِنْكَ

But the people of Al-Iraq have refused except that the adjudication would be Yemeni, and they view that most of the people of Syria are Yemenis. And I swear by Allah^{azwj}, I think that an evil for you and for us, shrewdness of the Arabs has been attached with you, and there isn't any behaviour of Muawiya he can be deserving the caliphate by it. So, if you were to cast your right upon his falsehood, you will realise your need from him, and if you covet his falsehood in your right, his need would be realised from you.

وَ اعْلَمْ يَا أَبَا مُوسَى أَنَّ مُعَاوِيَةَ طَلَبَ الْإِسْلَامَ وَ أَنَّ أَبَاهُ رَأْسُ الْأَخْزَابِ وَ أَنَّهُ يَدْعِي الْخِلَافَةَ مِنْ غَيْرِ مَشُورَةٍ وَ لَا بَيْعَةٍ فَإِنْ زَعَمَ لَكَ أَنَّ عُمَرَ وَ عُثْمَانَ اسْتَعْمَلَاهُ فَلَقَدْ صَدَقَ اسْتِعْمَلُهُ عُمَرُ وَ هُوَ الْوَالِي عَلَيْهِ بِمَنْزِلَةِ الطَّبِيبِ يَحْمِيهِ مَا يَشْتَهِي وَ يُؤْجِرُهُ مَا يَكْرَهُ

And know, O Abu Musa, that Muawiya is a freed one of Al-Islam (at the conquest of Makkah), and that his father was chief of the confederates (united conspirators) and he is claiming the caliphate from without any consultation nor allegiance. If he were to claim to you that Umar and Usman had employed him, so he has spoken the truth. Umar had employed him, and he was the ruled upon him, at the status of the physician protecting what he desires and rewarding what he dislikes.

ثُمَّ اسْتَعْمَلَهُ عُثْمَانُ بِرَأْيِ عُمَرَ وَ مَا أَكْثَرَ مَا اسْتَعْمَلَا بَيْنَ لَمْ يَدْعِ الْخِلَافَةَ وَ اعْلَمْ أَنَّ لِعُمَرَ مَعَ كُلِّ شَيْءٍ يَسْرُكُ خَبِينًا يَسُوؤُكَ وَ مَهْمَا نَسِيتَ فَلَا تَنْسَ أَنَّ عَلِيًّا ع نَابِعَهُ الْقَوْمُ الَّذِينَ نَابِعُوا أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ وَ أَنَّهَا بَيْعَةٌ هُدًى وَ أَنَّهُ لَمْ يُقَاتِلْ إِلَّا الْعَاصِينَ وَ النَّكَائِينَ

Then Usman employed him with the view of Umar, and how frequently has someone been employed from the ones who did not claim the caliphate. And know that for a lifetime, along with all thing pleasing you there would be something hidden displeasing you; and

²³⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 b

from these you may forget, so do not forget that Ali^{asws}, the people who pledged allegiance to him^{asws} were the ones who had pledged to Abu Bakr and Umar and Usman, and it is an allegiance of guidance, and that he^{asws} does did not fight except the disobedient, and the allegiance-breakers’.

فَقَالَ أَبُو مُوسَى رَحِمَكَ اللَّهُ وَ اللَّهُ مَا لِي إِمَامٌ غَيْرُ عَلِيٍّ وَ إِنِّي لَوَاقِفٌ عِنْدَ مَا رَأَى وَ إِنَّ حَقَّ اللَّهِ أَحَبُّ إِلَيَّ مِنْ رِضَا مُعَاوِيَةَ وَ أَهْلِ الشَّامِ وَ مَا أَنْتَ وَ أَنَا إِلَّا بِاللَّهِ.

Abu Musa said, ‘May Allah^{azwj} have Mercy on you! By Allah^{azwj}! There is no Imam^{asws} for me apart from Ali^{asws}, and I am pausing at whatever he^{asws} views, and that the Right of Allah^{azwj} is more beloved to me than the pleasure of Muawiya and the people of Syria, and neither you nor I am with anyone except Allah^{azwj}’.²³⁹

وَ رَوَى الْبَلَاذُرِيُّ فِي كِتَابِ أَنْسَابِ الْأَشْرَافِ قَالَ- قِيلَ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ مَا مَنَعَ عَلِيًّا أَنْ يَبْعَثَكَ مَعَ عَمْرٍو يَوْمَ التَّحْكِيمِ قَالَ مَنَعَهُ حَاجِرُ الْقَدْرِ وَ حِجْنَةُ الْإِتْيَاءِ وَ قِصَرُ الْمُدَّةِ

And it is reported by Al Baladuri in ‘Kitab Ansaab Al Ashraf’, said,

‘It was said to Abdullah Bin Al-Abbas, ‘What prevented Ali^{asws} from sending you (for arbitration) with Amro on the day of the arbitration?’ He said, ‘He^{asws} was prevented by the barrier of pre-Determination, and the ordeal of affliction, and the short period of time.

أَمَّا وَ اللَّهُ لَوْ كُنْتُ لَقَعَدْتُ عَلَى مَدَارِجِ أَنْفَاسِهِ نَاقِضاً مَا أَبْرَمَ وَ مُبْرِماً مَا نَقَضَ أَطِيرُ إِذَا أَسْفَ وَ أَسِفُ إِذَا طَارَ وَ لَكِنْ سَبَقَ قَدْرٌ وَ بَقِيَ أَسْفٌ وَ مَعَ الْيَوْمِ عُدَّةٌ وَ الْآخِرَةُ خَيْرٌ لِأَمِيرِ الْمُؤْمِنِينَ-.

But, by Allah^{azwj}! If I had sat upon the theatre of its participants, I would have broken what they accomplished, and accomplished what was broken; I would have flow when they regretted, and regretted when they had flown. But pre-Determination preceded and regret remains, and with today is (always) tomorrow, and Hereafter is better for Amir Al Momineen^{asws}’.²⁴⁰

قَالَ نَصْرٌ وَ فِي حَدِيثِ عَمْرٍو بْنِ شَيْمِرٍ قَالَ- أَقْبَلَ أَبُو مُوسَى إِلَى عَمْرٍو فَقَالَ يَا عَمْرٍو هَلْ لَكَ فِي أَمْرِ هُوَ لِلْأُمَّةِ صَلَاحٌ وَ لِصُلْحَاءِ النَّاسِ رِضًا نُوَلِّي هَذَا الْأَمْرَ عَبْدَ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ الَّذِي لَمْ يَدْخُلْ فِي شَيْءٍ مِنْ هَذِهِ الْفِتْنَةِ وَ لَا فِي هَذِهِ الْفُرْقَةِ

Nasr said in a Hadeeth of Amro Bin Shimr who said,

‘Abu Musa came to Amro and said, ‘O Amro! Is it for you regarding a matter which is for the betterment of the community and for the righteous people to be satisfied? Give this matter to Abdullah Bin Umar Bin Al-Khattab who did not enter into anything from this Fitna, nor in these sects’.

قَالَ وَ كَانَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَرِيبَيْنِ يَسْمَعَانِ الْكَلَامَ فَقَالَ عَمْرٍو فَأَيْنَ أَنْتَ يَا أَبَا مُوسَى عَنْ مُعَاوِيَةَ فَأَنَّى عَلَيْهِ أَبُو مُوسَى فَقَالَ عَمْرٍو أَلَسْتَ تَعْلَمُ أَنَّ عُثْمَانَ قُتِلَ مَظْلُوماً وَ مُعَاوِيَةَ وَلِيٌّ عُثْمَانَ وَ قَدْ قَالَ اللَّهُ وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَاناً [33 الْإِسْرَاءِ]

²³⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 c

²⁴⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 d

He (the narrator) said, 'And Abdullah Bin Amro Bin Al-Aas and Abdullah Bin Al-Zubeyr were both nearby listening to the talk. Amro said, 'So, where are you, O Abu Musa, from Muawiya?' Abu Musa refused to him. Amro said, 'Don't you know that Usman was killed oppressed, and Muawiya is the guardian of Usman? And Allah^{azwj} has Said: **and one who is killed unjustly, so We have Made an authority to be for his guardian, [17:33]**.

ثُمَّ إِنَّ بَيْتَ مُعَاوِيَةَ فِي قُرَيْشٍ مَا قَدْ عَلِمْتَ وَ هُوَ أَخُو أُمِّ حَبِيبَةَ أُمِّ الْمُؤْمِنِينَ وَ زَوْجِ النَّبِيِّ ص وَ قَدْ صَحِبَهُ وَ هُوَ أَحَدُ الصَّحَابَةِ ثُمَّ عَرَضَ لَهُ بِالسُّلْطَانِ فَقَالَ لَهُ إِنَّ هُوَ وَلِيُّ الْأَمْرِ أَكْرَمَكَ كَرَامَةً لَمْ يُكْرَمَكَ أَحَدٌ قَطُّ بِمِثْلِهَا

Then the household of Muawiya is among Quraysh what you have known, and he is brother of Umm Habeeba, mother of the believers and wife of the Prophet^{saww}, and he had accompanied him^{saww}, and he is one of the companions. Then he presented to him with the authority and said to him, 'He is a master of the command who will honour you with an honour, none would have been honoured the like of it at all'.

فَقَالَ أَبُو مُوسَى اتَّقِ اللَّهَ يَا عَمْرُو فَإِنَّ هَذَا الْأَمْرَ لَيْسَ عَلَى الشَّرَفِ إِنَّمَا هُوَ لِأَهْلِ الدِّينِ وَ الْفَضْلِ مَعَ أَبِي لَوْ كُنْتُ أَعْطَيْتُهُ أَفْضَلَ قُرَيْشٍ شَرَفًا لَأَعْطَيْتُهُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أَمَّا قَوْلُكَ إِنَّهُ وَلِيُّ عُثْمَانَ فَإِنِّي لَمْ أَكُنْ أَوَّلِيهِ إِنَّمَا لَيْسَبَةُ مِنْ عُثْمَانَ وَ أَدْعُ الْمُهَاجِرِينَ الْأَوَّلِينَ

Abu Musa said, 'Fear Allah^{azwj}, O Amro! This command isn't upon the nobility. But rather it is for the people of religion and the merits, along with (that), if I was to give it to the most superior of Quraysh in nobility, I would give it to Ali^{asws} Bin Abu Talib^{asws}. And as for your words that Usman made him ruler, so I would not happen to give him to rule due to the attribution from Usman, and leave the first Emigrants.

وَ أَمَّا تَعْرِضُكَ لِي بِالْإِمْرَةِ وَ السُّلْطَانِ فَوَ اللَّهِ لَوْ خَرَجَ لِي مِنْ سُلْطَانِهِ مَا وَلَّيْتُهُ وَ لَا كُنْتُ أَزْتَشِي فِي اللَّهِ وَ لَكِنَّكَ إِن شِئْتَ أَخِينَا سَنَةَ عُمَرَ بْنِ الْخَطَّابِ

And as for your objecting to me with the governance and the authority, by Allah^{azwj}, if he were to exit me from his authority, I would not make him ruler, nor would I be bribed regarding Allah^{azwj}, but, if you like, I can revive the sunnah of Umar Bin Al-Khattab'.

وَ رُوِيَ أَنَّهُ كَانَ يَقُولُ غَيْرَ مَرَّةٍ وَ اللَّهُ إِنْ اسْتَطَعْتُ لَأُحْيِيَنَّ اسْمَ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ عَمْرُو بْنُ الْعَاصِ إِنْ كُنْتُ إِنَّمَا تُرِيدُ أَنْ تُبَايِعَ ابْنَ عُمَرَ لِدِينِهِ فَمَا يَمْنَعُكَ مِنْ ابْنِي عَبْدَ اللَّهِ وَ أَنْتَ تَعْرِفُ فَضْلَهُ وَ صَلَاحَهُ فَقَالَ إِنَّ ابْنَكَ لَرَجُلٌ صِدْقٍ وَ لَكِنَّكَ قَدْ عَمَسْتَهُ فِي هَذِهِ الْفِتْنَةِ -.

And it is reported that he had said more than once, 'By Allah^{azwj}! If I had the capacity, I would revive the name of Umar Bin Al-Khattab'. Amro Bin Al Aas said, 'But rather, if you wanted to pledge to the son of Umar for his religion, so what prevents you from my son Abdullah, and you know his merits and his righteousness'. He said, 'Your son is a truthful man, but you are immersed in this Fitna'.²⁴¹

قَالَ نَصْرٌ وَ رُوِيَ عَنِ النَّضْرِ بْنِ صَالِحٍ قَالَ - كُنْتُ مَعَ شُرَيْحِ بْنِ هَانِيٍّ فِي غَزْوَةِ سِجِسْتَانَ فَخَدَّنِي أَنَّ عَلِيًّا ع أَوْصَاهُ بِكَلِمَاتٍ إِلَى عَمْرُو بْنِ الْعَاصِ وَ قَالَ لَهُ قُلْ لِعَمْرُو إِذَا لَقِيتَهُ إِنَّ عَلِيًّا يَقُولُ لَكَ إِنَّ أَفْضَلَ الْخَلْقِ عِنْدَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالْحَقِّ أَحَبَّ إِلَيْهِ وَ إِنَّ نَقْصَهُ وَ إِنَّ أَبْعَدَ الْخَلْقِ مِنَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالْبَاطِلِ أَحَبَّ إِلَيْهِ وَ إِنَّ زَادَهُ

²⁴¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 e

Nasr said, 'And it is reported from Al Nazar Bin Salih who said,

'I was with Shureyh Bin Hany in a military expedition of Sijistan. He narrated to me that Ali^{asws} had bequeathed to him with phrases to Amro Bin Al-Aas. He^{asws} had said to him: 'Say to Amro when you meet him that Ali^{asws} is saying to you: 'The most superior of the creatures in the Presence of Allah^{azwj} is the one who had worked with the truth being more beloved to him, and even if it had incurred him a loss; and that the remotest of the creatures from Allah^{azwj} is the one who had worked with the falsehood being more beloved to him, and even if it had increased him (in profit).

وَاللَّهُ يَا عَمْرُو إِنَّكَ لَتَعْلَمُ أَيْنَ مَوْضِعُ الْحَقِّ فَلِمَ تَتَحَاوَلُ أَنْ يَأْنِ أُوتِيَتْ طَمَعًا يَسِيرًا صِرْتَ لِلَّهِ وَلِأَوْلِيَائِهِ عَدُوًّا فَكَانَ مَا أُوتِيَتْ قَدْ زَالَ عَنْكَ فَ لَا تَكُنْ لِلْخَائِنِينَ حَصِيماً وَلَا لِلظَّالِمِينَ ظَهِيراً

By Allah^{azwj}, O Amro! You know where the place of truth is, so why are you feigning ignorance? Is it that you are given a little greed so you become an enemy to Allah^{azwj} and His^{azwj} friends? What you had been given has already declined from you, **and do not become an advocate for the treacherous [4:105]** nor a backer to the unjust.

أَمَّا إِنِّي أَعْلَمُ أَنَّ يَوْمَكَ الَّذِي أَنْتَ فِيهِ نَادِمٌ هُوَ يَوْمٌ وَفَاتِكَ وَ سَوْفَ تَتَمَتَّى أَنَّكَ لَمْ تُظْهِرْ لِي عَدَاوَةً وَ لَمْ تَأْخُذْ عَلَى حُكْمِ اللَّهِ بِرِشْوَةٍ

But, I know that your day is that which you are regretful in, it is the day of your death, and soon you will wish that you did not manifest enmity towards me^{asws}, and did not take a bribe against a Judgment of Allah^{azwj}.

قَالَ شُرَيْحٌ فَأُتْبِعْتُهُ ذَلِكَ يَوْمَ لَقِيْتُهُ فَتَمَعَّرَ وَجْهُهُ وَ قَالَ مَتَى كُنْتُ قَابِلاً مَشُورَةً عَلَيَّ أَوْ مُنِيباً إِلَى رَأْيِهِ أَوْ مُعْتَدِلاً بِأَمْرِهِ

Shureyh said, 'I delivered that on the day I met him and his face fell, and he said, 'Where were you facing a consultation of Ali^{asws} or leaning towards his^{asws} view of priding with his^{asws} instructions?'

فَقُلْتُ وَ مَا يَمْنَعُكَ يَا ابْنَ النَّابِغَةِ أَنْ تُقْبَلَ مِنْ مُوَلَّاكَ وَ سَيِّدِ الْمُسْلِمِينَ بَعْدَ نَبِيِّهِمْ مَشُورَتَهُ لَقَدْ كَانَ مَنْ هُوَ خَيْرٌ مِنْكَ أَبُو بَكْرٍ وَ عُمَرُ يَسْتَشِيرَانِهِ وَ يَعْمَلَانِ بِرَأْيِهِ

I said, 'And what prevents you, O Ibn Al-Nabigha, to accept from your master^{asws} and chief of the Muslims after their Prophet^{saww}, his^{asws} consultation? The ones who were better than you, Abu Bakr and Umar, had consulted him^{asws}, working with his^{asws} view'.

فَقَالَ إِنَّ مِثْلِي لَا يَكْلَمُ مِثْلَكَ فَقُلْتُ بِأَيِّ أَبَوَيْكَ تَزْعُبُ عَنْ كَلَامِي بِأَيِّكَ الْوَشِيظُ أَمْ بِأَمْرِكَ النَّابِغَةِ فَقَامَ مِنْ مَكَانِهِ وَ قُمْتُ.

He said, 'The likes of me will not speak to the likes of you'. I said, 'With which of your parents are you turning away from my speech, with your father Al-Washeez or your mother Al-Nabigha?' He stood up from his place and I stood up".²⁴²

²⁴² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 f

قَالَ نَصْرٌ وَ رَوَى أَبُو حَنَابٍ الْكَلْبِيُّ - أَنَّ عَمْرًا وَ أَبَا مُوسَى لَمَّا التَّقِيَا بِدَوْمَةِ الْجَنْدَلِ أَخَذَ عَمْرُو يُقَدِّمُ أَبَا مُوسَى فِي الْكَلَامِ وَ يَقُولُ إِنَّكَ صَحِبْتَ رَسُولَ اللَّهِ ص قَبْلِي وَ أَنْتَ أَكْبَرُ مِنِّي سِنًا فَتَكَلِّمْ أَنْتَ ثُمَّ أَتَكَلِّمْ أَنَا فَجَعَلَ ذَلِكَ سُنَّةً وَ عَادَةً بَيْنَهُمَا وَ إِنَّمَا كَانَ مَكْرًا وَ خَدِيعَةً وَ اغْتِرَارًا لَهُ بِأَن يُقَدِّمَهُ فَيَسْبِقَهُ بِخُلْعٍ عَلَيْهِ ثُمَّ يَرَى رَأْيَهُ.

Nasr said, 'And it is reported by Abu Janab Al Kalby,

'Amro and Abu Musa, when they met with Dowmat Al-Jandal, Amro took to precede Abu Musa in the talking, and he said, 'You accompanied Rasool-Allah^{saww} before me, and you are older than me in age, so you speak, then I shall speak'. That became a way and habit between the two, and rather it was a plot and a deception and a delusion to him with that his being forwarded, so he would begin by removing Ali^{asws}, then view his view"²⁴³.

قَالَ ابْنُ دَرَبِيلٍ فِي كِتَابِ صِفَتَيْنِ أَغْطَاهُ عَمْرُو صَدْرَ الْمَجْلِسِ وَ كَانَ لَا يَتَكَلَّمُ قَبْلَهُ وَ أَغْطَاهُ التَّقَدُّمُ فِي الصَّلَاةِ وَ فِي الطَّعَامِ لَا يَأْكُلُ حَتَّى يَأْكُلَ وَ إِذَا خَاطَبَهُ فَإِنَّمَا يُخَاطَبُهُ بِأَخْلٍ الْأَسْمَاءِ وَ يَقُولُ لَهُ يَا صَاحِبَ رَسُولِ اللَّهِ حَتَّى اطمأنَّ إِلَيْهِ وَ ظَنَّ أَنَّهُ لَا يَعْشُهُ

Ibn Deyzeel said in 'Kitab Siffeen',

'Amro gave him (Abu Musa Al-Ashary) the centre of the gathering, and he did not used to speak before him, and gave him the precedence in the Salat, and in the meals, not eating until he ate. And when he addressed, so rather he addressed him for the reason of the names, and he would say to him, 'O companion of Rasool-Allah^{saww}', until he was satisfied to it, and he thought that he (Amro Bin Al-Aas) would not deceive him.

فَلَمَّا ائْتَحَضَصَتِ الرَّبْدَةُ بَيْنَهُمَا قَالَ لَهُ عَمْرُو أَخْبِرْنِي مَا رَأَيْتُكَ يَا أَبَا مُوسَى قَالَ أَرَى أَنَّ أَخْلَعَ هَذَيْنِ الرَّجُلَيْنِ وَ يَجْعَلُ الْأَمْرَ شُورَى بَيْنَ الْمُسْلِمِينَ يَخْتَارُونَ مَنْ يَشَاءُونَ

When the butter churned between the two, Amro said to him, 'Inform me! What is your view, O Abu Musa?' He said, 'I view that these two men (Ali^{asws} and Muawiya) should both be removed, and we should make the command to a consultation between the Muslims, they can be choosing the one they desire'.

فَقَالَ عَمْرُو الرَّأْيُ وَ اللَّهُ مَا رَأَيْتَ فَأَقْبِلَا إِلَى النَّاسِ وَ هُمْ مُجْتَمِعُونَ فَتَكَلِّمْ أَبُو مُوسَى فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ رَأْيِي وَ رَأْيَ عَمْرُو قَدْ اتَّفَقَ عَلَى أَمْرٍ نَرْجُو أَنَّ يُصْلِحَ اللَّهُ بِهِ شَأْنَ هَذِهِ الْأُمَّةِ فَقَالَ عَمْرُو صَدَقَ

Amro said, 'The (correct) view, by Allah^{azwj}, is what you have viewed!' They both came to the people, and they had gathered. Abu Musa spoke (first). He praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'My view and view of Amro has been co-incidental upon the command. We hope that Allah^{azwj} will Correct the concern of this community by it'. Amro said, 'He speaks the truth'.

ثُمَّ قَالَ لَهُ تَقَدَّمَ يَا أَبَا مُوسَى فَتَكَلَّمْ فَقَامَ أَبُو مُوسَى لِيَتَكَلَّمَ فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ وَجْهَكَ وَ اللَّهُ إِلَيَّ لِأَطِئُهُ خَدَعَكَ إِنْ كُنْتُمَا قَدْ اتَّفَقْتُمَا عَلَى أَمْرٍ فَقَدِّمَهُ قَبْلَكَ لِيَتَكَلَّمَ بِهِ ثُمَّ تَكَلَّمَ أَنْتَ بَعْدَهُ فَإِنَّهُ رَجُلٌ عَدَّارٌ وَ لَا أَمْنُ أَنْ يَكُونَ أُعْطَاكَ الرِّضَا فِيمَا بَيْنَكَ وَ بَيْنَهُ فَإِذَا قُمْتَ بِهِ فِي النَّاسِ خَالَفَكَ

²⁴³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 g

Then he said to him, 'Go ahead, O Abu Musa and speak!' Abu Musa stood up to speak. Ibn Abbas called him and said, 'Woe be unto you! By Allah^{azwj}! I think he has deceived you! If you have both been concordant upon a matter, then advance him before you in order to speak with it, then you speak after him, for he is a treacherous man, and there is no safety for him having given you the agreement in what is between you and him, and when he stands among the people, he would oppose you'.

وَكَانَ أَبُو مُوسَى رَجُلًا مُغْفِلًا فَقَالَ أَيُّهَا عَنْكَ إِنَّا قَدْ اتَّفَقْنَا

And Abu Musa was an inattentive man. He said, 'O you, leave from you! We have already harmonised'.

فَتَقَدَّمَ أَبُو مُوسَى فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّا قَدْ نَظَرْنَا فِي أَمْرِ هَذِهِ الْأُمَّةِ فَلَمْ نَرِ شَيْئًا هُوَ أَصْلَحُ لِأَمْرِ هَؤُلَاءِ وَلَا أَمٌّ لِشَعْبِهَا مِنْ أَنْ لَا يُبَيِّنَ أُمُورَهَا وَ قَدْ اجْتَمَعَ رَأْيِي وَ رَأْيُ صَاحِبِي عَلَى خَلْعِ عَلِيٍّ وَ مُعَاوِيَةَ وَ أَنْ يَسْتَقْبِلَ هَذَا الْأَمْرَ فَيَكُونَ شُورَى بَيْنَ الْمُسْلِمِينَ

Abu Musa went ahead. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O you people! We have looked into the matter of this community, but we could not see anything which is more correct for their matter, nor more painful for its disorder than there be no variance in its affairs, and my view and the view of my companion is united upon removing Ali^{asws} and Muawiya, and that this command would happen to be a consultation between the Muslims.

يُؤَلِّونَ أُمُورَهُمْ مَنْ أَحَبُّوا وَ إِنِّي قَدْ خَلَعْتُ عَلِيًّا وَ مُعَاوِيَةَ فَاسْتَقْبِلُوا أُمُورَكُمْ وَ وَلَوْ مَنْ رَأَيْتُمُوهُ لِهَذَا الْأَمْرِ أَهْلًا ثُمَّ تَنَحَّى

They can place in charge of their affairs one they loved, and I have hereby removed Ali^{asws} and Muawiya. So, receive your affairs and place in charge the one you see rightful for this command'. Then he stepped aside.

فَقَامَ عَمْرُو بْنُ الْعَاصِ فِي مَقَامِهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ هَذَا قَدْ قَالَ مَا سَمِعْتُمْ وَ خَلَعَ صَاحِبَهُ وَ أَنَا أَخْلَعُ صَاحِبَهُ كَمَا خَلَعَهُ وَ أَتَيْتُ صَاحِبِي مُعَاوِيَةَ فِي الْخِلَافَةِ فَإِنَّهُ وَبَّيْ عِثْمَانَ وَ الطَّالِبَ بِدَمِهِ وَ أَحَقُّ النَّاسِ بِمَقَامِهِ

Amro Bin Al-Aas stood up in his position. He praised Allah^{azwj}, and extolled upon Him^{azwj}, then said, 'This one has said what you have heard, and he has removed his companion, and I am (also) removing his companion just as he has removed him^{asws}, but I affirm my companion Muawiya (to remain) in the caliphate, for he is a governor of Usman, and seeker of his blood, and most rightful of the people with his (Usman's) position'.

فَقَالَ لَهُ أَبُو مُوسَى مَا لَكَ لَا وَفَّقَكَ اللَّهُ قَدْ غَدَرْتَ وَ فَجَرْتَ إِنَّمَا مِثْلُكَ كَمِثْلِ الْكَلْبِ إِنْ تَحَمَّلَ عَلَيْهِ يَلْهَثُ وَ إِنْ تَرْتَحُّهُ يَلْهَثُ فَقَالَ لَهُ عَمْرُو إِنَّمَا مِثْلُكَ كَمِثْلِ الْحِمَارِ يَحْمِلُ أَثْقَارًا

Abu Musa said to him, 'What is the matter with you? May Allah^{azwj} not Harmonise you! You have deceived and been immoral. But rather, your example is, **like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue [7:176]**'. Amro said to him, 'But rather you example **is like an example of the donkey carrying books. [62:5]**'.

وَ حَمَلُ شُرَيْحِ بْنِ هَانِيٍّ عَلَى عَمْرٍو فَفَقَنَعَهُ بِالسَّوْطِ وَ حَمَلُ ابْنِ لَعْمَرٍو عَلَى شُرَيْحٍ فَفَقَنَعَهُ بِالسَّوْطِ وَ قَامَ النَّاسُ فَحَجَزُوا بَيْنَهُمَا فَكَانَ شُرَيْحٌ بَعْدَ ذَلِكَ يَقُولُ مَا نَدِمْتُ عَلَى شَيْءٍ نَدَامَتِي أَنْ لَا أَكُونَ ضَرَبْتُ عَمْرًا بِالسَّيْفِ بَدَلَ السَّوْطِ لَكِنْ أَتَى الدَّهْرُ بِمَا أَتَى بِهِ وَ التَّمَسَّ أَصْحَابُ عَلِيٍّ عَ أَبَا مُوسَى فَكَرِبَ نَافَتَهُ وَ لَحِقَ بِمَكَّةَ

And Shureyh Bin Hany attacked upon Amro and hit him with the whip, and a son of Amro attacked upon Shureyh and hit him with the whip, and the people stood up and separated between the two. Shureyh was saying after that, 'I have not regretted upon anything as my regret that I did not happen to strike Amro (Bin Al-Aas) with the sword instead with the whip, but the time came with what it came with, and the companions of Ali^{asws} had sought Abu Musa'. He rode his camel and joined and went to Makkah.

فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ فَتَحَ اللَّهُ أَبَا مُوسَى لَقَدْ حَدَّثْتُهُ وَ هَدَيْتُهُ إِلَى الرَّأْيِ فَمَا عَقَلَ وَ كَانَ أَبُو مُوسَى يَقُولُ لَقَدْ حَدَّثَنِي ابْنُ عَبَّاسٍ عُذْرَةَ الْفَاسِقِ وَ لَكِنْ أَطْمَأْنَنْتُ إِلَيْهِ وَ ظَنَنْتُ أَنَّهُ لَا يُؤْثِرُ شَيْئًا عَلَى نَصِيحَةِ الْأُمَّةِ

Ibn Abbas was saying, 'May Allah^{azwj} Uglify Abu Musa. I have cautioned him and guided him to the view, but he did not use his intellect'. And Abu Musa was saying, 'Ibn Abbas had cautioned me of the treachery of the mischief-maker, but I was reassured to it and thought that he (Amro Bin Al-Aas) will not prefer anything over the advice of the community'.

قَالَ نَصْرٌ وَ رَجَعَ عَمْرُو إِلَى مَنْزِلِهِ مِنْ دُومَةِ الْجَنْدَلِ فَكَتَبَ إِلَى مُعَاوِيَةَ

أَتَيْتُكَ الْخِلَافَةَ مَزُفُوَةً- هَنِيئًا مَرِيئًا تَقَرُّ الْعُيُونَا-
تُرِفُ إِلَيْكَ زَافُ الْعُرُوسِ- بِأَهْوَنَ مِنْ طَغْنِكَ الدَّارَ عَيْنًا-

إِلَى آخِرِ الْأَبْيَاتِ

Nasr (the narrator) said, 'And Amro returned to his house from Dowmat Al-Jandal and wrote to Muawiya, (couplets), 'I have given you the caliphate decorated lavishly. Congratulations, welcome, the eyes are delighted, decorated to you with the decoration of the bride, with the slightest of your stabbing the house in the eye'. – up to the end of the couplets'.

فَقَامَ سَعِيدُ بْنُ قَيْسٍ الْهَمْدَانِيُّ وَ قَالَ وَ اللَّهُ لَوْ اخْتَمَعْتُمَا عَلَى الْهَدْيِ مَا زِدْتُمَا عَلَى مَا نَحْنُ الْآنَ عَلَيْهِ وَ مَا ضَلَّالُكُمَا بِأَلَزِمَ لَنَا وَ مَا رَجَعْتُمَا إِلَّا بِمَا بَدَأْتُمَا بِهِ وَ إِنَّا الْيَوْمَ لَعَلَى مَا كُنَّا عَلَيْهِ أَمْسٍ

Saeed Bin Qays Al-Hamdany stood up and said, 'By Allah^{azwj}! If we were to unite upon the guidance, you two would not increase upon what we are upon it now, and your straying is not necessitated to us, and you have not returned except with what you have begun with, and today we are upon what we were upon yesterday'.

وَ قَامَ كُرْدُوسُ بْنُ هَانِيٍّ مُغْضَبًا وَ أَنْشَدَ أَبْيَاتًا فِي الرِّضَا بِخِلَافَةِ عَلِيٍّ عَ وَ إِنكَارِ خِلَافَةِ مُعَاوِيَةَ وَ حُكْمِ الْحَكَمَيْنِ وَ تَكَلَّمَ جَمَاعَةٌ أُخْرَى بِمِثْلِ ذَلِكَ

Kurdous Bin Haby said angrily and prosed couplets regarding the agreement with the caliphate of Ali^{asws} and denying the caliphate of Muawiya, and judgment of the two judges. And another group spoke with similar to that.

قَالَ نَصْرٌ وَكَانَ عَلِيٌّ عَ لَمَّا سَمِعَ مَا خَدَعَ بِهِ عَمْرُو أَبَا مُوسَى عَمَّهُ ذَلِكَ وَ سَاءَهُ وَ خَطَبَ النَّاسَ وَ قَالَ الْحَمْدُ لِلَّهِ وَ إِنَّ أَتَى الدَّهْرُ بِالْحُطْبِ الْفَادِحِ وَ الْحَدِثِ الْجَلِيلِ إِلَى آخِرِ مَا سَيَأْتِي بِرِوَايَةِ السَّيِّدِ الرَّضِيِّ رَضِيَ اللَّهُ عَنْهُ

Nasr (the narrator) said, 'And it so happened that when Ali^{asws} heard of what Amro has deceived Abu Musa with, that saddened him^{asws}, and it worsened him^{asws}, and he^{asws} addressed the people and said: 'The Praise is for Allah^{azwj}! And if the time comes with fierce speeches, and the solemn events' – up to the end of what will come in the report of Seyyid Al-Razy, may Allah^{azwj} be Pleased from him.

وَ قَالَ أَلَا إِنَّ هَذَيْنِ الرَّجُلَيْنِ الَّذِينَ [اللَّذَيْنِ] اخْتَرْتُمَاهُمَا قَدْ نَبَذَا حُكْمَ الْكِتَابِ وَ أَحْيَا مَا أَمَاتَ وَ اتَّبَعَ كُلُّ وَاحِدٍ مِنْهُمَا هَوَاهُ وَ حَكَمَ بِغَيْرِ حُجَّةٍ وَ لَا بَيِّنَةٍ وَ لَا سُنَّةٍ مَاضِيَةٍ وَ اخْتَلَفَا فِيمَا حَكَمَا فَكَلَاهُمَا لَمْ يُزَيِّدِ اللَّهُ فَاسْتَعِدُّوا لِلْجِهَادِ وَ تَأَهَّبُوا لِلْمَسِيرِ وَ أَصْبَحُوا فِي مُعَشَكْرِكُمْ يَوْمَ كَذَا

And he^{asws} said: 'Indeed! These two men, the ones you chose, have discarded the Judgment of the Book, and revived what had died, and each one of them follow his personal opinion and judged without any argument nor any proof, nor a Sunnah of the past, and they differed in what they judged. Allah^{azwj} did not Guide both of them, and they prepared for the Jihad and prepared for the journey, and became among their armies like such and such day'.

قَالَ نَصْرٌ فَكَانَ عَلِيٌّ عَ بَعْدَ الْحُكُومَةِ إِذَا صَلَّى الْعَدَاةَ وَ الْمَغْرِبَ وَ فَرَعَ مِنَ الصَّلَاةِ وَ سَلَّمَ قَالَ اللَّهُمَّ الْعَنِ مُعَاوِيَةَ وَ عَمْرًا وَ أَبَا مُوسَى وَ حَبِيبَ بْنِ مَسْلَمَةَ وَ عَبْدَ الرَّحْمَنِ بْنَ خَالِدٍ وَ الضَّحَّاكَ بْنَ قَيْسٍ وَ الْوَلِيدَ بْنَ عُقْبَةَ

Nasr said, 'After the arbitration, whenever Ali^{asws} prayed the morning and Al-Maghrib Salat, and was free from his^{asws} and performed Salaat, said, 'O Allah^{azwj}! Curse Muawiya, and Amro, and Abu Musa, and Habeeb Bin Maslama, and Abdul Rahman Bin Khalid, and Al-Zahhak Bin Qays, and Al-Waleed Bin Uqba'.

فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَكَانَ إِذَا صَلَّى لَعَنَ عَلِيًّا وَ حَسَنًا وَ حُسَيْنًا وَ ابْنَ عَبَّاسٍ وَ قَيْسَ بْنَ سَعْدٍ وَ ابْنَ عَبَادَةَ وَ الْأَشْشَرَ

That reached Muawiya, so whenever he prayed Salat, he cursed Ali^{asws}, and Hassan^{asws}, and Husayn^{asws}, and Ibn Abbas, and Qays Bin Sa'ad Bin Ubada, and Al-Ashtar'.

وَ زَادَ ابْنُ دُرَيْلٍ فِي أَصْحَابِ مُعَاوِيَةَ أَبَا الْأَعْوَرِ السُّلَمِيِّ وَ رَوَى ابْنُ دُرَيْلٍ أَيْضًا أَنَّ أَبَا مُوسَى كَتَبَ مِنْ مَكَّةَ إِلَى عَلِيٍّ عَ أَمَّا بَعْدُ فَإِنِّي قَدْ بَلَغْتَنِي أَنَّكَ تَلْعُنُنِي فِي الصَّلَاةِ وَ يُؤْمِنُ خَلْفُكَ الْجَاهِلُونَ وَ إِنِّي أَقُولُ كَمَا قَالَ مُوسَى عَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُخْرِمِينَ.

And Ibn Dezeel increases among the companions of Muawiya, Abu Al-Awr Al-Sulamy. And it is reported by Ibn Dezeel as well that Abu Musa wrote to Ali^{asws} from Makkah, 'As for after, it has reached me that you^{asws} are cursing me during the Salat, and the ignorant ones behind you^{asws} are saying, 'Ameen', and I am saying just as Musa^{as} had said: **He said: 'My Lord! Due to what You Conferred upon me, so I will never be a backer for the criminals' [28:17]**'²⁴⁴

554 - نهج، نهج البلاغة و من كتاب له ع أجاب به أبا موسى الأشعري عن كتاب كتبه إليه من المكان الذي اتعدوا فيه للحكومة و ذكر هذا الكتاب سعيد بن يحيى الأموي في كتاب المغازي فإن الناس قد تغير كثير منهم عن كثير من خطبهم فمالوا مع الدنيا و نطقوا بالهوى

²⁴⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 h

(The book) 'Nahj Al Balagah' –

And from a letter of his^{asws} answering Abu Musa Al-Ashari with it, from a letter he^{asws} wrote to him from the place which he^{asws} prepared from the arbitration, and this letter is mentioned by Saeed Bin Yahya Al-Amawy in 'Kitab Al-Magazy', 'A lot of the people have changed from a lot of their shares (Rewards). They inclined with the word and spoke with the whims.

وَإِنِّي نَزَلْتُ مِنْ هَذَا الْأَمْرِ مَنْزِلًا مُعْجِبًا اجْتَمَعَ بِهِ أَقْوَامٌ أَعْجَبَتْهُمْ أَنْفُسُهُمْ فَإِنِّي أَذَاوِي مِنْهُمْ قَرْحًا أَخَافُ أَنْ يَعُودَ عَلَقًا وَ لَيْسَ رَجُلٌ فَأَعْلَمُ أَخْرَصَ عَلَى جَمَاعَةٍ أُمَّةٍ مُحَمَّدٍ ص وَ أَلْفَتْهَا مِنِّي أَبْتَغِي بِذَلِكَ حُسْنَ الثَّوَابِ وَ كَرَمَ الْمَأَبِ

And I^{asws} descended from this command a descent, wondering at the unity with it by a people fascinate with themselves, for I^{asws} am curing an injury for them, fearing that it might return to be a clot; and there isn't any man more eager upon unity and affection of the community of Muhammad^{saww} than me^{asws}. I^{asws} am seeking the good Rewards with that, and the honourable Return.

وَ سَأَنِي بِاللَّذِي وَابْتُ عَلَى نَفْسِي وَ إِن تَعَيَّرْتَ عَنْ صَالِحٍ مَا فَارَقْتَنِي عَلَيْهِ فَإِنَّ السَّقْيَ مِنْ حُرْمِ نَفْعٍ مَا أُوتِيَ مِنَ الْعَمَلِ وَ التَّجَرِبَةِ

And I^{asws} shall fulfil that which I^{asws} had vowed upon myself^{asws} and even if you change from the righteousness what you had separated from me^{asws} upon, for the wretched is the one who is deprived the benefit of what he has been given of the intellect and the experience.

وَ إِنِّي لَأَعْبُدُ أَنْ يَقُولَ قَائِلٍ بِبَاطِلٍ وَ أَنْ أَفْسِدَ أَمْرًا قَدْ أَصْلَحَهُ اللَّهُ فَدَعُ مَا لَا تَعْرِفُ فَإِنَّ شِرَارَ النَّاسِ طَائِفُونَ إِلَيْكَ بِأَقَاوِيلِ السُّوءِ وَ السَّلَامِ.

And I^{asws} tend to be enrages if the speaker speaks with the falsehood and spoils a matter which Allah^{azwj} had Corrected. So, leave what you do not understand, for the evil people are flying to you with the evil words. And the greetings".²⁴⁵

555 - ما، الأمايلي للشيخ الطوسي المُنْفِيْدُ عَنْ عَلِيِّ بْنِ مَالِكٍ النَّحْوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحَسَنِيِّ عَنْ عِيْسَى بْنِ مِهْرَانَ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ شَرِيكَ عَنْ عَمْرَانَ بْنِ طَنْقِيزٍ عَنْ أَبِي نَجْبَةَ قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ يُعَاتِبُ أَبَا مُوسَى الْأَشْعَرِيَّ وَ يُؤَخِّرُهُ عَلَى تَأْخِيرِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ يُعَوِّدُهُ عَنِ الدُّخُولِ فِي بَيْعَتِهِ وَ يَقُولُ لَهُ يَا أَبَا مُوسَى مَا الَّذِي أَخَّرَكَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فَوَ اللَّهُ لَئِنْ شَكَّكَتَ فِيهِ لَتُخْرِجَنَّ عَنِ الْإِسْلَامِ

(The book) 'Al Amaali' of the sheykh Al Tusi, from Ali Bin Malik Al Nahwy, from Ja'far Bin Muhammad Al Hasany, from Isa Bin Mihran, from Yahya Bin Abdul Hameed, from Shareek, from Imran Bin Tufeyl, from Abu Najbah who said,

'I heard Ammar Bin Yasser^{ra} reproached Abu Musa Al-Ashary, and rebuked him upon his delaying from Ali^{asws} Bin Abu Talib^{asws}, and his sitting back from entering into his^{asws} allegiance, and he said to him, 'O Abu Musa! What is that which delayed you from Amir Al-Momineen^{asws}? By Allah^{azwj}! If you were to doubt in him^{asws}, you will exit from Al-Islam'.

وَ أَبُو مُوسَى يَقُولُ لَهُ لَا تَفْعَلْ وَ دَعْ عِتَابَكَ لِي فَإِنَّمَا أَنَا أَخْوَكُ فَقَالَ لَهُ عَمَّارٌ رَضِيَ اللَّهُ عَنْهُ مَا أَنَا لَكَ بِأَخٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَلْعَنُكَ لَيْلَةَ الْعَقَبَةِ وَ قَدْ هَمَمْتُ مَعَ الْقَوْمِ بِمَا هَمَمْتُ

²⁴⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 554

And Abu Musa said to him, 'Do not do it, and leave your rebuking to me'. Ammar^{ra} said to him, 'I^{ra} am not a brother to you! I^{ra} heard Rasool-Allah^{saww} cursing you on the night of Al-Aqaba, and you had thought along with the group what you had thought (of killing Rasool-Allah^{saww}).

فَقَالَ لَهُ أَبُو مُوسَى أَفَلَيْسَ قَدْ اسْتَعْفَرْتُ لِي قَالَ عَمَّا زُ قَدْ سَمِعْتُ اللَّعْنَ وَ لَمْ أَسْمَعْ الْإِسْتِغْفَارَ.

Abu Musa said to him, 'But, hadn't he^{saww} sought Forgiveness for me?' Ammar^{ra} said, 'I heard the Cursing and did not hear the seeking of Forgiveness'.²⁴⁶

556 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ ع لَمَّا اضْطَرَبَ عَلَيْهِ أَصْحَابُهُ فِي أَمْرِ الْحُكُومَةِ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَزَلْ أَمْرِي مَعَكُمْ عَلَى مَا أَحِبُّ حَتَّى نَهَكْتُمْ الْحَرْبَ وَ قَدْ وَ اللَّهُ أَخَذَتْ مِنْكُمْ وَ تَرَكْتُ وَ هِيَ لَعْدُكُمْ أَنَّهُكَ

(The book) 'Nahj Al Balagah' –

And from a letter of his^{asws} when his^{asws} companions were restless to him^{asws} regarding the matter of the arbitration: 'O you people! My^{asws} matter among you did not cease to be upon what I^{asws} loved until the war exhausted you, and by Allah^{azwj}, it has taken from you, and left, and the exhaustion is for your enemies.

وَ لَقَدْ كُنْتُ أَمْسِ أَمِيرًا فَأَصْبَحْتُ الْيَوْمَ مَأْمُورًا وَ كُنْتُ أَمْسِ نَاهِيًا فَأَصْبَحْتُ الْيَوْمَ مِنْهِيًا وَ قَدْ أَحْبَبْتُمُ الْبَقَاءَ وَ لَيْسَ لِي أَنْ أَجْلِكُمْ عَلَى مَا تَكْرَهُونَ.

And yesterday I^{asws} was a commander (of others), and today I^{asws} have become commanded (by others), and yesterday I^{asws} was prohibiting (others), and today I^{asws} have become prohibited (by others); and you have become loving for the remaining alive, and it isn't for me^{asws} that I^{asws} carry you upon what you are disliking".²⁴⁷

557 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ ع إِلَى أَهْلِ الْأَمْصَارِ يُفَصِّلُ فِيهِ مَا جَرَى بَيْنَهُ وَ بَيْنَ أَهْلِ صِفِّينَ وَ كَانَ بَدْءُ أَمْرِنَا أَنَّا التَّقِيْنَا وَ الْقَوْمُ مِنْ أَهْلِ الشَّامِ وَ الظَّاهِرِ أَنَّ رَتْنًا وَاحِدًا وَ نَبِيَّنَا وَاحِدًا وَ دَعَوَتَنَا فِي الْإِسْلَامِ وَاحِدَةً

(The book) 'Nahj Al Balagah' –

And from a letter of his^{asws} to the people of various localities, narrating in it what flowed between him and the people of Siffeen: 'At the onset of our matter, we and the group from the people of Syria met, and the apparent is that our Lord^{azwj} is One, and our Prophet^{saww} is one, and our call regarding Al-Islam is one.

لَا نَسْتَرِيدُهُمْ فِي الْإِيمَانِ بِاللَّهِ وَ التَّصَدِيقِ لِرَسُولِهِ ص وَ لَا يَسْتَرِيدُونَنَا الْأَمْرَ وَاحِدًا إِلَّا مَا اخْتَلَفْنَا فِيهِ مِنْ دَمِ عُثْمَانَ وَ نَحْنُ مِنْهُ بَرَاءٌ قُلْنَا تَعَالَوْا نُدَاوِي مَا لَا يُدْرِكُ الْيَوْمَ بِإِطْفَاءِ النَّائِرَةِ وَ تَسْكِينِ الْعَامَّةِ حَتَّى يَشْتَدَّ الْأَمْرُ وَ يَسْتَجْمَعَ فَتَقْوَى عَلَى وَضْعِ الْحَقِّ فِي مَوَاضِعِهِ

We are not adding them in the Eman with Allah^{azwj} and the ratification of His^{azwj} Rasool^{saww}, nor are they adding us. The matter is one, except what we are differing in regarding the blood of Usman, and we are innocent from it. We are saying, 'Come! Let us treat what we face today by extinguishing the flames, and calm down the general public until the

²⁴⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 555

²⁴⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 556

command is strengthened, and there is unity and we can be strengthened upon placing the right in its place.

فَقَالُوا بَلْ نُدَاوِيهِ بِالْمُكَابَرَةِ فَأَبَوْا حَتَّى جَنَحَتِ الْحَرْبُ وَ رَكَدَتْ وَ وَقَدَّتْ نِيرَانَهَا وَ حَمِشَتْ فَلَمَّا ضَرَسْتَنَا وَ إِنَابَهُمْ وَ وَضَعَتْ مَخَالِبَهَا فِينَا وَ فِيهِمْ أَجَابُوا عِنْدَ ذَلِكَ إِلَى الَّذِي دَعَوْنَاهُمْ إِلَيْهِ فَأَجَبْنَاهُمْ إِلَى مَا دَعَوْا وَ سَارَعْنَاهُمْ إِلَى مَا طَلَبُوا حَتَّى اسْتَبَانَاتْ عَلَيْهِمُ الْحُجَّةُ وَ انْقَطَعَتْ مِنْهُمْ الْمَغْذِرَةُ

They shall, 'But we shall cure it with the wrangling'. They refused until the war sprouted wings and tool hold, and its flames ignited and raged. When we and them grit out teeth, and it placed it's fangs in us and them, they answered during that to that which I^{asws} had been called them to (in the first place). We responded to them, to what they were calling and hastened to what they were seeking until the argument was clarified to them, and the excuses were cut off from them.

فَمَنْ يَمَّ عَلَى ذَلِكَ مِنْهُمْ فَهُوَ الَّذِي أَنْقَذَهُ اللَّهُ مِنَ الْهَلَكَةِ وَ مَنْ لَجَّ وَ تَمَادَى فَهُوَ الرَّائِيسُ الَّذِي رَانَ اللَّهُ عَلَى قَلْبِهِ وَ صَارَتْ ذَائِرَةُ السَّوءِ عَلَى رَأْسِهِ.

So, the one from them would be upon that, he is the one whom Allah^{azwj} would Save him from the destruction, and one who entered and continued, so he is the reactor who Allah^{azwj} has Sealed upon his heart, and the evil would become circling upon his head".²⁴⁸

558 - نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ ع إِلَى مُعَاوِيَةَ وَ إِنَّ الْبَغْيَ وَ الزُّورَ يُوتَغَانِ الْمَرْءَ فِي دِينِهِ وَ دُنْيَاهُ وَ يُبْدِيَانِ خَلْلَهُ عِنْدَ مَنْ يَعْبِيهِ وَ قَدْ عَلِمْتُ أَنَّكَ غَيْرُ مُدْرِكٍ مَا قَدْ قُضِيَ فَوَائِدُهُ وَ قَدْ رَامَ أَقْوَامٌ أَمْرًا يَغَيِّرُ الْحَقَّ فَتَأَوَّلُوا عَلَى اللَّهِ فَأَكْذَبَهُمْ

(The book) 'Nahj Al Balagah' –

And from a letter of his^{asws} to Muawiya: 'And surely the rebellion and the falsehood abase the person in his religion and his world, and they manifest his shortcoming in the presence of his critic, and you have known that you will not realise what has been Ordain to be lost, and the people have aimed without right, and they are interpreting upon Allah^{azwj}, but He^{azwj} Belied them.

فَاخْذَرْ يَوْمًا يَعْتَبِطُ فِيهِ مَنْ أَحْمَدَ عَاقِبَةَ عَمَلِهِ وَ يَنْدَمُ مَنْ أَمَكَّنَ الشَّيْطَانَ مِنْ قِيَادِهِ فَلَمْ يُجَازِبْهُ وَ قَدْ دَعَوْنَا إِلَى حُكْمِ الْقُرْآنِ وَ لَسْتُ مِنْ أَهْلِهِ وَ لَسْنَا إِلَيْكَ أَجَبْنَا وَ لَكِنْ أَجَبْنَا الْقُرْآنَ إِلَى حُكْمِهِ.

So, be cautioned of a day in which he would be joyful, on whose end-result is praise-worthy, and he would regret, the one who enabled the Satan^{la} from his (ill) plots, and did not resist him^{la}. And he has called to the Judgment of the Quran and he isn't from its rightful ones, and we didn't answer to you, but we answered the Quran to His^{azwj} Judgment".²⁴⁹

559 - شَاءَ، الْإِرْشَادَ مِنْ كَلَامِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ حِينَ رَجَعَ أَصْحَابُهُ عَنِ الْقِتَالِ بِصَفَيْنَ لَمَّا اعْتَرَاهُمْ مُعَاوِيَةُ بِرَفْعِ الْمَصَاحِفِ فَأَنْصَرَفُوا عَنِ الْحَرْبِ لَقَدْ فَعَلْتُمْ فَعَلَةً ضَعُفَتْ مِنَ الْإِسْلَامِ قُوَاهُ وَ أَسْقَطَتْ مِنْتَهُ وَ أَوْرَثَتْ وَهْنًا وَ ذَلِكَ لَمَّا كُنْتُمْ الْأَعْلَى وَ خَافَ عَدُوُّكُمْ الْاجْتِيَاخَ وَ اسْتَحَرَّ بِهِمُ الْقَتْلُ وَ وَجَدُوا أَلَمَ الْخِرَاجِ رَفَعُوا الْمَصَاحِفَ وَ دَعَوْكُمْ إِلَى مَا فِيهَا لِيَفْتَشَوْكُمْ عَنْهَا وَ يَقْطَعُوا الْحَرْبَ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ

(The book) 'Al Irshad' –

²⁴⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 557

²⁴⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 558

From the speech of Amir Al-Momineen^{asws} when his^{asws} companions returned from the fighting at Siffeen, when Muawiya deceived them by raising the Qurans, so they turned away from the war: 'You have done a deed from Al-Islam, shaky is its strength and its strength are cut, and you inherited weakness and humiliation, when you are higher and your enemies feared the invasion, and the killing was worse with them, and when they found the pain of injuries, they raised the Qurans and called you to what was in it in order to cool you off from it, and terminate the war in what was between you and them.

وَيَتَرَبَّصُوا بِكُمْ رَبِّبُ الْمُنُونِ خَدِيعَةً وَ مَكِيدَةً فَمَا أَنْتُمْ إِلَّا جَامِعْتُمُوهُمْ عَلَى مَا أَحْبَبُوا وَ أَعْطَيْتُمُوهُمْ الَّذِي سَأَلُوا إِلَّا مَغْرُوبِينَ وَ أَنْتُمْ اللَّهُ مَا أَطْنَكُمُ بَعْدَهَا مُوَافِقِي رُشْدٍ وَ لَا مُصِيبِي خُرْمٍ.

And they waited with you doubting the strength, being a deception and a plot, so you did not unite upon what they loved and gave to them that which they had asked for except as deceived people. And I^{asws} swear by Allah^{azwj}! I^{asws} do not think after it you will be harmonised with guidance nor attain any determination".²⁵⁰

560 - شاء، الإرشاد وَ مِنْ كَلَامِهِ ع بَعْدَ كَتَبِ صَحِيفَةِ الْمُوَادَعَةِ وَ التَّحْكِيمِ وَ قَدْ اخْتَلَفَ عَلَيْهِ أَهْلُ الْعِرَاقِ عَلَى ذَلِكَ فَقَالَ: وَ اللَّهُ مَا رَضِيتُ وَ لَا أَحْبَبْتُ أَنْ تَرْضَوْا فَإِذَا أُبَيِّتُمْ إِلَّا أَنْ تَرْضَوْا فَقَدْ رَضِيتُ وَ إِذَا رَضِيتُ فَلَا يَصْلُحُ الرَّجُوعُ بَعْدَ الرِّضَا وَ لَا التَّبْدِيلُ بَعْدَ الْإِقْرَارِ إِلَّا أَنْ يُعْصَى اللَّهُ بِنَقْضِ الْعَهْدِ وَ يَتَعَدَّى كِتَابُهُ بِحُلِّ الْعَقْدِ فَقَاتِلُوا حِينَئِذٍ مَنْ تَرَكَ أَمْرَ اللَّهِ

(The book) 'Al Irshad' –

And from a speech of his^{asws} after the writing of the articles of judgment and the arbitration, and the people of Al-Iraq had differed upon that. He^{asws} said: 'By Allah^{azwj}! I^{asws} did not agree nor did I^{asws} like you to agree, but when you refused (my^{asws} advice) only you will agree (to your opinion), so I^{asws} (had to) agree (as you were not listening). So, when I^{asws} had agreed, the retracting was not correct after the agreement, nor the replacement after the acknowledgement, except if Allah^{azwj} is disobeyed by His^{azwj} Pact being broken, and His^{azwj} Book being transgressed by loosening the knot. So, you can fight during that the one leaves the Command of Allah^{azwj}.

وَ أَنَا الَّذِي أَنْكَرْتُكُمْ عَلَى الْأَشْتَرِ مِنْ تَرْكِهِ أَمْرِي بِحُطِّ يَدِهِ فِي الْكِتَابِ وَ خِلَافِهِ مَا أَنَا عَلَيْهِ فَلَيْسَ مِنْ أَوْلِيكَ وَ لَا أَخَاؤُهُ عَلَى ذَلِكَ وَ لَيْتَ فِيكُمْ مِثْلَهُ أَنْتَيْنِ بَلْ لَيْتَ فِيكُمْ مِثْلَهُ وَاحِدًا يَرَى فِي عَدُوِّكُمْ مَا يَرَى

And as for that which you denied upon Al-Ashtar from his leaving my^{asws} orders, by the handwriting of his own hand in the letter and his opposing what I^{asws} am upon, he isn't from one of those, nor do I^{asws} fear him upon that, and if only there were two like him among you all. But, if only among you there was one like him, seeing in your enemies what he saw.

إِذَنْ لَحَقْتُ عَلَى مَوْتِنَاكُمْ وَ رَحُوتُ أَنْ يَسْتَقِيمَ لِي بَعْضُ أَوْدَاحِكُمْ وَ قَدْ نَهَيْتُكُمْ عَمَّا أَنْتُمْ وَ عَصَيْتُمُونِي فُكُنْتُ أَنَا وَ أَنْتُمْ كَمَا قَالَ أَخُو هَوَازِنَ

وَ هَلْ أَنَا إِلَّا مِنْ عَرِيَّةٍ إِنْ عَوْتُ- عَوَيْتُ وَ إِنْ تَرَشَّدَ عَرِيَّةُ أَرَشَّدَ.

²⁵⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 559

Then your supporters leaned upon me^{asws}, and I^{asws} hoped that some of your crookedness would be straightened out, and I^{asws} had forbidden you from what you came with, and you disobeyed me^{asws}. So, I^{asws} and you were as the brother of Hawazin said, 'And am I the one from (tribe of) Gaziya if it is gone. You strayed and if (tribe of) Gaziya had been guided, I would have been guided'.²⁵¹

561 - يج، الخرائج و الجرائح شاء، الإرشاد قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ مَا رَفَعَ أَهْلُ الشَّامِ الْمَصَاحِفَ وَ شَكَ قَرِيقٌ مِنْ أَصْحَابِهِ وَ لَجُّوا إِلَى الْمُسَالَمَةِ وَ دَعَوْهُ إِلَيْهَا وَ يُلَكِّمُ إِنَّ هَذِهِ خَدِيعَةٌ وَ مَا يُرِيدُ الْقَوْمُ الْقُرْآنَ لِأَنَّهُمْ لَيْسُوا بِأَهْلِ قُرْآنٍ فَأَتَوْا اللَّهَ وَ امْضُوا عَلَى بَصَائِرِكُمْ فِي قِتَالِهِمْ فَإِنْ لَمْ تَفْعَلُوا تَفَرَّقَتْ بِكُمْ السُّبُلُ وَ تَذِمُّنَّمْ حَيْثُ لَا تَنْفَعُكُمْ النَّدَامَةُ.

(The books) 'Al Kharaij Wa Al Jaraih' (and) 'Al Irshad' –

'Amir Al-Momineen^{asws} said when the people of Syria raised the Quran, and a party from his^{asws} companions doubted, and they resorted to pacifism and called to it: 'Woe be unto you all! This is a deception, and the people are not intending the Quran, because they aren't people of the Quran! Therefore, fear Allah^{azwj} and go ahead upon your insights in your fighting. If you do not do so, the ways would be separated with you, and you will regret when the regret will be of no benefit'.²⁵²

وَ رَوَى ابْنُ مَرْزُوقٍ بِإِسْنَادِهِ عَنْ سُؤَيْدِ بْنِ عَقْلَةَ أَنَّهُ قَالَ: كُنْتُ مَعَ أَبِي مُوسَى عَلَى شَاطِئِ الْفُرَاتِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ بَنِي إِسْرَائِيلَ اخْتَلَفُوا فَلَمْ يَزَلِ الْإِخْتِلَافُ بَيْنَهُمْ حَتَّى بَعَثُوا حَكَمَيْنِ ضَالِّينِ ضَالٌّ مِنْ اتَّبَعَهُمَا وَ لَا تَنفَكُ أُمُورُكُمْ تَخْتَلِفُ حَتَّى تَبْعَثُوا حَكَمَيْنِ يَضِلَّانِ وَ يَضِلُّ مَنْ تَبِعَهُمَا قَالَ سُؤَيْدٌ فَقُلْتُ أَعِيدُكَ بِاللَّهِ أَنْ تَكُونَ أَحَدَهُمَا

And it is reported by Ibn Mardawayh, by his chain from Suweyd Bin Aqalah having said,

'I was with Abu Musa at the banks of the Euphrates. He said, 'I heard Rasool-Allah^{saww} saying that the children of Israel differed and they did not stop differing between them until they sent two strayed ones, straying the ones who followed them, and their affairs are not disguised upon you. You differed until you sent two strayed judges, straying the ones who followed them'. Suweyd said, 'I said, 'I seek your Protection with Allah^{azwj} from you becoming one of the two'.

قَالَ فَخَلَعَ قَمِيصَهُ وَ قَالَ بَرَأْنِي اللَّهُ مِنْ ذَلِكَ كَمَا بَرَأْنِي مِنْ قَمِيصِي وَ لَمَّا جَرَى لَيْلَةُ الْهَرِيرِ صَاحُوا يَا مُعَاوِيَةُ هَلَكْتَ الْعَرَبُ فَقَالَ يَا عَمْرُو أَ نَقْرَأُ أَوْ نَسْتَأْمُرُ قَالَ لَنَزْعُ الْمَصَاحِفَ عَلَى الرِّمَاحِ وَ نَقْرَأُ أَمْ نَرَى إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَ هُمْ مُعْرِضُونَ

He (the narrator) said, 'He (Abu Musa) removed his shirt and said, 'May Allah^{azwj} Keep me away from that just has He^{azwj} has Cleared me from my shirt'. And when 'Laylat Al-Hareer' occurred, they shouted, 'O Muawiya! The Arabs are destroyed!' He said, 'O Amro! Should we flee or seek amnesty?' He said, 'Let us raise the Qurans upon the spears and recite: **Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a group of them turn back and they withdraw [3:23].**

²⁵¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 560

²⁵² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 561 a

فَإِنْ قَبِلُوا حُكْمَ الْقُرْآنِ رَفَعْنَا الْحَرْبَ وَ رَافَعْنَا بِهِمْ إِلَى أَجَلٍ وَ إِنْ أَبَى بَعْضُهُمْ إِلَّا الْقِتَالَ فَلَنَّا شَوَّكْتَهُمْ وَ يَمَعُ بَيْنَهُمُ الْفُرْقَةُ وَ أَمَرَ بِاللِّدَاءِ وَ أَنْ يُصْرَخَ فِيهِمْ فَلَسْنَا وَ لَسْتُمْ مِنَ الْمُشْرِكِينَ وَ لَا الْمُجْمِعِينَ عَلَى الرَّدَّةِ فَإِنْ تَقَبَّلُوهَا فَبِهَا الْبَقَاءُ لِلْفِرَقَتَيْنِ وَ لِلْبَلَدَةِ وَ إِنْ تَدْفَعُوهَا فَبِهَا الْفَنَاءُ وَ كُلٌّ بَلَاءٌ إِلَى مُدَّةٍ

So, if they were to accept the Judgment of the Quran, we shall raise the war and raise with them to a (specified) term, and if some of them refuse except the fighting, we shall break their force and the sects would occur between them'. And he (Muawiya) ordered with the caller and he shouted among them, 'Neither we nor you are from the Polytheists, nor are we gathered upon the apostasy! If you were to accept it, then survival is in it for the two parties and for the cities, and if you were to repel it, then the annihilation is in it, and every affliction is to a term!'

فَقَالَ مِسْعَرُ بْنُ فَذَكِيٍّ وَ زَيْدُ بْنُ حُصَيْنٍ الطَّائِيُّ وَ الْأَشْعَثُ بْنُ قَيْسٍ الْكِنْدِيُّ أَحَبَّ الْقَوْمِ إِلَى كِتَابِ اللَّهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ وَحُكْمُ وَ اللَّهِ إِنَّهُمْ مَا رَفَعُوا الْمَصَاحِفَ إِلَّا خَدِيعَةً وَ مَكِيدَةً حِينَ عَلَوْهُمْ

Mis'ar Bin Madaky, and Zayd Bin Huseyn Al-Taie, and Al-Ash'as Bin Qays Al-Kindy said, 'Answer the people to the Book of Allah^{azwj}'. Amir Al-Momineen^{asws} said: 'Woe be unto you, by Allah^{azwj}, they have not raised the Quran except as a deception and a plot when you were higher than them'.

وَ قَالَ خَالِدُ بْنُ مَعْمَرٍ السَّدُوسِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ أَحَبُّ الْأُمُورِ إِلَيْنَا مَا كُفِينَا مَوْتَنَهُ

And Khalid Bin Ma'mar Al-Sadousy said, 'O Amir Al-Momineen^{asws}! The most beloved of the affairs to us is what suffices us of its livelihood'.

وَ أَنشَدَ رِفَاعَةُ بْنُ شَدَّادٍ الْبَجَلِيُّ

وَ إِنْ خَكَّمُوا بِالْعَدْلِ كَانَتْ سَلَامَةً- وَ إِلَّا أَتَرْنَاهَا يَوْمَ فُطَايِرٍ-

And Rifa'at Bin Shaddad Al-Bajaly prosed, 'If they were to judge with the justice, there would be safety, or else we have just preferred it with a day of chance'.

فَقَصَدَ إِلَيْهِ عِشْرُونَ أَلْفَ رَجُلٍ يَقُولُونَ يَا عَلِيُّ أَحَبُّ إِلَيْنَا كِتَابُ اللَّهِ إِذَا دُعِيتَ إِلَيْهِ وَ إِلَّا دَفَعْنَاكَ بِرُمْتِكَ إِلَى الْقَوْمِ أَوْ نَفْعَلُ بِكَ مَا فَعَلْنَا بِعُمَانَ

Twenty thousand men aimed to him^{asws} saying, 'O Ali^{asws}! Answer to the Book of Allah^{azwj} when you^{asws} being called to it, or else we will push you^{asws} and throw you^{asws} to the people, or we will do with you^{asws} what we had done with Usman!'

قَالَ فَاحْفَظُوا عَنِّي مَقَالِي فَإِنِّي أَمُرُّكُمْ بِالْقِتَالِ فَإِنْ تَعَصَوْنِي فَافْعَلُوا مَا بَدَأَ لَكُمْ قَالُوا فَأَبَعْتُ إِلَى الْأَشْتَرِ لِيَأْتِيَكَ فَبَعَثَ إِلَيْهِ يَزِيدُ بْنُ هَانِيٍّ السَّبِيْعِيَّ يَدْعُوهُ فَقَالَ الْأَشْتَرُ إِنِّي قَدْ رَحُوتُ أَنْ يَنْتَحِ اللَّهُ لِي لَا تَعْلَلْنِي وَ شَدَّدَ فِي الْقِتَالِ

He^{asws} said: 'Memorise my^{asws} words from me^{asws}, for I^{asws} am ordering you with the fighting. If you disobey me^{asws}, then do whatever comes to you'. They said, 'Send for Al-Ashtar to come to you^{asws}'. He^{asws} sent Yazeed Bin Hany Al-Sabie to call him. Al-Ashtar said, 'I am hoping Allah^{azwj} will Grant victory to me. Do not hasten me'. And he intensified in the fighting.

فَقَالُوا حَرَضْتُهُ فِي الْحَرْبِ فَأَبْعَثْ إِلَيْهِ بَعْزَتَكَ لِأَيَّتِكَ وَ إِلَّا وَاللَّهِ اعْتَرَلْنَاكَ فَقَالَ عَلِيٌّ ع يَا يَزِيدُ عُدْ إِلَيْهِ فَقُلْ لَهُ عُدْ إِلَيْنَا فَإِنَّ الْفِتْنَةَ قَدْ وَقَعَتْ

They said, 'He is eager regarding the war, so send with your^{asws} determination for him to come to you^{asws} or else, by Allah^{azwj}, we will remove you^{asws}'. Ali^{asws} said: 'O Yazeed! Return to him, tell him to return to us, for the Fitna has occurred'.

فَسَارَ إِلَيْهِ يَزِيدُ وَ أَبْلَعَهُ مَقَالَ عَلِيٍّ ع فَأَقْبَلَ الْأَشْتَرُ وَ هُوَ يَقُولُ لِأَهْلِ الْعِرَاقِ يَا أَهْلَ الدَّلِّ وَ الْوَهْنِ أَ حِينَ عَلَوْتُمْ الْقَوْمَ وَ عَلِمُوا أَنَّكُمْ هُمْ قَاهِرُونَ فَرَفَعُوا لَكُمْ الْمَصَاحِفَ خَدِيعَةً وَ مَكْرًا فَقَالُوا قَاتِلْنَاهُمْ فِي اللَّهِ وَ نَتْرُكُ قِتَالَهُمْ الْآنَ فِي اللَّهِ

Yazeed travelled to him and delivered to him the words of Ali^{asws}. Al-Ashtar came back and he was saying to the people of Al-Iraq, 'O people of disgrace and weakness! Is it when you are higher than the people and they know that you are subduing them, so they are raising the Qurans to you as a deception and a plot?' They said, 'We fought them regarding Allah^{azwj} and we leave fighting them now for the Sake of Allah^{azwj}'.

فَقَالَ أَمْهَلُونِي سَاعَةً فَإِنِّي أَحْسَسْتُ بِالْفَتْحِ وَ أَتَقَنْتُ بِالظَّفَرِ قَالُوا لَا قَالَ أَمْهَلُونِي عِدْوَةَ فَرَسِي قَالُوا إِنَّا لَسْنَا نَطِيعُكَ وَ لَا لِصَاحِبِكَ وَ نَحْنُ نَرَى الْمَصَاحِفَ عَلَى رُءُوسِ الرِّمَاحِ نُدْعَى إِلَيْهَا

He said, 'Respite me for a while, for I can sense the victory and am certain with the winning'. They said, 'No'. He said, 'Respite me for the (final) galloping of my horse'. They said, 'We neither obey you nor your companions, and we can see the Quran upon the top of the spears. We are called to it'.

فَقَالَ خُدِعْتُمْ وَ اللَّهُ فَانْخُدِعْتُمْ وَ دُعِيتُمْ إِلَى وَضْعِ الْحَرْبِ فَأَجَبْتُمْ فَقَامَ جَمَاعَةٌ مِنْ بَكْرِ بْنِ وَائِلٍ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا أَجَبْنَا الْقَوْمَ أَجَبْنَا وَ إِنَّا أَبَيْتْ أَبَيْنَا

He said, 'You are deceived, by Allah^{azwj}! They are deceiving you and calling you to place (terminate) the war, and you are answering'. A group from Bakr Bin Wail stood up and said, 'O Amir Al-Momineen^{asws}! If you^{asws} answer the people, we shall answer, and if you^{asws} refuse, we shall refuse'.

فَقَالَ ع نَحْنُ أَحَقُّ مَنْ أَحَابَ إِلَى كِتَابِ اللَّهِ وَ إِنَّا مُعَاوِيَةَ وَ عَمْرًا وَ ابْنُ أَبِي مُعَيْطٍ وَ حَبِيبُ بْنُ مَسْلَمَةَ وَ ابْنُ أَبِي سَرْجٍ وَ الضَّحَّاكُ بْنُ قَيْسٍ لَيْسُوا بِأَصْحَابِ دِينٍ وَ قُرْآنٍ أَنَا أَعْرِفُ بِكُمْ مِنْكُمْ قَدْ صَحِبْتُهُمْ أَطْفَالًا وَ رِجَالًا

He^{asws} said, 'We are more rightful ones to answer to the Book of Allah^{azwj}, and Muawiya, and Amro, and Ibn Abu Mueet, and Habeen Bin Maslama, and Ibn Abu sar'h, and Al-Zahhak Bin Qays aren't companions of religion and Quran. I^{asws} are more knowing with them than you all. I^{asws} had accompanied them as children, and men'.

فِي كَلَامٍ لَهُ فَقَالَ أَهْلُ الشَّامِ فَإِنَّا قَدْ اخْتَرْنَا عَمْرًا فَقَالَ الْأَشْعَثُ وَ ابْنُ الْكَوَّاءِ وَ مِسْعَرُ الْفَدَكِيِّ وَ زَيْدُ الطَّائِي نَحْنُ اخْتَرْنَا أَبَا مُوسَى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ فَإِنَّكُمْ قَدْ عَصَيْتُمُونِي فِي أَوَّلِ الْأَمْرِ فَلَا تَعْصُونِي الْآنَ

In a speech of his (narrator), 'The people of Syria said, 'We have chosen Amro (Bin Al-Aas)'. Al-Ash'as, and Ibn Al-Kawa, and Mis'ar Al-Fadaky, and Zayd Al-Taie said, 'We choose Abu

Musa (Al Ashari). Amir Al-Momineen^{asws} said: 'You have disobeyed me in the first matter, so do not disobey me^{asws} now'.

فَقَالُوا إِنَّهُ قَدْ كَانَ يُحَذِّرُنَا مِمَّا وَقَعْنَا فِيهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ إِنَّهُ لَيْسَ بِثِقَةٍ قَدْ فَارَقَنِي وَ قَدْ خَدَّلَ النَّاسَ عَنِّي ثُمَّ هَرَبَ مِنِّي حَتَّى آمَنَتْهُ بَغْدَادُ شَهْرٍ وَ لَكِنَّ هَذَا ابْنُ عَبَّاسٍ أَوْلَاهُ ذَلِكَ

They said, 'Surely he^{asws} had cautioned us from what we have fallen into'. Amir Al-Momineen^{asws} said, 'He isn't trustworthy. He has separated from me^{asws} and has caused the people to abandon me^{asws}, then he fled from me^{asws} until I^{asws} granted him amnesty after a month. But this Ibn Abbas should be in charge of that'.

قَالُوا وَ اللَّهُ مَا نُبَالِي أَنْتَ كُنْتَ أَمَ ابْنِ عَبَّاسٍ قَالَ فَالْأَشْتَرُ قَالَ الْأَشْعَثُ وَ هَلْ سَعَرَ الْحَرْبَ غَيْرَ الْأَشْتَرِ وَ هَلْ نَحْنُ إِلَّا فِي حُكْمِ الْأَشْتَرِ

They said, 'By Allah^{azwj}! We do not mind it would be you^{asws} or Ibn Abbas'. He^{asws} said: 'So, Al-Ashtar'. Al-Ash'as said, 'And can anyone heat up the war apart from Al-Ashtar? And are we except in the decision of Al-Ashtar?'

قَالَ الْأَعْمَشُ حَدَّثَنِي مَنْ رَأَى عَلِيًّا عَ يَوْمَ صِفِّينَ يُصَفِّقُ بِيَدَيْهِ وَ يَقُولُ يَا عَجَبًا أَعْصَى وَ يُطَاعُ مُعَاوِيَةُ وَ قَالَ قَدْ أَبَيْتُمْ إِلَّا أَبَا مُوسَى قَالُوا نَعَمْ قَالَ فَاصْنَعُوا مَا بَدَا لَكُمْ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِنْ صَنِيْعِهِمْ وَ قَالَ الْأَحْنَفُ إِذَا اخْتَرْتُمْ أَبَا مُوسَى فَادْفَنْتُوا ظَهْرَهُ

Al-Amsh said, 'It is narrated to me by the one who saw Ali^{asws} on the day of Siffeen clasp his^{asws} hands and saying: 'O how strange! I^{asws} am being disobeyed and Muawiya is being obeyed!' And he^{asws} said: 'You have refused except for (choosing) Abu Musa?' They said, 'Yes'. He^{asws} said: 'Then do whatever comes to you all! O Allah^{azwj}! I^{asws} disavow from their deeds'. Al-Ahnaf said, 'When you have chosen Abu Musa, then warm his back'.

فَقَالَ خُرَيْمُ بْنُ فَاتِكٍ الْأَسَدِيُّ

لَوْ كَانَ لِلْقَوْمِ رَأْيٌ يَرِشُدُونَ بِهِ - أَهْلُ الْعِرَاقِ رَمَوْكُم بِابْنِ عَبَّاسٍ -
لَكِنْ رَمَوْكُم بِشَيْخٍ مِنْ دَوِي يَمَنٍ - لَمْ يَدْرِ مَا صَرَبَ أَسْدَاسٍ وَ أَحْمَاسٍ -

Khureym Bin Fatik Al-Asady said, 'If only the people had a view they could be guided by. The people of Al-Iraq cast you with Ibn Abbas, but they cast you with an old man from Yamen who did not even know what is a sixth of a strike and a fifth'.

فَلَمَّا اجْتَمَعُوا كَانَ كَاتِبُ عَلِيٍّ عَ عُيَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَ كَاتِبُ مُعَاوِيَةَ عُمَيْرُ بْنُ عَبَّادٍ الْكَلْبِيُّ فَكَتَبَ عُيَيْدُ اللَّهِ هَذَا مَا تَقَاضَى عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فَقَالَ عُمَيْرُ اكْتُبُوا اسْمَهُ وَ اسْمَ أَبِيهِ هُوَ أَمِيرُكُمْ فَأَمَّا أَمِيرُنَا فَلَا

When they gathered, the scribe of Ali^{asws} was Ubeydullah Bin Abu Rafie, and scribe of Muawiya was Umeyr Bin Abbad Al-Kalby. Ubeydullah wrote, 'This is what is judged upon by Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and Muawiya Bin Abu Sufyan'. Amro said, 'Write his^{asws} name and name of his^{asws} father^{as}. He^{asws} is your commander, as for our commander, so no'.

فَقَالَ الْأَحْنَفُ لَا تَمُخْ اسْمَ إِمَارَةِ الْمُؤْمِنِينَ فَقَالَ عَلِيٌّ عَ اللَّهُ أَكْبَرُ سُنَّةُ سُنَّةٍ وَ مِثْلُ مِثْلٍ وَ إِنِّي لَكَاتِبُ يَوْمِ الْحُدَيْبِيَّةِ.

Al-Ahnaf said, 'Do no delete the name 'Amir Al-Momineen''. Ali^{asws} said: 'Allah^{azwj} is the Greatest!' Sunnah by a Sunnah, and an example with an example, and I^{asws} was the scribe on the day of Al-Hudeybiya".²⁵³

وَرَوَى أَحْمَدُ فِي الْمُسْنَدِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو هَذَا كِتَابُ بَيْنَنَا وَبَيْنَكَ فَأَتَتْهُ بِمَا نَعَرُفُهُ وَ أَكْتُبَ بِاسْمِكَ اللَّهُمَّ

And it is reported by Ahmad Bin Al Musnad,

'The Prophet^{saww} instructed that he (Ali^{asws}) writes: 'In the Name of Allah^{azwj} the Beneficent, the Merciful'. Suheyil Bin Amro said, 'This is an agreement between us and you^{saww}, so begin it with what we recognise, and write, 'In Your^{azwj} Name, O Allah^{azwj}''

فَأَمَرَ بِمَحْوِ ذَلِكَ وَ كَتَبَ بِاسْمِكَ اللَّهُمَّ هَذَا مَا اصْطَلَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ سُهَيْلُ بْنُ عَمْرٍو وَ أَهْلُ مَكَّةَ فَقَالَ سُهَيْلُ لَوْ أَجَبْتُكَ إِلَى هَذَا لَأَقْرَرْتُ لَكَ بِالْبَيْزَةِ فَقَالَ اخْطِهَا يَا عَلِيُّ فَمَجَّلَ يَتْلُكُ وَ يَأْبَى

He^{saww} instructed with the deletion of that and wrote: 'In Your^{azwj} Name, O Allah^{azwj}. This is what has been reconciled upon by Muhammad^{saww} Rasool-Allah^{saww} and Suheyil Bin Amro and the people of Makkah'. Suheyil said, 'If I were to answer to this, I would be acknowledging to you^{saww} with the Prophet-hood'. He^{saww} said: 'Delete it, O Ali^{asws}!'. He^{asws} went on to delay and refused.

فَمَخَاها النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ كَتَبَ هَذَا مَا اصْطَلَحَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ أَهْلُ مَكَّةَ يَقُولُ اللَّهُ فِي كِتَابِهِ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

The Prophet^{saww} deleted it and wrote: 'This is what has been reconciled upon by Muhammad^{saww} Bin Abdullah^{as} Bin Abdul Muttalib^{as}, and the people of Makkah'. Allah^{azwj} Said in His^{azwj} Book: ***There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]***".²⁵⁴

وَرَوَى مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ بُرَيْدَةَ بْنِ سُهَيْلٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ فَإِنَّ لَكَ مِثْلَهَا تُعْطِيهَا وَ أَنْتَ مُضْطَرٌّ.

And it is reported by Muhammad Bin Is'haq, from Bureyda Bin Sufyan, from Muhammad Bin Ka'ab,

'The Prophet^{saww} said to Ali^{asws}: 'Surely for you^{asws} would be its like. You would be given it and would be persecuted''.²⁵⁵

563 - كَش، رجال الكشي رَوَتْ بَعْضُ الْعَامَّةِ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ حَدَّثَنِي الْأَخْنَفُ أَنَّ عَلِيًّا ع كَانَ يَأْذُنُ لِبَنِي هَاشِمٍ وَ كَانَ يَأْذُنُ لِي مَعَهُمْ قَالَ فَلَمَّا كَتَبَ إِلَيْهِ مُعَاوِيَةُ إِنَّ كُنْتُ تُرِيدُ الصُّلْحَ فَأَمِحْ عَنْكَ اسْمَ الْخِلَافَةِ فَاسْتَشَارَ بَنِي هَاشِمٍ فَقَالَ لَهُ رَجُلٌ مِنْهُمْ انْزَحْ هَذَا الْإِسْمَ الَّذِي نَزَحَهُ اللَّهُ

(The book) 'Rijal Al Kashy' – One of the general Muslims has reported from Al Hassan Al Basry who said, 'It is narrated to me by Al Ahnaf,

²⁵³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 561 b

²⁵⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 561 c

²⁵⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 562

'Ali^{asws} used to permit for the Clan of Hashim^{as}, and he^{asws} was permitting me with them. When Muawiya wrote to him^{asws}, 'If you^{asws} want the reconciliation, then delete that name of the caliphate from you^{asws}'. He^{asws} consulted the Clan of Hashim^{as}, so a man from them said, 'Displace this name which Allah^{azwj} has Displaced'.

قَالَ فَإِنَّ كُفْرًا قُرَيْشٍ لَمَّا كَانَ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَهُمْ مَا كَانَ وَ كَتَبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ أَهْلَ مَكَّةَ كَرِهُوا ذَلِكَ وَ قَالُوا لَوْ نَعْلَمُ إِنَّكَ لَرَسُولُ اللَّهِ مَا مَنَعْنَاكَ أَنْ تَطُوفَ بِالْبَيْتِ

He^{asws} said: 'Quraysh Kafirs, when it happened between Rasool-Allah^{saww} and them what happened, and he^{saww} wrote, 'This is what has been judged upon by Muhammad^{saww} Rasool-Allah^{azwj}, the people Makkah disliked that and said, 'If we knew you^{saww} are a Rasool^{saww} of Allah^{azwj}, we would not prevent you^{saww} from performing Tawaaf of the House (Kabah)'.

قَالَ فَكَيْفَ إِذْنٌ قَالُوا أَكُتِبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ أَهْلَ مَكَّةَ فَرَضِي

He^{saww} said: 'So, how then?' They said, 'Write, 'This is what has been judged upon by Muhammad^{saww} Bin Abdullah^{asws} (with) the people of Makkah''. He^{saww} agreed'.

قَالَ الْأَخْنَفُ فَقُلْتُ لِذَلِكَ الرَّجُلِ كَلِمَةً فِيهَا غِلْظَةٌ وَ قُلْتُ لِعَلِّي أَتُهَا الرَّجُلُ وَ اللَّهُ مَا لَكَ مَا قَالَ رَسُولُ اللَّهِ إِنَّا مَا خَابَيْنَاكَ فِي بَيْعَتِنَا وَ لَوْ نَعْلَمُ أَحَدًا فِي الْأَرْضِ الْيَوْمَ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ لَبَايَعْنَاهُ وَ لَقَاتَلْنَاكَ مَعَهُ أَقْسِمُ بِاللَّهِ إِنْ نَحَوْتَ عَنْكَ هَذَا الْإِسْمَ الَّذِي دَعَوْتَ النَّاسَ إِلَيْهِ وَ بَايَعْتَهُمْ عَلَيْهِ لَا نَرْجِعُ إِلَيْهِ أَبَدًا.

Al-Ahnaf said, 'I said to that man, 'There is a harsh word in it', and I said to Ali^{asws}, 'O you^{asws} man! By Allah^{azwj}, what is the matter with you^{asws}? Rasool-Allah^{saww} said: 'We are not being prejudicial in our allegiance'. And if we knew of anyone in the earth today more rightful with this command than you^{asws} we would pledge allegiance to him and we would fight against you^{asws} with him. I swear by Allah^{azwj}! If this name is deleted from you^{asws}, that which you^{asws} are calling the people to, and have taken their allegiances upon, it will not return to you^{asws}, ever!''²⁵⁶

564 - ماء الأماي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ أَبِي السَّرِيِّ عَنْ هِشَامٍ عَنْ أَبِي حَنْظَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ قَالَ: لَمَّا وَقَعَ الْإِتِّفَاقُ عَلَى كِتَابِ الْقِصَّةِ بَيْنَ أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيْنَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ حَضَرَ عَمْرُو بْنُ الْعَاصِ فِي رَجَالٍ مِنْ أَهْلِ الشَّامِ وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فِي رَجَالٍ مِنْ أَهْلِ الْعِرَاقِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Muhammad Bin Musa, from Muhammad Bin Al Sary, from Hisham, from Abu Mikhnaf, from Abdul Rahman Bin Jundab, from his father who said,

'When the letter of the arbitration occurred between Amir Al-Momineen^{asws} and Muawiya Bin Abu Sufyan, Amro Bin Al-Aas presented among when from the people of Syria, and Abdullah Bin Abbas was among men from the people of Al-Iraq.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْكَاتِبِ أَكْتُبْ هَذَا مَا تَقَاضَى عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فَقَالَ عَمْرُو بْنُ الْعَاصِ أَكْتُبْ اسْمَهُ وَ اسْمَ أَبِيهِ وَ لَا تُسَمِّهِ بِأَمْرَةِ الْمُؤْمِنِينَ فَإِنَّمَا هُوَ أَمِيرٌ هَؤُلَاءِ وَ لَيْسَ هُوَ بِأَمِيرِنَا

²⁵⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 563

Amir Al-Momineen^{asws} said to the scribe: 'Write, 'This is what has been judged upon by Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and Muawiya Bin Abu Sufyan''. Amro Bin Al-Aas said, 'Write his^{asws} name and name of his^{asws} father', and do not name him^{asws} as 'Amir Al-Momineen' (commander of the faithful), for he is their commander and he^{asws} isn't our commander'.

فَقَالَ الْأَخْنَفُ بْنُ قَيْسٍ لَا تُنَحِّ هَذَا الْإِسْمَ فَإِنِّي أَخْشَوْهُ إِن مَحْوَتْهُ لَا يَرْجِعُ إِلَيْكَ أَبَدًا فَأَمْتَنَعَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ مَحْوِهِ فَتَرَجَعَ الْخَطَّابُ فِيهِ مَلِيًّا مِنَ النَّهَارِ فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ ائْمَحْ هَذَا الْإِسْمَ نَزَحَهُ اللَّهُ

Al-Ahnaf Bin Qays said, 'Do not delete this name, for I fear than if you^{asws} were to delete it, it will not return to you^{asws}, ever!' So, Amir Al-Momineen^{asws} refused from deleting it. Then the discussion regarding it retreated for a while from the day. Al-Ash'as Bin Qays said, 'Delete this name (which) Allah^{azwj} has Displaced'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُ أَكْبَرُ سَنَةً بِسَنَةٍ وَ مِثْلُ مِثْلٍ وَ اللَّهُ إِنِّي لَكَاتِبُ رَسُولَ اللَّهِ ص يَوْمَ الْحُدَيْبِيَةِ وَ قَدْ أَمَلَى عَلَيَّ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ سَهْلُ بْنُ عَمْرٍو

Amir Al-Momineen^{asws} said: 'Allah^{azwj} is the Greatest! A Sunnah by a Sunnah, and an example by an example. By Allah^{azwj}! I^{asws} was the scribe of Rasool-Allah^{azwj} on the day of Al-Hudeybiya, and he^{saww} had dictated unto me^{asws}, 'This is what is judged upon by Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} (and) Suheyel Bin Amro'.

فَقَالَ لَهُ سُهَيْلُ امْحُ رَسُولَ اللَّهِ فَإِنَّا لَا نُقِرُّ لَكَ بِذَلِكَ وَ لَا نَشْهَدُ لَكَ بِهِ أَكْتُبُ اسْمَكَ وَ اسْمَ أَبِيكَ فَأَمْتَنَعْتُ مِنْ مَحْوِهِ فَقَالَ النَّبِيُّ ص امْحُهُ يَا عَلِيُّ وَ سَتُدْعَى فِي مِثْلِهَا فَتُجِيبُ وَ أَنْتَ عَلَى مَضْطَيٍّ

Suheyel said to him^{saww}, 'Delete 'Rasool^{saww} of Allah^{azwj}', for we do not acknowledge for you^{saww} with that, nor do we testify for you^{saww} with it. Write your^{saww} name and name of your^{saww} father^{as}. I^{asws} refused from deleting it. The Prophet^{saww} said: 'Delete it, O Ali^{asws}, and you will be called regarding similar to it and you^{asws} will answer and you^{asws} would be upon anguish'.

فَقَالَ عَمْرٍو بْنُ الْعَاصِ سُبْحَانَ اللَّهِ وَ مِثْلُ هَذَا يُشْبِهُ بِذَلِكَ وَ نَحْنُ مُؤْمِنُونَ وَ أُولَئِكَ كَانُوا كُفَرَاءً فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا ابْنَ النَّبَاغَةِ وَ مَتَى لَمْ تَكُنْ لِلْفَاسِقِينَ وَلِيًّا وَ لِلْمُسْلِمِينَ عَدُوًّا وَ هَلْ تُشْبِهُ إِلَّا أُمَّكَ الَّتِي دَفَعَتْ بِكَ

Amro Bin Al-Aas said, 'Glory be to Allah^{azwj}! And an example of this resembling with that, and we are Momineen and they were Kafirs'. Amir Al-Momineen^{asws} said: 'O Ibn Al-Nabigha! And when did you not happen to be a friend of the transgressors and an enemy to the Muslims? And you do not resemble except your mother who pushed with you?'

فَقَالَ عَمْرٍو بْنُ الْعَاصِ لَا جَرَمَ لَا يَجْمَعُ بَيْنِي وَ بَيْنَكَ جُلَيْسٌ أَبَدًا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهُ إِنِّي لَأَنْزِعُو أَنْ يُطَهَّرَ اللَّهُ جُلَيْسِي مِنْكَ وَ مِنْ أَشْبَاهِكَ ثُمَّ كَتَبَ الْكِتَابَ وَ انْصَرَفَ النَّاسُ.

Amro Bin Al-Aas said, 'No offense (but) there will not be a gathering between you^{asws} and me, ever!' Amir Al-Momineen^{asws} said: 'By Allah^{azwj}! I wish Allah^{azwj} would Purify my^{asws}

gathering from you and from the ones resembling you'. Then the agreement was written and the people dispersed".²⁵⁷

565 - فس، تفسير القمي في قصّة الحديّة قال رسول الله ص يا علي إنك أثبت أن تمحو اسمي من النبوة فوالذي بعثني بالحق نبياً لتجيئ أبنائهم إلى مثلها وأنت مضطرب مضطهد

Tafseer Al Qummi –

'In the story of Al-Hudeybiya – 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} refused to delete my^{asws} name from the Prophet-hood, by the One^{azwj} Who Sent me^{saww} with the truth as a Prophet^{saww}! Their sons would be coming to the like of it, and you^{asws} would be coming, anguished, persecuted'.

فَلَمَّا كَانَ يَوْمُ صِفِّينَ وَ رَضُوا بِالْحُكْمَيْنِ كَتَبَ هَذَا مَا اصْطَلَحَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فَقَالَ عَمْرُو بْنُ الْعَاصِ لَوْ عَلِمْنَا أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ مَا خَارْتَنَّاكَ وَ لَكِنْ أَكْتُبْ هَذَا مَا اصْطَلَحَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ

When it was the day of Siffeen and they agreed with the two judges, he^{asws} wrote: 'This is what is agreed upon by Amir Al-Momineen^{asws} and Muawiya Bin Abu Sufyan'. Amro Bin Al-Aas said, 'If we knew you^{asws} are 'Amir Al-Momineen (commander of the faithful)', we would not be at war with you^{asws}. But write, 'This is what is agreed upon by Ali^{asws} Bin Abu Talib^{asws} and Muawiya Bin Abu Sufyan'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ صَدَقَ اللَّهُ وَ صَدَقَ رَسُولُهُ أَخْبَرَنِي رَسُولُ اللَّهِ ص بِذَلِكَ.

Amir Al-Momineen^{asws} said: 'Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth. Rasool-Allah^{saww} had informed me^{asws} with that".²⁵⁸

566 - ل، الخصال فيما أحاب به أمير المؤمنين ع اليهودي السائل عما فيه من خصال الأوصياء قال ع و أما السادسة يا أبا اليهود فتخبرهم و محاربه ابن أكلة الأكباد و هو طليق بن طليق معاند لله عز و حل و لرسوله و للمؤمنين منذ بعث الله محمداً ص إلى أن فتح الله عليه مكة عنوة

(The book) 'Al Khisaal' –

'Among what Amir Al-Momineen^{asws} answered the Jew with, the questioner about what characteristics there are in the successors^{as}, he^{asws} said: 'And as for the sixth, O Jewish brother! Their adjudication and war of the son of the liver-eater (Muawiya), a freed slave (at the conquest of Makkah), son of a freed slave (at the conquest of Makkah), obstinate to Allah^{azwj} Mighty and Majestic and to His^{azwj} Rasool^{saww} and to the Momineen since Allah^{azwj} Sent Muhammad^{saww} up to the conquest of Makkah forced upon him.

فَأُخْبِرَتْ بِبَيْعَتِهِ وَ بَيْعَةِ أَبِيهِ لِي مَعَهُ فِي ذَلِكَ الْيَوْمِ وَ فِي ثَلَاثَةِ مَوَاطِنَ بَعْدَهُ وَ أَبُوهُ بِالْأَمْسِ أَوَّلُ مَنْ سَلَّمَ عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ وَ جَعَلَ يَحْتَنِي عَلَى النَّهْوضِ فِي أَخْذِ حَقِّي مِنَ الْمَاضِيَنِ قَبْلِي يُجَدِّدُ لِي بَيْعَتَهُ كُلَّمَا أَتَانِي

²⁵⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 564

²⁵⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 565

I^{asws} took his allegiance and the allegiance of his father for me^{asws} with him during that day, and in three places after it, and his father yesterday was the first one to greet unto me^{asws} as 'Amir Al-Momineen', and urging me^{asws} upon the getting up in taking my^{asws} right from the past ones before me^{asws}, renewing his allegiance to me^{asws} every time he came to me^{asws}.

وَأَعْجَبَ الْعَجَبِ أَنَّهُ لَمَّا رَأَى رَبِّي تَبَارَكَ وَتَعَالَى قَدْ رَدَّ إِلَيَّ حَقِّي وَأَقْرَهُ فِي مَعْدِنِهِ وَانْقَطَعَ طَمَعُهُ أَنْ يَصِيرَ فِي دِينِ اللَّهِ رَابِعاً وَ فِي أَمَانَةٍ حَمَلْنَاهَا حَاكِماً كَرَّ عَلَى الْعَاصِي بْنِ الْعَاصِ فَاسْتَمَالَه فَمَالَ إِلَيْهِ

And wonders of (all) wonders! When he saw my^{asws} Lord^{azwj} Blessed and Exalted to have Returned my^{asws} right to me^{asws}, and Settled it in His^{azwj} Mine, and his greed would be cut off if he were to come into the religion of Allah^{azwj} and regarding the entrustment we^{asws} are carrying, (greed to be) a ruler persisting upon the disobedient son of the disobedient. He inclined him and he inclined towards him.

ثُمَّ أَقْبَلَ بِهِ بَعْدَ إِذْ أَطْمَعَهُ مَصْرَ وَ حَرَامَ عَلَيْهِ أَنْ يَأْخُذَ مِنَ الْقِيءِ دُونَ قِسْمِهِ دَرَاهِمًا وَ حَرَامَ عَلَى الرَّاعِي إِيصَالُ دَرَاهِمٍ إِلَيْهِ فَوْقَ حَقِّهِ فَأَقْبَلَ يَخْطُ الْبِلَادَ بِالظُّلَمِ وَ يَطْوِيهَا بِالْعَشَمِ فَمَنْ بَايَعَهُ أَرْضَاهُ وَ مَنْ خَالَفَهُ نَاوَاهُ

Then he came with him afterwards when he was greedy for Egypt, and prohibited upon him that he takes from the war booty besides his portion, even a single Dirham, and it is prohibited upon the shepherd (ruler) to give a single Dirham to him above his right. So, he went around ruining the country with the injustice and trampling it with the deceptions. The one pledged allegiance, please him, and the one who opposed him, distanced him.

ثُمَّ تَوَجَّهَ إِلَيَّ نَاكِثًا عَلَيْنَا مُعْزِراً فِي الْبِلَادِ شَرْقاً وَ غَرْباً وَ يَمِيناً وَ شِمَالاً وَ الْأَنْبَاءُ تَأْتِينِي وَ الْأَخْبَارُ تَرُدُّ عَلَيَّ بِدَلِّكَ فَأَتَانِي أَعُورٌ ثَقِيفٍ فَأَشَارَ عَلَيَّ أَنْ أَوْلِيَهُ الْبِلَادَ الَّتِي هُوَ بِهَا لِأَدَارَتِهِ بِمَا أَوْلِيَهُ عَنْهَا وَ فِي الَّذِي أَشَارَ بِهِ الرَّأْيَ فِي أَمْرِ الدُّنْيَا

Then he diverted his attention to me^{asws}, breaking allegiance upon us, marauding in the country, east and west, right and left, and the news did come to me^{asws}, and narrations were referred to me^{asws} of that. Awr Saqeef came to me^{asws} indicating to me^{asws} that I should make him a governor of the country which he is at it (Syria), to administer it with what I^{asws} make him to be in charge of it, and in that which he had indicated the opinion with it regarding the matter of the world.

لَوْ وَجَدْتُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فِي تَوَلِّيَّتِهِ لِي مَخْرَجاً وَ أَصَبْتُ لِنَفْسِي فِي ذَلِكَ عُذْراً فَأَعْمَلْتُ الرَّأْيَ فِي ذَلِكَ وَ شَاوَزْتُ مَنْ أَتَيْتُ بِنَصِيحَتِهِ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ ص وَ لِي وَ لِلْمُؤْمِنِينَ

If I^{asws} had found a way out for me^{asws} in the Present of Allah^{azwj} Mighty and Majestic in making him a ruler, I would have achieved an excuse for myself^{asws} regarding that. I^{asws} utilised the view regarding that and consulted the ones I^{asws} trusted with his advice as being for the Sake of Allah^{azwj} Mighty and Majestic and for His^{azwj} Rasool^{saww}, and for me^{asws} and for the Momineen.

فَكَانَ رَأْيُهُ فِي ابْنِ آكَلَةِ الْأَكْبَادِ كَرَأْيِي بِنَهَائِي عَنْ تَوَلِّيَّتِهِ وَ مُحَدِّثِي أَنْ أَدْخِلَ فِي أَمْرِ الْمُسْلِمِينَ يَدَهُ وَ لَمْ يَكُنِ اللَّهُ لِيَرَانِي أَتَّخِذُ الْمُضِلِّينَ عَضُدًا

His view regarding the son of the liver-eater was like my^{asws} view, forbidding me^{asws} from making him the ruler and cautioned me^{asws} from letting his hand enter into the affairs of the

Muslims, and it cannot happen that Allah^{azwj} would see me^{asws} **Take the strayers for support [18:51].**

فَوَجَّهْتُ إِلَيْهِ أَخَا بَجِيلَةَ مَرَّةً وَ أَخَا الْأَشْعَرِيِّينَ مَرَّةً كِلَاهُمَا رَكَنٌ إِلَى الدُّنْيَا وَ تَابَعَ هَوَاهُ فِيمَا أَرْضَاهُ فَلَمَّا لَمْ أَرَهُ يَزْدَادُ فِيمَا انْتَهَكَ مِنْ مَحَارِمِ اللَّهِ إِلَّا تَمَادِيًا شَاوَزْتُ مَنْ مَعِيَ مِنْ أَصْحَابِ مُحَمَّدٍ ص الْبَدْرِيِّينَ وَ الَّذِينَ ارْتَضَى اللَّهُ عَزَّ وَ جَلَّ أَمْرَهُمْ وَ رَضِيَ عَنْهُمْ بَعْدَ بَيْعَتِهِمْ وَ غَيْرَهُمْ مِنْ صُلَحَاءِ الْمُسْلِمِينَ وَ التَّابِعِينَ

So, I^{asws} diverted to him a brother of (clan of) Bajeela once, and brother of the Ashareen once. Each of them inclined towards the world and pursued his personal desires in whatever pleased him. When I^{asws} saw him increasingly violate the prohibitions of Allah^{azwj} only deliberately, I^{asws} consulted the ones with me^{asws}, from the companions of Muhammad^{saww}, the participants of Badr, and those Allah^{azwj} Mighty and Majestic was Pleased with their affairs and was Pleased from them after their allegiances, and others from the righteous Muslims, and the Tabi'een.

فَكُلُّ يُوَافِقُ رَأْيَهُ رَأْيِي فِي عَزْوِهِ وَ مُحَارَبَتِهِ وَ مَنْعِهِ بِمَا نَأَلْتُ مَعَهُ يَدُهُ وَ إِنِّي نَهَضْتُ إِلَيْهِ بِأَصْحَابِي أَنْفِذُ إِلَيْهِ مِنْ كُلِّ مَوْضِعٍ كُنِّي وَ أَوْجُهُ إِلَيْهِ رُسُلِي وَ أَدْعُوهُ إِلَى الرُّجُوعِ عَمَّا هُوَ فِيهِ وَ الدُّخُولِ فِيمَا فِيهِ النَّاسُ مَعِيَ

Every one coincided his view with my^{asws} view in battling him (Muawiya), and warring him, and prevent him from what his hands hand attained with him, and I^{asws} got up to him with my^{asws} companions, enforcing my^{asws} battalions for every place, and I^{asws} sent my^{asws} messengers to him and called him to the returning from what he was indulging in, and entering into what the people had entered into with me^{asws}.

فَكَتَبَ إِلَيَّ يَتَحَكَّمُ عَلَيَّ وَ يَتَمَكِّي عَلَيَّ الْأَمَانِيَّ وَ يَشْتَرِطُ عَلَيَّ شَرْطًا لَا يَرْضَاهَا اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ وَ لَا الْمُسْلِمُونَ وَ يَشْتَرِطُ فِي بَعْضِهَا أَنْ أَدْفَعُ إِلَيْهِ أَقْوَامًا مِنْ أَصْحَابِ مُحَمَّدٍ ص أَتَبَرَأُ فِيهِمْ عَمَّارُ بْنُ يَاسِرٍ وَ أَتَيْنَ مِثْلَ عَمَّارٍ وَ اللَّهُ لَقَدْ رَأَيْنَا مَعَ النَّبِيِّ ص مَا يُعَدُّ مِنَّا خَمْسَةً إِلَّا كَانَ سَادِسَهُمْ وَ لَا أَرْبَعَةً إِلَّا كَانَ خَامِسَهُمْ

He wrote to me, deciding upon me^{asws} and wishing the wishes unto me^{asws}, and stipulating conditions upon me. May Allah^{azwj} Mighty and Majestic nor the Muslims pleased him, and he stipulation in part of it that I should hand over to him a group of the righteous companions of Muhammad^{saww}, among them being Ammar Bin Yasser^{ra}; and where are the likes of Ammar^{ra}? By Allah^{azwj}! We had seen with the Prophet^{saww} that he^{saww} did not count five from us except he^{ra} was their sixth, nor four except he^{ra} was their fifth.

اشْتَرِطَ دَفْعُهُمْ إِلَيْهِ لِيَقْتُلَهُمْ وَ يَصْلِبَهُمْ وَ انْتَحَلَ دَمَ عُثْمَانَ وَ لَعَمْرُ اللَّهِ مَا أَلَبَّ عَلَى عُثْمَانَ وَ لَا جَمَعَ النَّاسُ عَلَى قَتْلِهِ إِلَّا هُوَ وَ أَشْبَاهُهُ مِنْ أَهْلِ بَيْتِهِ أَغْصَانُ الشَّجَرَةِ الْمَلْعُونَةِ فِي الْقُرْآنِ

He stipulated that I^{asws} should hand them over to him so he could kill them, and crucify them, and he arrogated the blood of Usman. By the religion of Allah^{azwj}! Neither did anyone rally (the people) against Usman nor gathered the people upon killing him, except him and his like from his family members, branches of the Accursed tree in the Quran.

فَلَمَّا لَمْ أُحِبَّ إِلَى مَا اشْتَرِطَ مِنْ ذَلِكَ كَرَّ مُسْتَغْلِيًّا فِي نَفْسِهِ بِطُغْيَانِهِ وَ بَغْيِهِ بِحِمِيرٍ لَا عُقُولَ لَهُمْ وَ لَا بَصَائِرَ فَمَوَّهَهُمْ أَمْرًا فَاتَّبَعُوهُ وَ أَعْطَاهُمْ مِنَ الدُّنْيَا مَا أَمَّا لَهُمْ بِهِ إِلَيْهِ

When I^{asws} did not answer to what he had stipulated from that, he repeated being arrogant in himself with his tyranny and his revolt with donkeys having no intellect for them nor any insight. He camouflaged the matters to them and they followed him, and he gave them from the world what he could incline them with towards him.

فَتَاجَرْنَاهُمْ وَ حَاكَمْنَاهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ بَعْدَ الْإِعْذَارِ وَ الْإِنْتِدَارِ فَلَمَّا لَمْ يَزِدْهُ ذَلِكَ إِلَّا تَمَادِيًا وَ بَغْيًا لَقِينَاهُ بِعَادَةِ اللَّهِ الَّتِي عَوَّدَنَا مِنَ النَّصْرِ عَلَى أَعْدَائِهِ وَ عُدُونَا وَ رَأَيْتُهُ رَسُولَ اللَّهِ بِأَيْدِينَا

We fought them and judged them to Allah^{azwj} Mighty and Majestic after the excusing, and the warning. When that did not increase him except in excesses and revolt, we met him (in battle) with the Promise of Allah^{azwj} which He^{azwj} had Promised us of the Help against His^{azwj} enemies and our enemies, and the flag of Rasool-Allah^{saww} was in our hands.

لَمْ يَزَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى يُفْلِلُ جِزْتَ الشَّيْطَانِ بِمَا حَتَّى يَقْضِيَ الْمَوْتَ عَلَيْهِ وَ هُوَ مُعَلِّمٌ رَأَيْتَ أَبِيهِ الَّتِي لَمْ أَزَلْ أَقَاتِلْهَا مَعَ رَسُولِ اللَّهِ ص فِي كُلِّ الْمَوَاطِنِ فَلَمْ يَجِدْ مِنَ الْمَوْتِ مَنَجًى إِلَّا الْهَرَبَ فَزَكَبَ فَرَسَهُ وَ قَلَبَ رَأْيَهُ وَ لَا يَذَرِي كَيْفَ يَحْتَالُ فَاسْتَعَانَ بِرَأْيِ ابْنِ الْعَاصِ فَأَشَارَ عَلَيْهِ بِإِظْهَارِ الْمَصَاحِفِ وَ رَفْعِهَا عَلَى الْأَعْلَامِ وَ الدُّعَاءِ إِلَى مَا فِيهَا

Allah^{azwj} Blessed and Exalted did not Cease to Blunt the party of Satan^{la} with it until the death was Decreed upon him, and he (Muawiya) would be a teacher of the views of his father which I^{asws} did not cease to fight these along with Rasool-Allah^{saww} in every place. He (Muawiya) could not find any rescue from the death except the fleeing. He rode his horse and overturned his flag and he did not know how to cheat. He was assisted by the view of Ibn Al-Aas. He indicated to him with manifesting the Qurans and raised them upon the flags, and calling to what was in it.

وَ قَالَ إِنَّ ابْنَ أَبِي طَالِبٍ وَ جِزْتَهُ أَهْلَ بَصَائِرٍ وَ رَحْمَةٍ وَ بُقْيَا وَ قَدْ دَعَوْتُ إِلَى كِتَابِ اللَّهِ أَوَّلًا وَ هُمْ يُجِيبُونَكَ إِلَيْهِ آخِرًا فَأَطَاعَهُ فِيمَا أَشَارَ بِهِ عَلَيْهِ إِذْ رَأَى أَنَّهُ لَا مَنَجَا لَهُ مِنَ الْقَتْلِ أَوْ الْهَرَبِ غَيْرَهُ فَرَفَعَ الْمَصَاحِفَ يَدْعُو إِلَى مَا فِيهَا بِرُغْمِهِ

And he said, 'Surely the son^{asws} of Abu Talib^{asws} and his^{asws} party and people of insight, and mercy, and survivors, and they had called you to the Book of Allah^{azwj} at first, and they would answer you to it last'. He (Muawiya) obeyed him (Amro) in what he had indicated with to him, when he saw that there was no rescue for him from the killing or the fleeing apart from it. So, he (Muawiya) raised the Qurans calling to what is in it, by claiming it.

فَمَالَتْ إِلَى الْمَصَاحِفِ قُلُوبُ مَنْ بَقِيَ مِنْ أَصْحَابِي بَعْدَ فَنَاءِ خِيَارِهِمْ وَ جَهْدِهِمْ فِي جِهَادِ أَعْدَاءِ اللَّهِ وَ أَعْدَائِهِمْ عَلَى بَصَائِرِهِمْ فَظَنُّوا أَنَّ ابْنَ أَكِلَةَ الْأُكْبَادِ لَهُ الْوَفَاءُ بِمَا دَعَا إِلَيْهِ فَأَصْعَوْا إِلَى دَعْوَتِهِ وَ أَقْبَلُوا بِأَجْمَعِهِمْ فِي إِجَابَتِهِ

There inclined towards the Qurans, hearts of the ones who had remained from my^{asws} companions after the deaths of their good ones and they had fought them in Jihad against the enemies of Allah^{azwj} and their enemies upon their insights. They thought that the son of the liver-eater, there is loyalty for him with what he was calling to. So, they listened to his call and accepted in their entirety in answering him.

فَأَعْلَمْتُهُمْ أَنَّ ذَلِكَ مِنْهُ مَكْرٌ وَ مِنْ ابْنِ الْعَاصِ مَعَهُ وَ أَنَّهُمَا إِلَى النَّكَثِ أَقْرَبُ مِنْهُمَا إِلَى الْوَفَاءِ فَلَمْ يَقْبَلُوا قَوْلِي وَ لَمْ يُطِيعُوا أَمْرِي وَ أَبْنَوْا إِلَّا إِجَابَتَهُ كَرِهْتُ أَمْ هَوَيْتُ شَيْئًا أَوْ أَبَيْتُ حَتَّى أَخَذَ بَعْضُهُمْ يَقُولُ لِبَعْضٍ إِنَّ لَمْ يَفْعَلْ فَأَلْحِمُوهُ بِابْنِ عَقَّانٍ أَوْ ادْفَعُوهُ إِلَى ابْنِ هَنْدٍ بِرُغْمِهِ

I^{asws} let them know that it is a plot from him and from Ibn Al-Aas with him, and they were both closer to the breaking from them than to the loyalty. But they did not accept my^{asws} words and did not obey my^{asws} orders, and they refused except to answer him, whether I^{asws} hated it or liked it or refused, to the extent that some of them took with the words of others that if I^{asws} did not do so, they would join me with (Usman) Ibn Affan, or they would hand it (caliphate) over to the son of Hind in its entirety.

فَجَهِدْتُ عِلْمَ اللَّهِ جَهْدِي وَ لَمْ أَدْعُ عِلَّةً فِي نَفْسِي إِلَّا بَلْعُتْهَا فِي أَنْ يُحْلُونِي وَ رَأَيْي فَلَمْ يَفْعَلُوا وَ رَاوَدْتُهُمْ عَلَى الصَّبْرِ عَلَى مِقْدَارِ فُوقِ النَّاقَةِ أَوْ رُكُضَةِ الْفَرَسِ فَلَمْ يُجِيبُوا مَا خَلَا هَذَا الشَّيْخَ وَ أَوْماً يَبْدِيهِ إِلَى الْأَشْتَرِ وَ عُصْبَةً مِنْ أَهْلِ بَيْتِي

I^{asws} struggled. Allah^{azwj} knows my^{asws} struggle, and I^{asws} did not leave any reason within myself^{asws} except I^{asws} delivered it that they would remove me^{asws} and my^{asws} view. But they did not do so, and I^{asws} instructed them upon the patience a measurement of hiccups of the camel, or sprinting of the horse, but they did not answer, apart from this sheykh' – and he^{asws} gestured with his^{asws} hand towards Al-Ashtar, and a party from my^{asws} family members.

فَوَ اللَّهُ مَا مَنَعَنِي أَنْ أَمْضِي عَلَى بَصِيرَتِي إِلَّا خِفَافَةٌ أَنْ يُقْتَلَ هَذَانِ وَ أَوْماً يَبْدِيهِ إِلَى الْحَسَنِ وَ الْحُسَيْنِ فَيَنْقَطِعَ نَسْلُ رَسُولِ اللَّهِ ص وَ دُرَّتِيهِ مِنْ أُمَّتِهِ وَ خِفَافَةٌ أَنْ يُقْتَلَ هَذَا وَ هَذَا وَ أَوْماً يَبْدِيهِ إِلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ رَضِيَ اللَّهُ عَنْهُمَا

By Allah^{azwj}! Nothing prevented me^{asws} from continuing upon my^{asws} insight except fear that these two would be killed' – and he^{asws} gestured by his^{asws} hand towards Al-Hassan^{asws} and Al-Husayn^{asws} – 'And the lineage of Rasool-Allah^{saww} and his^{saww} offspring would be cut off from his^{saww} community, and fearing that this one and this one would be killed' – and he^{asws} gestured by his^{asws} hand towards Abdullah son of Ja'far^{as}, and Muhammad Bin Al-Hanafiyya, may Allah^{azwj} be Pleased with them both.

فَأَيُّيَّ أَغْلَمُ لَوْ لَا مَكَانِي لَمْ يَقِفَا ذَلِكَ الْمَوْقِفَ فَلِذَلِكَ صَبَرْتُ عَلَى مَا أَرَادَ الْقَوْمُ مَعَ مَا سَبَقَ فِيهِ مِنْ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ

I^{asws} knew, had it not been for my^{asws} position, they would not pause at that pausing, so for that (reason) I^{asws} observed patient upon what the people wanted, along with what had preceded regarding it from the Knowledge of Allah^{azwj} Mighty and Majestic.

فَلَمَّا رَفَعْنَا عَنِ الْقَوْمِ سُيُوفَنَا تَحَكَّمُوا فِي الْأُمُورِ وَ تَخَيَّرُوا الْأَحْكَامَ وَ الْأَرَءَا وَ تَرَكُوا الْمَصَاحِفَ وَ مَا دَعَا إِلَيْهِ مِنْ حُكْمِ الْقُرْآنِ وَ مَا كُنْتُ أَحْكَمُ فِي دِينِ اللَّهِ أَحَدًا إِذْ كَانَ التَّحْكِيمُ فِي ذَلِكَ الْخَطَأِ الَّذِي لَا شَكَّ فِيهِ وَ لَا امْتِرَاءَ

When we raised our swords from the people, they decided regarding the affairs and chose the decisions, and the opinions, and they neglected the Qurans and what they had (initially) called to, from the Judgment of the Quran, and I^{asws} had not judged anyone in the religion of Allah^{azwj} when the adjudication regarding that was the mistake which there is no doubt in it, nor doubtful.

فَلَمَّا أَبَوْا إِلَّا ذَلِكَ أَرَدْتُ أَنْ أُحْكَمَ رَجُلًا مِنْ أَهْلِ بَيْتِي أَوْ رَجُلًا مِمَّنْ أَرْضَى رَأْيَهُ وَ عَقْلَهُ وَ اتَّقَى بِنَصِيحَتِهِ وَ مَوَدَّتِهِ وَ دِينِهِ وَ أَقْبَلْتُ لَا أَسْمِي أَحَدًا إِلَّا أَمْتَنَعَ مِنْهُ ابْنُ هِنْدٍ وَ لَا أَدْعُوهُ إِلَى شَيْءٍ مِنَ الْحَقِّ إِلَّا أَدْبَرَ عَنْهُ

When they refused except that, I^{asws} wanted to make a man from my^{asws} family members as a judge, or a man I^{asws} agreed with his view, and his intellect, and I trusted his advice, and his cordiality, and his religion. I^{asws} did not name anyone except the son of Hind refused from it, nor did I^{asws} call to anything from the truth except he turned around from it.

وَأَقْبَلَ ابْنُ هِنْدٍ يَسْؤِمُنَا عَسْفًا وَ مَا ذَاكَ إِلَّا بِاتِّبَاعِ أَصْحَابِي لَهُ عَلَى ذَلِكَ فَلَمَّا أَبَوْا إِلَّا عَلَيَّ عَلَى التَّحْكِيمِ تَبَرَّأْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْهُمْ وَ قَوَّضْتُ ذَلِكَ إِلَيْهِمْ فَقَلَّدُوهُ أَمْرًا فَخَدَعَهُ ابْنُ الْعَاصِ خَدِيعَةً ظَهَرَتْ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا وَ أَظْهَرَ الْمَخْدُوعَ عَلَيْهَا نَدَمًا.

And the son of Hind came blaming us for abuse of authority, and that was not except due to my^{asws} companions following him upon that. When they refused except that they would overcome me^{asws} upon the arbitration, I^{asws} disavowed to Allah^{azwj} Mighty and Majestic from them and delegated that to them. They collared it to a man whom Ibn Al-Aas deceived with a deception appearing in the east of the earth and its west, and the deceived appeared regretful upon it”²⁵⁹.

567 - كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لِلْحَكَمَيْنِ حِينَ بَعَثَهُمَا احْكُمَا بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ إِنْ كَانَ فِيهِمَا حَرْزٌ خَلَقِي فَإِنَّهُ مَنْ قَادَهَا إِلَى هَؤُلَاءِ فَإِنَّ بَيْنَهُمْ أَخْبَثَ

Kitab Suleym Bin Qays –

‘Amir Al-Momineen^{asws} said to the two judges when he^{asws} sent them: ‘Judge by the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, and even if in these two my^{asws} throat is slit, for the ones who are guiding it (caliphate) to them, their intentions are wicked’.

فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ وَ فِي رِوَايَةٍ أُخْرَى فَلَقِيَهُ صَدِيقٌ لَهُ مِنَ الْأَنْصَارِ فَقَالَ مَا هَذَا الْإِتِّشَارُ الَّذِي بَلَغِي عَنْكَ مَا كَانَ أَحَدٌ مِنَ الْأُمَمَةِ أَضْبَطَ لِلْأَمْرِ مِنْكَ فَمَا هَذَا الْإِخْتِلَافُ وَ الْإِتِّشَارُ

A man from the Helpers said to him^{asws}, and in another report, a friend of his^{asws} from the Helpers met him^{asws}. He said, ‘What is this which is being circulated reaching me from you^{asws}. There was no one from the community more exact for the command than you^{asws}. So, what is this differing and the (rumours) being spread?’

فَقَالَ لَهُ عَلِيٌّ عَ أَنَا صَاحِبُكَ الَّذِي تَعْرِفُ إِلَّا أَنِّي قَدْ بُلِيتُ بِأَخَابِتٍ مِنْ خَلْقِ اللَّهِ أُرِيدُهُمْ عَلَى الْأَمْرِ فَيَأْتُونَ إِنْ تَابَعْتُهُمْ عَلَى مَا يُرِيدُونَ تَفَرَّقُوا عَنِّي.

Ali^{asws} said to him: ‘I^{asws} am your companion whom you recognise, except that I^{asws} am being Tried with the wicked ones from the creatures of Allah^{azwj}. I^{asws} want them upon the matter, but they are refusing. If I^{asws} were to follow them upon what they want, they would (still) disperse away from me^{asws}’²⁶⁰.

568 - نَهْجُ، نَهْجُ الْبَلَاغَةِ وَ مِنْ خُطْبَةٍ لَهُ عَ بَعْدَ التَّحْكِيمِ الْحَمْدُ لِلَّهِ وَ إِنْ أَتَى الدَّهْرُ بِالْخُطْبِ الْفَادِحِ وَ الْحَدَثِ الْجَلِيلِ وَ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ لَيْسَ مَعَهُ إِلَهٌ غَيْرُهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص

(The book) ‘Nahj Al Balagah’ –

²⁵⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 566

²⁶⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 567

‘And from a sermon of his^{asws} after the arbitration: ‘The Praise be to Allah^{azwj}, and even though the time has brought the fierce event and the majestic occurrence, and I^{asws} testify that there is no god except Allah^{azwj}. There is no associate for Him^{azwj}. There isn’t anyone with Him^{azwj} apart from Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}.

أَمَّا بَعْدُ فَإِنَّ مَعْصِيَةَ النَّاصِحِ الشَّفِيقِ الْعَالِمِ الْمُجَرَّبِ ثَوْرُ الْحَسْرَةِ وَ تَعْقِبُ النَّدَامَةِ وَ قَدْ كُنْتُ أَمَرْتُكُمْ فِي هَذِهِ الْحُكُومَةِ أَمْرِي وَ نَخَلْتُ لَكُمْ مَخْزُونًا رَأَيْي لَوْ كَانَ يُطَاعُ لِتَصِيرَ أَمْرٌ فَأَبَيْتُمْ عَلَيَّ إِبَاءَ الْمُخَالِفِينَ الْجَفَاءَ وَ الْمُنَابِذِينَ الْعَصَاةَ حَتَّى ارْتَابَ النَّاصِحُ بِصُحْرِهِ وَ ضَنَّ الرَّئِدُ بِقُدْرِهِ

As for after, the disobedience of the advisor, the sympathetic, the learned, the experience, has inherited the regret, and the remorse is the consequence, and I^{asws} had instructed you regarding this arbitration of my^{asws} instructions, and I^{asws} had sifted for you my^{asws} treasured view, if it had been obeyed the matter would have been short. But, the disloyal adversaries and the discards, the disobedience refused to me^{asws}, to the extent that the advisor (himself) doubted in his own advice, and forearm was careless with its cup.

فَكُنْتُ وَ إِيَّاكُمْ كَمَا قَالَ أَخُو هَوَازِنَ

أَمَرْتُكُمْ أَمْرِي بِمَنْعِجِ اللَّوَى - فَلَمْ تَسْتَبِينُوا النَّصِيحَ إِلَّا ضَحَى الْعَدَا.

I^{asws} and you all were just as the brother of Hawazin said, ‘I had instructed you with my instructions at the raising of the flag, but you did not see the clarity of the advice until the next midday (when it was too late)’²⁶¹

569 - أَقُولُ وَحَدَّثَ فِي بَعْضِ نُسَخِ نَهْجِ الْبَلَاغَةِ، مِنْ خُطْبَةٍ لَهُ ع فِي شَأْنِ الْحَكَمَيْنِ وَ دَمَ أَهْلِ الشَّامِ جَفَاءً طَعَامَ غَيْبٍ أَقْرَأَهُ جُمُعُوا مِنْ كُلِّ أَوْبٍ وَ تَلَقَّطُوا مِنْ كُلِّ شَوْبٍ مِمَّنْ يَنْبَغِي أَنْ يُفَقَّهُ وَ يُؤَدَّبَ وَ يُعَلَّمَ وَ يُدْرَبَ وَ يُؤَلَّى عَلَيْهِ وَ يُؤَخَذَ عَلَى يَدَيْهِ لَيْسُوا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ لَا مِنَ الَّذِينَ تَبَوَّأُوا الدَّارَ

I am saying, ‘I found in one of the copies of (the book) ‘Nahj Al-Balaghah’, from a sermon of his^{asws} regarding the concern of the two judges and condemnation of the people of Syria: ‘Rude, lowly, slaves are gathering from every corner and picked up from every pack, from the ones it is befitting that he is made to understand, and disciplined, and taught, and trained, and supervised upon, and to be taking by his hand. They are neither from the Emigrants and the Helpers, nor from those having taken the house (in Al-Medina).

أَلَا وَ إِنَّ الْقَوْمَ اخْتَارُوا لِأَنْفُسِهِمْ أَقْرَبَ الْقَوْمِ مِمَّا يُحِبُّونَ وَ إِنَّكُمْ اخْتَرْتُمْ لِأَنْفُسِكُمْ أَقْرَبَ الْقَوْمِ مِمَّا تَكْرَهُونَ

Indeed! And the people have chosen for themselves the closest of the people from what they like, and you all are choosing for yourselves the closest of the people from what you dislike.

وَ إِنَّمَا عَهْدُكُمْ بِعَبْدِ اللَّهِ بْنِ قَيْسٍ بِالْأَمْسِ يَقُولُ إِنَّهَا فِتْنَةٌ فَقَطَّعُوا أَوْتَارَكُمْ وَ شِيمُوا سُيُوفَكُمْ فَإِنْ كَانَ صَادِقًا فَقَدْ أَخْطَأَ بِمَسِيرِهِ غَيْرَ مُسْتَكْرِهٍ وَ إِنْ كَانَ كَاذِبًا فَقَدْ لَزِمَتْهُ الشُّهْمَةُ

²⁶¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 568

And rather, your pact with Abdullah Bin Qays (Abu Musa) yesterday, he was saying, 'It is a Fitna, so cut off your bow-strings and sheathe your swords!' So, if he was truthful, then he was mistaken with his travelling (with us for this battle) without being coerced. And if he was lying, so the accusation is necessitated to him.

فَادْفَعُوا فِي صَدْرِ عَمْرِو بْنِ الْعَاصِ بِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ خُذُوا مَهْلَ الْأَيَّامِ وَ حُوطُوا قَوَاصِي الْإِسْلَامِ أَلَا تَرَوْنَ إِلَى بِلَادِكُمْ تُغْزَى وَ إِلَى صَفَائِكُمْ تُرْمَى.

So, push in the chest of Amro Bin Al-Aas with (choosing) Abdullah Bin Al-Abbas, and take the respite of the days and encompass the borders of Al-Islam. Are you not looking at your cities being raided and to your characters being shot at?"²⁶²

²⁶² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 569

باب 22 إخبار النبي ص بقتال الخوارج و كفرهم

CHAPTER 22 – NEWS (GIVEN BY) THE PROPHET^{saww} WITH FIGHTING THE KHARIJITES AND THEIR BLASPHEMY (KUFR)

570 - ما، الأمايلي للشيخ الطوسي المفيدي عن أبي فلولويه عن أبيه عن سعد عن أبي الجوزاء عن ابن غلوان عن عمرو بن خالد عن زيد بن علي عن أبيه عن الحسين بن علي عن أمير المؤمنين قال قال رسول الله ص يا علي إن الله تعالى أمرني أن أتخذك أحاً و وصياً

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Abu Al Jowza'a, from Ibn Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from Al-Husayn^{asws} Bin Ali^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww}: 'O Ali^{asws}! Allah^{azwj} the Exalted Commanded me^{saww} that I^{saww} take you^{asws} as a brother^{asws} and as a successor^{asws}.

فأنت أخي و وصي و خليفتي على أهلي في حياتي و بعد موتي من أتبعك فقد تبعني و من تخلف عنك فقد تخلف عني و من كفر بك فقد كفر بي و من ظلمك فقد ظلمني

So, you^{asws} are my^{saww} brother^{asws}, and my^{saww} successor^{asws}, and my^{saww} caliph upon my^{saww} family during my^{saww} lifetime and after my^{saww} passing away. One who follows you^{asws}, so he has followed me^{saww}, and one who lags behind from you^{asws} so he has lagged behind from me^{saww}; and one who disbelieves in you^{asws} so he has disbelieved me^{saww}, and one is unjust to you^{asws} so he has been unjust to me^{saww}.

يا علي أنت ممي و أنا منك يا علي لو لا أنت لما قُوتل أهل النهر

O Ali^{asws}! You^{asws} are from me^{saww} and I^{saww} am from you^{asws}. O Ali^{asws}! Had it not been for you^{asws}, the people of the river (Al-Nahrawan) would not be fought against'.

قال فقلت يا رسول الله و من أهل النهر قال قوم يتركون من الإسلام كما يترق السهم من الرمية.

He^{asws} said: 'I^{asws} said: 'O Rasool-Allah^{saww}! And who are the people of the river (Al-Nahrawan)?' He^{saww} said: 'A people deviating from Al-Islam just as the arrow deviates (shoots off) from the archer'.²⁶³

571 - ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر بن ملاس التميمي عن محمد بن إسماعيل بن عليته قال و حدثني أبو عيسى جبير بن محمد الدقاق عن عمارة بن خالد الواسطي عن إسحاق بن يوسف الأزرق عن الأعشى عن عبد الله بن أبي أوفى قال قال رسول الله ص الخوارج كلاب أهل النار.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Bin Malas Al Tumeyri, from Muhammad Bin Ismail Bin Ulayya who said, 'And it is narrate to me by Abu Isa Jubeyr Bin Muhammad Al Daqqaq, from Ammar Bin Khalid al Wasity, from Is'haq Bin Yusuf Al Azraq, from Al Amsh, from Abdullah Bin Abu Awfa who said,

²⁶³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 570

‘Rasool-Allah^{saww} said: ‘The Kharijites are dogs of the people of Fire (hounds of Hell)’²⁶⁴.

572 - يج، الخرائج و الجرائح روى أبو سعيد الخدري أن النبي ص قسم يوماً قسماً فقال رجل من تميم اعدل فقال ويحك و من يعدل إذا لم أعدل قيل نضرب عنقه

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Abu Saeed Al Khudri,

‘The Prophet^{saww} apportioned the distributions one day. A man from (clan of) Taym said, ‘Be fair!’ He^{saww} said: ‘Woe be unto you! Who is fair if I^{saww} am nor fair?’ It was said, ‘We shall strike off his neck’.

قال لا إن له أصحاباً يُحقر أحدكم صلاته و صيامه مع صلاحهم و صيامهم يُفرون من الدين مروق السهم من الرمية رئيسهم رجل أذعج أخذ نديه مثل ندي المرأة

He^{saww} said: ‘No. There are such companions for him, his Salat and his Fasting would degrade you. Along with their Salats and their Fasts, they would be deviating from the religion the deviation of the arrow (shooting off) from the archer. Their chief is a man whose one breast droops like the breast of a woman’.

قال أبو سعيد إني كنت مع علي حين قتلهم و التمس في القتل بالتهرون فأني به على التعت الذي نعت رسول الله ص.

Abu Saeed said, ‘I was with Ali^{asws} when he^{asws} killed them, and searched among the slain at Al-Nahrawan, and I came to him upon the attribution which Rasool-Allah^{saww} had described him’’²⁶⁵.

573 - قب، المناقب لابن شهر آشوب تفسير القشيري و إبانة العكبري عن سفيان عن الأعشى عن سلمة بن كهيل عن أبي الطفيل أنه سأل ابن الكواء أمير المؤمنين ع عن قوله تعالى هل ننبئكم بالأخسرين أعمالاً فقال ع إنهم أهل حروراء

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub (and) ‘Tafseer Al Qusheyri’, and Al Ukbari highlighted is from Sufyan, from Al Amsh, from Salamah Bin Kuheyl, from Abu Al Tufeyl,

‘Ibn Al-Kawa asked Amir Al-Momineen^{asws} about Words of the Exalted: **Say: ‘Shall We Inform you of the greatest losers in deeds [18:103].** He^{asws} said: ‘They are the people of Haroura (Kharijites)’.

ثم قال الذين ضل سعيهم في الحياة الدنيا و هم يحسبون أنهم يحسنون صنعا في قتال علي بن أبي طالب ع

Then he (the narrator) said, ‘**Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?**’ [18:104] – regarding fighting against Ali^{asws} Bin Abu Talib^{asws}.

أولئك الذين كفروا بآيات ربهم و لقائهم فحبطت أعمالهم فلا يُقيم لهم يوم القيامة وزناً ذلك جزاؤهم جهنم بما كفروا بولاية علي ع و اتخذوا آيات القرآن و رُسلي محمداً ص هزواً استهزؤا بقوله ألا من كنت مولاه فعلي مولاه

²⁶⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 571

²⁶⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 572

These are they who commit Kufr with the Signs of their Lord and their Meeting Him, so their deeds would be Nullified, therefore We will not Establish a Scale for them on the Day of Judgment [18:105] That is their Recompense, Hell, due to their committing Kufr – with the Wilayah of Ali^{asws}, **and taking** – Verses of the Quran, **and My Rasool** – meaning Muhammad^{saww} - **in mockery [18:106]**. They were mocking at his^{saww} words: ‘Indeed! One whose master^{saww} |^{saww} was, so Ali^{asws} is his master^{asws}’.

وَأُنزِلَ فِي أَصْحَابِهِ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا فَقَالَ ابْنُ عَبَّاسٍ نَزَلَتْ فِي أَصْحَابِ الْجَمَلِ.

And it was Revealed regarding his^{saww} companions: **Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107]**. Ibn Abbas said, ‘It was Revealed regarding companions of the camel’.²⁶⁶

تَفْسِيرُ الْفَلَكَيِّ أَبُو أُمَامَةَ قَالَ قَالَ النَّبِيِّ ص فِي قَوْلِهِ تَعَالَى يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ هُمُ الْخَوَارِجُ.

Tafseer Al Falaky – Abu Umama said,

‘The Prophet^{saww} said regarding Words of the Exalted: **On the Day faces would be whitened and faces would be blackened. So as for those whose faces would be blackened: [3:106], they are the Kharijites**’.²⁶⁷

الْبُخَارِيُّ وَ مُسْلِمٌ وَ الطَّبْرِيُّ وَ الثَّعْلَبِيُّ فِي كُتُبِهِمْ أَنَّ ذَا الْخُوَيْصِرَةَ التَّمِيمِيَّ قَالَ لِلنَّبِيِّ أَغْدِلْ بِالسَّوِيَّةِ فَقَالَ وَيْحَكَ إِنَّا أَنَا لَمْ أَغْدِلْ قَدْ خَنْتُ [جَبْتُ] وَ خَسِرْتُ فَمَنْ يَغْدِلُ

Al Bukhari and Muslim, and Al Tabari, and Al Sa'alby in their books –

‘Al-Khuweysira Al-Tameemi said to the Prophet^{saww}, ‘Be fair with the equality!’ He^{saww} said: ‘Woe be unto you! If I^{saww} am not being fair, so who is fair? You have been disappointed and incurred a loss’.

فَقَالَ عُمَرُ أَتَدْنِي لِأَضْرِبَ عُنُقَهُ فَقَالَ دَعُهُ فَإِنَّ لَهُ أَصْحَابًا وَ ذَكَرَ وَصْفَهُ فَتَنَزَّلَ وَ مِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ.

Umar said, ‘Give permission to me, I will strike off his neck’. He^{saww} said: ‘Leave him, for there are such companions for him’ – and he^{saww} mentioned their description, so it was Revealed: **And among them are ones who criticise you regarding the charities; [9:58]**’.²⁶⁸

مُسْنَدُ أَبِي يَعْلَى الْمُؤَصِّلِيِّ وَ إِبَانَةُ ابْنِ بَطَّةَ الْعُكْبَرِيِّ وَ عَقْدُ ابْنِ عَبْدِ رَبِّهِ الْأَنْدَلُسِيِّ وَ حَلِيَّةُ أَبِي نُعَيْمٍ الْأَصْفَهَانِيِّ وَ زِينَةُ أَبِي حَاتِمٍ الرَّازِيِّ وَ كِتَابُ أَبِي بَكْرٍ الشَّيْرَازِيِّ أَنَّهُ ذَكَرَ رَجُلٌ بَيْنَ يَدَيْ النَّبِيِّ بِكَثْرَةِ الْعِبَادَةِ فَقَالَ النَّبِيُّ ص لَا أَغْرِفُهُ فَإِذَا هُوَ قَدْ طَلَعَ فَقَالُوا هُوَ هَذَا فَقَالَ النَّبِيُّ ص أَمَا إِنِّي أَرَى بَيْنَ عَيْنَيْهِ سَفْعَةً مِنَ الشَّيْطَانِ

(The book) ‘Musnad’ of Abu Ya’la Al Mowsily, and ‘Ibanah’ of Ibn Battah Al Ukbary, and ‘Iqd’ of Ibn Abd Rabbih Al Andalusy, and ‘Hilyah’ of Abu Nueym Al Asfahany, and ‘Zaynah’ of Abu Hatim Al Razy, and the book of Abu Bakr Al Shirazy,

²⁶⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 a

²⁶⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 b

²⁶⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 c

'A man was mentioned in front of the Prophet^{saww} as being of abundant in worship. The Prophet^{saww} said: 'I^{saww} do not know him'. And there he was, emerging. They said, 'He is that one!' The Prophet^{saww} said: 'As for I^{saww}, I^{saww} can see a burn mark from Satan^{la} between his eyes'.

فَلَمَّا رَأَاهُ قَالَ لَهُ هَلْ حَدَّثْتَنِي نَفْسَكَ إِذْ طَلَعْتَ عَلَيْنَا أَنَّهُ لَيْسَ فِي الْقَوْمِ أَحَدٌ مِثْلَكَ قَالَ نَعَمْ ثُمَّ دَخَلَ الْمَسْجِدَ فَوَقَفَ يُصَلِّي

When he^{saww} saw him, he^{saww} said: 'Did you discuss within yourself when you were emerging towards us that there isn't anyone like you among the people?' He said, 'Yes'. Then he entered the Masjid and stood to pray Salat.

فَقَالَ النَّبِيُّ ص أَلَا رَجُلٌ يَقْتُلُهُ فَحَسَرَ أَبُو بَكْرٍ عَنْ ذِرَاعَيْهِ وَ صَمَدٌ نَحْوَهُ فَرَأَاهُ رَاكِعاً فَرَجَعَ فَقَالَ أَقْتُلُ رَجُلًا يَرْكَعُ وَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

The Prophet^{saww} said, 'Is there any man to kill him?' Abu Bakr pulled away his armour and stood solidly near him. He saw him performing 'Ruku'u', so he returned. He said, 'Should I kill a man performing Ruku'u, and he is saying, 'There is no god except Allah^{azwj}?'

فَقَالَ ع اجْلِسْ فَلَسْتُ بِصَاحِبِهِ ثُمَّ قَالَ أَلَا رَجُلٌ يَقْتُلُهُ فَمَامَ عُمَرُ فَرَأَاهُ سَاجِداً فَقَالَ أَقْتُلُ رَجُلًا يَسْجُدُ وَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ النَّبِيُّ اجْلِسْ فَلَسْتُ بِصَاحِبِهِ فَمَنْ يَا عَلِيُّ فَإِنَّكَ أَنْتَ قَاتِلُهُ إِنْ أَدْرَكْتَهُ

He^{saww} said: 'Sit down! You aren't the one for him'. Then he^{saww} said: 'Is there no man who can kill him?' Umar stood up, and he saw him performing Sajdah. He said, 'Should I kill a man who is in Sajdah and is saying, 'There is no god except Allah^{azwj}?' The Prophet^{saww} said: 'You aren't the one for him. Stand, O Ali^{asws}! You are his killer, if you^{asws} come across him'.

فَمَضَى وَ انْصَرَفَ وَ قَالَ لَهُ مَا رَأَيْتُهُ فَقَالَ النَّبِيُّ ص لَوْ قُتِلَ لَكَانَ أَوَّلَ فِتْنَةٍ وَ آخِرَهَا

He^{asws} went and left (to come back). He^{asws} said to him^{saww}: 'I^{asws} did not see him'. The Prophet^{saww} said: 'If he had been killed, it would have been (the death of) the first Fitna and its last'.

وَ فِي رِوَايَةٍ هَذَا أَوَّلَ قَرْنٍ يَطْلُعُ فِي أُمَّتِي لَوْ قَتَلْتُمُوهُ مَا اخْتَلَفَ بَعْدِي اثْنَانِ

And in a report, 'This one is the first generation emerging in my^{saww} community, if you had killed him, no two would have differed after me^{saww}'.

وَ قَالَ أَبِي وَ أَنَسُ بْنُ مَالِكٍ فَأَنْزَلَ اللَّهُ تَعَالَى ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَ هُوَ الْقَتْلُ وَ نُذِيغُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ بِقَتَالِهِ عَلِيٍّ بْنُ أَبِي طَالِبٍ ع.

And Ubay and Anas Bin Malik (well-known fabricator) said, 'Allah^{azwj} the Exalted Revealed: **Twisting his neck haughtily in order to stray (others) from the Way of Allah. For him would be disgrace in the world, - and it is the killing - and on the Day of Judgment We will Make**

him taste the Punishment of burning [22:9] – by his fighting against Ali^{asws} Bin Abu Talib^{asws},²⁶⁹

و فِي حَدِيثٍ أُمِّ سَلَمَةَ أَنَّهُ دَخَلَ عَلَيْهَا وَ عِنْدَهَا جَارِيَةٌ بِهَا سَفْعَةٌ فَقَالَ إِنَّ بِهَا نَظْرَةً فَاسْتَرْفَعُوا لَهَا أَيَّ عِلَامَةٍ مِنَ الشَّيْطَانِ أَوْ ضَرْبَةٍ وَاحِدَةٍ مِنْهُ وَ هِيَ الْمَرَّةُ مِنَ السَّفْعِ الْأَخْذِ.

And in a Hadeeth of Umm Salama^{ra} – He^{saww} entered to see her^{ra} and in her^{ra} presence was a girl having a (prostration mark) with her. He^{saww} said: ‘With her is compassion, for they have stolen it for her’ – i.e., a mark from Satan^{la}, or one strike from him^{la}, and it is the dark spot obtained over time”.²⁷⁰

و مِنْهُ حَدِيثُ ابْنِ مَسْعُودٍ قَالَ لِرَجُلٍ رَأَاهُ إِنَّ بَحْدًا سَفْعَةً مِنَ الشَّيْطَانِ فَقَالَ لَهُ الرَّجُلُ لَمْ أَسْمَعْ فَمَا قُلْتَ فَقَالَ أَنْشَدْتُكَ اللَّهُ هَلْ تَرَى أَحَدًا خَيْرًا مِنْكَ قَالَ لَا قَالَ فَلِهَذَا قُلْتَ مَا قُلْتَ جَعَلَ مَا بِهِ مِنَ الْعُجْبِ مَسًّا مِنَ الْجُنُونِ.

And from it is a Hadeeth of Ibn Masoud – He^{saww} said to a man he^{saww} saw, ‘With this one is a dark spot (prostration mark) from the Satan^{la}’. The man said to him^{saww}, ‘He did not hear what you^{saww} said’. He^{saww} said (to the man with the spot): ‘I^{saww} adjure you with Allah^{azwj}! Do you see anyone better than you?’ He said, ‘No’. He^{saww} said to the other man: ‘It is due to this I^{saww} said what I^{saww} said. What is with him from the self-conceitedness is a touch from the insanity”.²⁷¹

574 – كشف، كشف الغمة ذكر الإمام أبو داود سليمان بن الأشعث في مستنده المسمى بالسُنَنِ يَرْفَعُهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ وَ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: سَيَكُونُ فِي أُمَّتِي اخْتِلَافٌ وَ فُرْقَةٌ قَوْمٌ يُحْسِنُونَ الْقِيلَ وَ يُسَيِّئُونَ الْفَعْلَ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ

(The book) ‘Kashf Al-Ghumma’ – Differing will be occurring in my^{saww} community and sects. A group would be good of the talk and evil of the deeds. They would be reading the Quran, not exceeding their own throats. They would be deviating from the religion just as the arrow deviates (shooting off) from the archer.

هُمْ شَرُّ الْخَلْقِ طَوْقٍ لِمَنْ قَتَلَهُمْ وَ قَتَلُوهُ يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَ لَيْسُوا مِنْهُ فِي شَيْءٍ مَنْ قَاتَلَهُمْ كَانَ أَوَّلَى بِاللَّهِ مِنْهُمْ.

They are the evilest of the creatures. Beatitude for the one who kills them and they kill him. They would be calling to the Book of Allah^{azwj} and they wouldn't be in anything from it. One who fights against them would be foremost with Allah^{azwj} than them”.²⁷²

وَ نَقَلَ مُسْلِمٌ بَنِي حَجَّاجٍ فِي صَحِيحِهِ وَ وَافَقَهُ أَبُو دَاوُدَ بِسَنَدِهِمَا عَنْ زَيْدِ بْنِ وَهَبٍ أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِينَ كَانُوا مَعَ عَلِيٍّ ع قَالَ فَقَالَ عَلِيٌّ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَأُونَ الْقُرْآنَ لَيْسَ قِرَاءَتُهُمْ بِشَيْءٍ وَ لَا صَلَاتُهُمْ إِلَى صَلَاتِهِمْ بِشَيْءٍ وَ لَا صِيَامُهُمْ بِشَيْءٍ

²⁶⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 d

²⁷⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 e

²⁷¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 f

²⁷² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 574 a

And Muslim Bin Hajjaj copied in his (book) 'Saheeh', and Abu Dawood agreed with it, by both their chain from Zayd Bin Wahab,

'He was in the army which was with Ali^{asws}. He said, 'Ali^{asws} said: 'O you people! I heard Rasool-Allah^{saww} saying: 'A group would emerge from my^{saww} community, they would be reading the Quran. Your recitations would be nothing to their recitation, nor are your Salats anything to their Salats, nor are your Fasts anything to their Fasts!

يَقْرَأُونَ الْقُرْآنَ يُحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ لَا يُجَاوِزُ قِرَاءَتَهُمْ تَرَاهُمْ يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ

They would be reciting the Quran reckoning that it is for them, and it would (actually) be against them. Their recitation will not exceed their own throats. They would deviate from the religion just as the arrow deviates (shooting off) from the archer!

لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا قَضَىٰ لَهُمْ عَلَىٰ لِسَانِ نَبِيِّهِمْ لَتَكْلُوا عَنِ الْعَمَلِ وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا لَهُ عَضُدٌ لَيْسَ لَهُ ذِرَاعٌ عَلَىٰ عَضُدِهِ مِثْلُ حَلْمَةِ النَّدْيِ عَلَيْهِ شَعْرَاتٌ بَيْضٌ

If the army, those who are fighting them, were to know what has been decreed for them upon the tongue of their Prophet^{saww}, they would abstain from the deeds, and a sign of that is that among them is a man having an upper arm, not having a (lower) hand upon his (upper) arm, like a nipple of a breast having white hairs upon it.

أَفَتَذْهَبُونَ إِلَىٰ مُعَاوِيَةَ وَ أَهْلِ الشَّامِ وَ تَتْرَكُونَ هَؤُلَاءِ يَخْلُقُونَكُمْ فِي ذُرَارِيِّكُمْ وَ أَمْوَالِكُمْ وَ اللَّهُ إِنِّي لَأَرْجُو أَنَّ يَكُونُوا هَؤُلَاءِ الْقَوْمَ فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ وَ أَغَارُوا عَلَىٰ سَرَحِ النَّاسِ فَسِيرُوا

Didn't you go to Muawiya and the people of Syria, and you are neglecting them leaving them behind among your offspring and your wealth? By Allah^{azwj}! I^{asws} wish they happen to be the group, for they had shed the prohibited blood, and they have raided the people going about their own life. So, travel! (to the war)'

قَالَ سَلَمَةُ فَنَزَلَنِي زَيْدُ بْنُ وَهَبٍ مَنَزِلًا مَنَزِلًا حَتَّىٰ قَالَ مَرَرْنَا عَلَىٰ قَنْطَرَةٍ فَلَمَّا التَقَيْنَا وَ عَلَىٰ الْخَوَارِجِ يَوْمَعِدِ عَبْدِ اللَّهِ بْنِ وَهَبٍ الرَّاسِي فَقَالَ لَهُمْ أَلْقُوا الرِّمَاحَ وَ سَلُّوا السُّيُوفَ مِنْ حُفُوفِهَا فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ أَيَّامَ خُرُورَاءَ فَرَجَعُوا فَوَحْشُوا بِرِمَاحِهِمْ وَ سَلُّوا السُّيُوفَ وَ شَحَرَهُمُ النَّاسُ بِالرِّمَاحِ

Salamah said, 'Zayd Bin Wahab descended me at descent by descent, until he said, 'We passed by an archway. When we converged, and upon the Kharijites on that day (as a commander) was Abdullah Bin Wahab Al-Rasy. He^{asws} said to them: 'Thrown the spear and unsheathe the swords from their sheaths, for I^{asws} fear that they might appeal to you like their appealed to you on the day of Haroura (Kharijites)! So, they returned and brutalised with their spears, and unsheathed the swords, and the people fought them with the spears'.

قَالَ وَ قُتِلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ وَ مَا أَصِيبَ يَوْمَعِدِ مِنَ النَّاسِ إِلَّا رَجُلَانِ فَقَالَ عَلِيٌّ ع التَّمِسُوا فِيهِمُ الْمُخْدَجَ وَ هُوَ النَّاقِصُ فَلَمْ يَجِدُوهُ

He (the narrator) said, 'And some of them were killed on top of the others, and no one was killed from the people on that day (from army of Ali^{asws}) except two men. Ali^{asws} said: 'Search for the one-handed among them, and he is the incomplete (one half arm missing – disabled)'. They could not find him.

فَقَامَ عَلِيٌّ عَ بِنَفْسِهِ حَتَّى أَتَى نَاسًا وَ قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ قَالَ أَخْرِجُوهُمْ فَأَخْرَجُوهُمْ فَوَجَدُوهُ مِمَّا يَلِي الْأَرْضَ فَكَثَّرَ ثُمَّ قَالَ صَدَقَ اللَّهُ وَ بَلَغَ رَسُولُهُ

Ali^{asws} stood up by himself^{asws} until he^{asws} came to some people, and some of them had been slain on top of others. He^{asws} said: 'Bring them out!' They brought them out and they found him from what followed the ground. He^{asws} exclaimed Takbeer, then said: 'Allah^{azwj} Spoke the truth, and His^{azwj} Rasool^{saww} delivered'.

قَالَ فَقَامَ إِلَيْهِ عُبَيْدَةُ السَّلْمَانِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَسَمِعْتَ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ص قَالَ إِي وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ حَتَّى اسْتَخْلَفَهُ ثَلَاثًا وَ هُوَ يَخْلِفُ لَهُ.

He (the narrator) said, 'Ubeyda Al-Salmany stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj} Who, there is no god except He^{azwj}! Did you^{asws} hear this Hadeeth from Rasool-Allah^{saww}? He^{asws} said: 'By Allah^{azwj} Who, there is no god except He^{azwj}!' – until he made him^{asws} swear thrice, and he^{asws} was swearing for him".²⁷³

575- مد، العمدة من الجمع بين الصحيحين من أفراد مسلم مثله

(The book) 'Al Amdah', from (the book) 'Al Jam'a Bayn Al Sahiheyin', from selection of Muslim – similar to it.²⁷⁴

576 - كشف، كشف الغمة و نقل البخاري و مسلم و مالك في الموطأ أن أبا سعيد الخدري قال: أشهدني سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ص وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَاتَلَهُمْ وَ أَنَا مَعَهُ وَ أَمَرَ بِذَلِكَ الرَّجُلِ فَالْتَمِسَ فَوُجِدَ وَ أَنِّي بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ ص الَّذِي نَعْتُ.

(The book) 'Kashf al Ghumma', and transmitted by Al Bukhari and Muslim and Malid in (the book) 'Al Muwatta' that Abu Saeed Al Khudri said,

'I testify that I heard this from Rasool-Allah^{saww}, and I testify that Ali^{asws} Bin Abu Talib^{asws} fought them, and I was with him^{asws}, and he^{asws} ordered with that man to be sought, and he was found, and they came with him (his body), until he^{asws} looked at him upon an attribution of Rasool-Allah^{saww} which he^{saww} had described".²⁷⁵

وَ نَقَلَ الْبُخَارِيُّ وَ النَّسَائِيُّ وَ مُسْلِمٌ وَ أَبُو دَاوُدَ فِي صِحَاحِهِمْ قَالَ سُؤَيْدُ بْنُ عَقْلَةَ قَالَ عَلِيٌّ ع إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ص حَدِيثًا فَوَ اللَّهُ لَأَنْ أُخْرِجَ مِنَ السَّمَاءِ لِأَحَبِّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ

And it is transmitted by Al Bukhari, and Al Nasaie, and Muslim, and Abu Dawood in their 'Saheeh' – Suweyd Bin Gafila said,

'Ali^{asws} said: 'Whenever I^{asws} narrated to you all a Hadeeth from Rasool-Allah^{saww}, by Allah^{azwj}, then my^{asws} falling from the sky would more beloved to me^{asws} than if I^{asws} were to lie upon him^{saww}.

²⁷³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 574 b

²⁷⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 575

²⁷⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 576 a

و فِي رِوَايَةٍ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَ بَيْنَكُمْ فَإِنَّ الْحَرْبَ خُدْعَةٌ وَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ سَيَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ حَدَثَاءُ الْأَسْنَانِ سَفَهَاءُ الْأَخْلَامِ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ إِمَانَهُمْ خَنَاجِرُهُمْ

And in a report: 'That my^{asws} saying upon him^{saww} what he^{saww} did not say; and then I^{asws} narrate to you regarding what is between me^{asws} and you, for the war is a deception, and I^{asws} heard Rasool-Allah^{saww} saying: 'There will be emerging a group at the end of time, young of age, foolish of the dreams. They would be speaking the words of the best of created being, reciting the Quran. Their Eman will not exceed their throats.

يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ.

They would deviate from the religion just as the arrow deviates (shooting off) from the archer. Whichever of you were to meet them, then kill them, for in killing them is a recompense for the one who kills them, in the Presence of Allah^{azwj} on the Day of Qiyamah".²⁷⁶

577 - كشف، كشف الغمة وَ مِنْ مَنَاقِبِ أَحْمَدَ بْنِ مَرْدَوَيْهِ عَنِ ابْنِ أَبِي الْبَيْسَرِ الْأَنْصَارِيِّ [عَنْ] أَبِيهِ قَالَ: دَخَلْتُ عَلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ قَالَتْ فَقَالَتْ مَنْ قَتَلَ الْخَارِجِيَّةَ قَالَ فُلْتُ قَتَلْتُهُمْ عَلَيَّ قَالَتْ مَا يَمْنَعُنِي الَّذِي فِي نَفْسِي عَلَى عَلِيٍّ أَنْ أَقُولَ الْحَقَّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَقْتُلُهُمْ خَيْرٌ أُمِّي مِنْ بَغْدِي وَ سَمِعْتُهُ يَقُولُ عَلَيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ ع.

(The book) 'Kashf Al Ghumma', and from (the book) 'Manaqib of Ahmad Bin Mardawayh, from Ibn Abu Al Yasar Al Ansari, from his father who said,

'I entered to see mother of believers Ayesha. She said, 'Who killed the Kharijites?' I said, 'Ali^{asws} killed them'. She said, 'What prevents me within myself against Ali^{asws} from speaking the truth? I heard Rasool-Allah^{saww} saying: 'The best of my^{saww} community from after me^{saww} would kill them', and I heard him^{saww} saying: 'Ali^{asws} is with the truth and the truth is with Allah^{azwj}'.²⁷⁷

وَ مِنْهُ عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقَالَتْ لِي مَنْ قَتَلَ الْخَوَارِجَ فَقُلْتُ قَتَلْتُهُمْ عَلَيَّ ع قَالَ فَسَكَتَتْ قَالَتْ فَقُلْتُ يَا أُمُّ الْمُؤْمِنِينَ أَنْشُدْكَ بِاللَّهِ وَ بِحَقِّ نَبِيِّهِ ص إِنْ كُنْتُ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص شَيْئًا أَخْبَرْتَنِيهِ

And from him, from Masrouq who said,

'I entered to see Ayesha. She said to me, 'Who killed the Kharijites?' I said, 'Ali^{asws} killed them'. She was silent. I said, 'O mother of believers! I adjure you with Allah^{azwj}, and by the right of His^{azwj} Prophet^{saww}! If you have heard anything from Rasool-Allah^{saww}, then inform me with it'.

قَالَ فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ هُمْ شَرُّ الْخَلْقِ وَ الْخُلَيْفَةُ يَقْتُلُهُمْ خَيْرُ الْخَلْقِ وَ أَعْظَمُهُمْ عِنْدَ اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ وَسِيلَةً.

He (the narrator) said, 'She said, 'I heard Rasool-Allah^{saww} saying: 'They are vilest of the creatures, and the creature who would kill them is the best of the Created beings, and

²⁷⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 576 b

²⁷⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 577 a

would be the greatest of them in the Presence of Allah^{azwj} on the Day of Qiyamah as a means”²⁷⁸.

وَمِنْهُ عَنْ مَسْرُوقٍ قَالَ: قَالَتْ لِي عَائِشَةُ يَا مَسْرُوقُ إِنَّكَ مِنْ أَكْرَمِ بَنِي عَلِيٍّ وَ أَحَبِّهِمْ إِلَيَّ فَهَلْ عِنْدَكَ عِلْمٌ مِنَ الْمُخَدَّجِ

And from him, from Marouq who said,

‘Ayesha said to me, ‘O Masrouq! You are from the most honourable ones of the clan of Ali^{asws} and the most beloved of them to me. Is there any knowledge with you of the one-handed?’

قَالَ قُلْتُ نَعَمْ قَتَلَهُ عَلِيٌّ عَلَى نَهْرٍ يُقَالُ لِأَسْفَلِهِ تَامَرَاءُ [تَامَرًا] وَ أَعْلَاهُ النَّهْرَوَانُ بَيْنَ أَخَاقِيقَ وَ طَرْفَاءَ قَالَ فَقَالَتْ فَأَتِنِي مَعَكَ بِمَنْ يَشْهَدُ

He (the narrator) said, ‘Yes. Ali^{asws} killed him at a river its lower part is called Tamarra, and its upper part Al-Nahrawan, between Akhaqeeq and Tarfa’a’. She said, ‘Come to me with from the ones who witnessed’.

قَالَ فَأَتَيْتُهَا بِسَبْعِينَ رَجُلًا مِنْ كُلِّ سَبْعِ عَشْرَةٍ وَ كَانَ النَّاسُ إِذْ ذَاكَ أَسْبَاعًا فَشَهِدُوا عِنْدَهَا أَنَّ عَلِيًّا ع قَتَلَهُ عَلَى نَهْرٍ يُقَالُ لِأَسْفَلِهِ تَامَرَاءُ [تَامَرًا] وَ أَعْلَاهُ النَّهْرَوَانُ بَيْنَ أَخَاقِيقَ وَ طَرْفَاءَ

He (the narrator) said, ‘I came to her with seventy men all the seven clans, and the people, when that happened, were seven groups. They testified in her presence that Ali^{asws} had killed him at a river, its lower part is called Tamarra, and its upper part Al-Nahrawan, between Akhaqeeq and Tarfa’a’.

قَالَتْ لَعَنَ اللَّهُ عَمْرُو بْنَ الْعَاصِ فَإِنَّهُ كَتَبَ إِلَيَّ أَنَّهُ قَتَلَهُ عَلَى نِيلِ مِصْرَ

She said, ‘May Allah^{azwj} Curse Amro Bin Al-Aas, for he has written to me that he had been killed at the (river) Nile of Egypt’.

قَالَ قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَخْبِرِينِي أَيَّ شَيْءٍ سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ فِيهِمْ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ هُمْ شَرُّ الْخَلْقِ وَ الْحَلِيقَةِ يَقْتُلُهُمْ خَيْرُ الْخَلْقِ وَ الْحَلِيقَةِ وَ أَقْرَبُهُمْ عِنْدَ اللَّهِ وَ سَيَلَّةُ يَوْمِ الْقِيَامَةِ

He (the narrator) said, ‘I said, ‘O mother of the believers! Inform me, which thing have you heard from Rasool-Allah^{saww} saying regarding them?’ She said, ‘I heard Rasool-Allah^{saww} saying: ‘They are the evilest of creatures, and the creature who would be killing them is the best of the people and creation, and closest of them in the Presence of Allah^{azwj} as a means on the Day of Qiyamah’.

وَمِنْهُ عَنْ مَسْرُوقٍ أَيْضًا مِنْ حَدِيثٍ آخَرَ حَيْثُ شَهِدَ عِنْدَهَا الشُّهُودُ فَقَالَتْ قَاتَلَ اللَّهُ عَمْرُو بْنَ الْعَاصِ فَإِنَّهُ كَتَبَ إِلَيَّ أَنَّهُ أَصَابَهُ بِمِصْرَ

And from him, from Masrouq as well from another Hadeeth, ‘When the witnesses had testified in her presence, she said, ‘May Allah^{azwj} Curse Amro Bin Al-Aas, for he has written to me that he was killed in Egypt’.

²⁷⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 577 b

قَالَ يَزِيدُ بْنُ زِيَادٍ فَحَدَّثَنِي مَنْ سَمِعَ عَائِشَةَ وَ ذَكَرَ عِنْدَهَا أَهْلَ النَّهْرِ فَقَالَتْ مَا كُنْتُ أَحِبُّ أَنْ يُؤَلِّيَهُ اللَّهُ إِلَّا هَؤُلَاءِ وَ لَمْ ذَلِكَ

Yazeed Bin Ziyad said, 'It is narrated to me by the one who heard Ayesha, 'And the people of the river (Kharijites) were mentioned in her presence. She said, 'I do not like that Allah^{azwj} Made him (Ali^{asws}) to be in charge of it'. They said, 'And why is that so?'

قَالَتْ إِنِّي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص يَقُولُ اللَّهُمَّ إِنَّهُمْ شَرَّ أُمَّتِي يُقْتُلُهُمْ خِيَارُ أُمَّتِي وَ مَا كَانَ بَيْنِي وَ بَيْنَهُ إِلَّا مَا يَكُونُ بَيْنَ الْمَرْءِ وَ أُمِّهِ

She said, 'I heard from Rasool-Allah^{azwj} saying: 'O Allah^{azwj}! They are evilest of my^{saww} community. The best of my^{saww} community would be killing them'. And what happened between me and him^{asws} wasn't except what happens between the woman and her mother-in-law''.

وَ بِالْإِسْنَادِ عَنْهَا قَالَتْ أَكْتُبْ لِي شَهَادَةً مِنْ شَهِدَ مَعَ عَلِيِّ النَّهْرَوانَ فَكُتِبَتْ شَهَادَةُ سَبْعِينَ مَنً شَهِدُوا ثُمَّ أَتَيْتُهَا بِالْكِتَابِ فَقُلْتُ يَا أُمُّ الْمُؤْمِنِينَ لِمَ اسْتَشْهَدْتَ قَالَتْ إِنَّ عَمْرُو بْنَ الْعَاصِ أَخْبَرَ أَنَّهُ أَصَابَهُ عَلَى نِيلٍ مِصْرَ

And by the chain from him, 'She said, 'Write down for me a testimony of the one who witnessed Al-Nahrawan with Ali^{asws}'. So, I wrote down testimonies of seven from the one who had attended, then I came to her with the letter. I said, 'O mother of the believers! Why do you (need) testimonies?' She said, 'Amro Bin Al-Aas informed that he (The one-handed) was killed at the (river) Nile of Egypt'.

قَالَ فَقُلْتُ يَا أُمُّ الْمُؤْمِنِينَ أَسْأَلُكَ بِحَقِّ اللَّهِ وَ حَقِّ رَسُولِهِ ص وَ حَقِّي عَلَيْكَ إِلَّا مَا أَخْبَرْتَنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص فِيهِ

He (the narrator) said, 'I said, 'O mother of the believers! I ask you by the Right of Allah^{azwj}, and right of His^{azwj} Rasool^{saww}, and my right upon you, only inform me with what you heard from Rasool-Allah^{azwj} regarding him'.

قَالَتْ إِنَّ نَشَدْتَنِي فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ هُمْ شَرُّ الْخَلْقِ وَ الْخَلِيقَةِ يَقْتُلُهُمْ خَيْرُ الْخَلْقِ وَ الْخَلِيقَةِ وَ أَقْرَبُهُمْ عِنْدَ اللَّهِ وَسِيلَةً

She said, 'Since you are adjuring me, then, I heard Rasool-Allah^{saww} saying: 'They are evilest of the creatures, and the creature who would be killing them is best of the creatures and creation, and closest of them in the Presence of Allah^{azwj} as a means'.

وَ فِي حَدِيثٍ آخَرَ عَنْهَا سَأَلْتُهُ فَأَخْبَرَهَا أَنَّ عَلِيًّا قَتَلَهُمْ فَقَالَتْ انْظُرْ مَا تَقُولُ قُلْتُ وَ اللَّهُ هُوَ قَتَلَهُمْ فَقَالَتْ مِثْلَ مَا تَقَدَّمَ وَ زَادَتْ فِيهِ وَ إِجَابَةً دَعْوَةٍ.

And in another Hadeeth from him, she asked him, and he informed her that Ali^{asws} had killed them. She said, 'Look at what you are saying'. I said, 'He^{asws} is the one who killed them'. She said similar to what has preceded and there is an increase in it, 'And answered a call'.²⁷⁹

578 - مد، العمدة بإسناده إلى أحمد بن حنبل من مسنده بإسناده إلى علي بن أبي طالب ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ قَوْمًا يَمُرُّونَ مِنَ الْإِسْلَامِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرِّمَّةِ يَفْرَعُونَ الْقُرْآنَ لَا يَجُوزُ تَرْاقِيهِمْ طَوْيٌ لِمَنْ قَتَلَهُمْ وَ قَتَلُوهُ.

(The book) 'Al Amdah' – By his chain to Ahmad Bin Hanbal, from his (book) 'Musnad', by his chain to,

²⁷⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 577 c

'Ali^{asws} Ibn Abu Talib^{asws}: 'Rasool-Allah^{saww} said: 'A group of people would be deviating from Al-Islam just as the arrow deviates (shoots off) from the archer. They would be reciting the Quran, it would not be exceeding their throats. Beatitude is for the one who kills them and they kill him".²⁸⁰

و بِإِسْنَادِهِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ قَالَ: كُنْتُ خَالِيساً عِنْدَ عَلِيِّ ع فَقَالَ إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ لَيْسَ عِنْدَهُ أَحَدٌ إِلَّا عَائِشَةُ فَقَالَ يَا ابْنَ أَبِي طَالِبٍ كَيْفَ أَنْتَ وَ قَوْمُكَ كَذَا وَ كَذَا قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

And by his chain from Aasim Bin Kuleyb, from his father who said,

'I was seated in the presence of Ali^{asws}. He^{asws} said: 'I^{asws} entered to see Rasool-Allah^{saww} and there wasn't anyone with him^{saww} except Ayesha. He^{saww} said: 'O Ibn Abu Talib^{asws}! How will you^{asws} be and the people would be such and such?' I^{asws} said: 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

قَالَ قَوْمٌ يَخْرُجُونَ مِنَ الْمَشْرِقِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمُوتُونَ مِنَ الدِّينِ كَمَا يَمُوتُ السَّهْمُ مِنَ الرَّمِيَةِ فِيهِمْ رَجُلٌ مَخْدُوجُ الْيَدِ كَأَنَّ يَدَيْهِ نُدْيٌ حَبَشِيَّةٌ.

He^{saww} said: 'A group of people would be emerging from the east. They would be reciting the Quran not exceeding their throats. They would be deviating from the religion like the deviation (Shooting off) of the arrow from the archer. Among them would be a man of a disabled hand, as if his hand is an Ethiopian breast".²⁸¹

و بِإِسْنَادِهِ عَنْ طَارِقِ بْنِ زِيَادٍ قَالَ: سَارَ عَلِيُّ ع إِلَى النَّهْرَوَانَ فَقَتَلَ الْخَوَارِجَ فَقَالَ اطْلُبُوا الْمُخَدَجَ فَإِنَّ النَّبِيَّ ص قَالَ سَيَجِيءُ قَوْمٌ يَتَكَلَّمُونَ بِكَلِمَةِ الْحِكْمَةِ لَا يُجَاوِزُ خُلُوفَهُمْ يَمُوتُونَ مِنَ الْإِسْلَامِ كَمَا يَمُوتُ السَّهْمُ مِنَ الرَّمِيَةِ سِيَمَاهُمْ أَوْ فِيهِمْ رَجُلٌ أَسْوَدُ مَخْدُوجُ الْيَدِ فِي نُدْيِهِ شَعْرَاتٌ سَوْدٌ

And by his chain from Tariq Bin Ziyad who said,

'Ali^{asws} travelled to Al-Nahrawan and killed the Kharijites. He^{asws} said: 'Seek the one-handed, for the Prophet^{saww} said: 'There will come a people speaking the words of wisdom not exceeding their throats, deviating from Al-Islam just as the arrow deviates (shoots off) from the archer. Their mark, or among them would be a black man of disabled (cut-off) hand, in his breast would be white hair'.

فَإِنْ كَانَ فِيهِمْ فَقَدْ قَتَلْتُمْ شَرَّ النَّاسِ وَ إِنْ لَمْ يَكُنْ فِيهِمْ فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ قَالَ ثُمَّ إِنَّا وَجَدْنَا الْمُخَدَجَ فَخَرَرْنَا سُجْدًا وَ خَرَّ عَلِيُّ ع سَاجِدًا مَعَنَا.

If he was among them, so you have killed evilest of the people, and if he does not happen to be among them, then you have killed best of the people'. Then we found the one-handed, so we fell down in Sajdah, and Ali^{asws} fell down in Sajdah along with us".²⁸²

و بِإِسْنَادِهِ عَنْ أَبِي الْوُضَيْيِّ قَالَ: شَهِدْتُ عَلِيّاً حِينَ قَتَلَ أَهْلَ النَّهْرَوَانَ قَالَ التَّمِسُوا الْمُخَدَجَ فَطَلَبُوهُ فِي الْقَتْلِ فَقَالُوا لَيْسَ بِنَدَى فَقَالَ ارْجِعُوا فَالْتَمِسُوهُ فَوَاللَّهِ مَا كَذَبْتُ وَ لَا كُذِّبْتُ فَرَدَّدَ ذَلِكَ مَرَاراً كُلُّ ذَلِكَ يَخْلِفُ بِاللَّهِ لَا كَذَبْتُ وَ لَا كُذِّبْتُ

²⁸⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 a

²⁸¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 b

²⁸² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 c

And by his chain from Abu Al Aas who said,

'I witnessed Ali^{asws} when he^{asws} killed the people of Al-Nahrawan. He^{asws} said: 'Search for the one-handed'. They sought him among the slain. They said, 'We cannot find him'. He^{asws} said: 'Return and searched for him, for by Allah^{azwj}, I^{asws} not lying nor have I^{asws} been lied to!' He^{asws} repeated that repeatedly, during all that he^{asws} was swearing: 'By Allah^{azwj}! I^{asws} am not lying nor have I^{asws} been lied to!'

فَانْطَلَقُوا فَوَجَدُوهُ تَحْتَ الْقَتْلِ فِي طِينٍ فَاسْتَخْرَجُوهُ فَجَاءَ بِهِ فَقَالَ أَبُو الْوُضْيِءِ فَكَأَنِّي أَنْظُرُ إِلَيْهِ حَبَشِيًّا عَلَيْهِ نَدْيَانِ أَحَدُ نَدْيَيْهِ مِثْلُ نَدْيِ الْمَرْأَةِ عَلَيْهَا شَعْرَاتٌ مِثْلُ شَعْرَاتِ تَكُونُ عَلَى ذَنْبِ الْيَرْبُوعِ.

They went and found him beneath the slain, in the mud. They extracted him and came with him (his dead body). Abu Al-Wazy said, 'It is as if I am looking at him, and Ethiopian, upon him were two breasts. One breast was like (that of) the woman, upon it were hair like hairs happening to be upon the tail of the rodent (Jerboa)'.²⁸³

وَ بِإِسْنَادٍ آخَرَ إِلَى أَبِي الْوُضْيِءِ قَالَ: كُنَّا غَائِبِينَ إِلَى الْكُوفَةِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَلَمَّا بَلَغْنَا مَسِيرَةَ لَيْلَتَيْنِ أَوْ ثَلَاثٍ شَدَّ مِنَّا نَاسٌ كَثِيرٌ فَذَكَّرْنَا ذَلِكَ لِعَلِّيٍّ عَ فَقَالَ لَا يَهْوِلَنَّكُمْ أَمْرُهُمْ فَإِنَّهُمْ سَيَرْجِعُونَ

And by another chain up to Abu Al Wazy who said,

'We were going towards Al-Kufa with Ali^{asws} Bin Abu Talib^{asws}. When we reached a travel distance of two nights or three, a lot of people deviated from us. We mentioned that to Ali^{asws}. He said: 'Do not let their affairs terrify you, for they will be returning'.

فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ وَ قَالَ فَحَمِدَ اللَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ وَ قَالَ إِنَّ خَلِيلِي أَخْبَرَنِي أَنَّ قَائِدَ هَؤُلَاءِ رَجُلٌ مُخْدَجٌ الْيَدِ عَلَى حَلَمَةِ نَدْيِهِ شَعْرَاتٌ كَأَنَّهِنَّ ذَنْبُ الْيَرْبُوعِ

He mentioned the Hadeeth in its length and said, 'Ali^{asws} Bin Abu Talib^{asws} praised Allah^{azwj} and said: 'My^{asws} friend^{saww} informed me^{asws} that the guide of them is a man disabled of the hand having hair upon the nipple of his breast, and if it is a tail of the rodent (Jerboa)'.

فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ فَاتَّبَعْنَاهُ فَقُلْنَا لَمْ نَجِدْهُ فَجَاءَ عَلِيٌّ عَ بِنَفْسِهِ فَجَعَلَ يَقُولُ أَقْبَلُوا دَا أَقْبَلُوا دَا حَتَّى جَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَقَالَ هُوَ دَا فَقَالَ عَلِيٌّ عَ اللَّهُ أَكْبَرُ وَ لَا يُبَيِّتُكُمْ أَخْبَرَ مِنَ اللَّهِ قَالَ

They searched for him but could not find him. We came to him^{asws} and we said, 'We did not find him'. So, Ali^{asws} came himself and went on saying: 'Turn over that one! Turn over that one!', until man from the people of Al-Kufa came and said, 'He is that one!' Ali^{asws} said: 'Allah^{azwj} is the Greatest! And you will not be Given news more informative (than this) from Allah^{azwj}'.

فَجَعَلَ النَّاسُ يَقُولُونَ هَذَا مَلَكٌ هَذَا مَلَكٌ لَقَوْلِ عَلِيٍّ عَ

²⁸³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 d

The people went on saying, ‘This (Ali^{asws}) is an Angel! This (Ali^{asws}) is an Angel!’ – due to the words of Ali^{asws}.

وَبَسَنَدٍ آخَرَ عَنْهُ قَالَ أَمَا إِنَّ خَلِيلِي أَخْبَرَنِي أَنَّهُمْ ثَلَاثَةُ إِخْوَةٍ مِنَ الْجِنِّ هَذَا أَكْبَرُهُمْ وَالثَّانِي لَهُ جَمْعٌ كَثِيرٌ وَالثَّلَاثُ فِيهِ ضَعْفٌ.

And by another chain from him, he^{asws} said: ‘My^{asws} friend had informed me^{asws}, there would be three from the Jinn. This one is their eldest, and the second has a huge crowd for him, and the third has weakness in him’²⁸⁴.

579 - مد، العمدة من صحيح البخاري بإسناده عن أبي سعيد الخدري قال: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص وَهُوَ يَقْسِمُ قِسْمًا إِذْ أَتَاهُ ذُو الْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ فَقَالَ وَبِئْسَ مَا يَكُونُ لَكَ مَنْ يَغْدِلُ إِذَا لَمْ أَغْدِلْ قَدْ جِئْتَ وَخَسِرْتَ إِذَا لَمْ أَكُنْ أَغْدِلْ

(The book) ‘Al Amdah’ – From Saheeh Al Bukhari, by his chain from Abu Saeed Al Khudri who said,

‘While we were in the presence of Rasool-Allah^{saww} and he^{saww} was apportioning the distribution when Zul Khuweysira came, and he was a man from the clan of Tameem. He said, ‘O Rasool-Allah^{saww}, be fair!’ He^{saww} said: ‘Woe be unto you! Who is fair if I^{saww} am not fair? You have been disappointed and incurred a loss, then I^{saww} do not happen to be fair?’

فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِيهِ أَضْرِبَ عُنُقَهُ

Umar said, ‘O Rasool-Allah^{saww}! Will you give permission to me regarding him, I strike off his neck?’

فَقَالَ لَهُ دَعْنِي فَإِنَّ لَهُ أَصْحَابًا يُحَقِّرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْشُونَ مِنَ الدِّينِ كَمَا يَمْشِي السَّهْمُ مِنَ الرَّمِيَّةِ

He^{saww} said to him: ‘Leave him, for there are such companions for him, the Salat of one of you would be degraded (when compared) with their Salat, and his Fasts with their Fasts. They are reciting the Quran nor exceeding their throats. They would be deviating from the religion just as the arrow deviates (shoots off) from the archer.

يَنْظُرُ أَحَدُكُمْ إِلَى نَصْلِهِ فَلَا يُوْجِدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ فَلَا يُوْجِدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَى نَصْبِهِ وَهُوَ قَدْ خَلَّاهُ فَلَا يُوْجِدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَى قُدْرِهِ فَلَا يُوْجِدُ فِيهِ شَيْءٌ قَدْ سَبَقَ الْقَرْتُ وَالدَّمُ

One of you will look at his spear (blade) and he will not find anything in it, then he would look at his arrow-head and he will not find anything in it, then he will look at its middle, and it is its stick, and he will not find anything in it, then he will look at his arrow and he will not find anything in it, for it has preceded (too fast for) the dung and blood to smear’.

آيَتُهُمْ رَجُلٌ أَسْوَدُ إِخْدَى عَصْدِيهِ مِثْلُ تَدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبَضْعَةِ تَدْرُدُّ يَخْرُجُونَ عَلَى خَيْرِ فِرْقَةٍ مِنَ الْإِسْلَامِ

You will come to a black man, one of his forearms is like the breast of a woman, or like the rolled-up merchandise. They will be coming out against the best sect from Al-Islam’.

²⁸⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 e

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ص وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَاتَلَهُمْ وَ أَنَا مَعَهُ فَأَمَرَ بِذَلِكَ الرَّجُلِ فَأَتَمَسَ فَأُتِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ ص الَّذِي نَعْتُهُ.

Abu Saeed Al-Khudri said, 'I testify that I heard this Hadeeth from Rasool-Allah^{saww}, and I testify that Ali^{asws} Bin Abu Talib^{asws} fought them and I was with him^{asws}. He^{asws} ordered with (searching for) that man. They searched and came with him until he^{asws} looked at him upon an attribution of Rasool-Allah^{saww} which he^{saww} had described".²⁸⁵

580 - مد، العمدة من صحيح البخاري بإسناده عن عمرو بن مضعب قال: سألت أبي عن قوله تعالى قل هل ننبئكم بالأخسرين أعمالاً قال هم الحرورية لا هم اليهود ولا هم النصارى أما اليهود فكذبوا محمدًا ص و أما النصارى فكفروا بالجنة و قالوا لا طعام فيها و لا شراب و الحرورية هم الذين ينقضون عهد الله من بعد ميثاقه و كان سعد يسميهم الفاسقين.

(The book) 'Al Amdah', from Saheeh Al Bukhari, by his chain from Amro Bin Mus'ab who said,

'I asked my father about Words of the Exalted: **Say: 'Shall We Inform you of the greatest losers in deeds [18:103].** He said, 'They are the Harouriya (Kharijites). They are neither Jews nor Christians. As for the Jews, they belied Muhammad^{saww}, and as for the Christians, they disbelieved in the Paradise and they said, 'There is neither any food in it nor drink', and the Harouriya (Kharijites), they **Those who are breaking the Pact of Allah from after Covenanting it [2:27]**'. And Sa'd used to call them 'The mischief-makers".²⁸⁶

و من الكتاب المذكور في قول الله عز و حل و ما كان الله ليضل قوماً بعد إذ هداهم حتى يبين لهم ما يتقون قال كان ابن عمر يراهم شرار خلق الله تعالى و قال إنهم انطلقوا إلى آيات نزلت في الكفار فجعلوها على المؤمنين.

And from the mentioned book – Regarding Words of Allah^{azwj} Mighty and Majestic: **It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against, [9:115].** He said, 'Ibn Umar used to see them as evil creatures of Allah^{azwj} the Exalted and said, 'They are going to Verses Revealed regarding the Kafirs and making these to be upon the Momineen".²⁸⁷

و بإسناده أيضاً عن ابن عمر قال: ذكر الحرورية فقال قال النبي ص يترقون من الإسلام كما يترق السهم من الرمية.

And by his chain as well from Ibn Umar who said, 'The Harouriya (Kharijites) were mentioned. He said, 'The Prophet^{saww} said: 'They would be deviating from Al-Islam just as the arrow deviates (shoots off) from the archer".²⁸⁸

581 - مد، العمدة من تفسير التعلبي بإسناده عن أبي الطوفان قال: سأل عبد الله بن الكواء علياً ع عن قول الله عز و حل قل هل ننبئكم بالأخسرين أعمالاً قال أنتم يا أهل خوراء و هم يحسبون أنهم يحسنون صنعا أي يظنون بفعلهم أنهم مطيعون محسنون أولئك الذين كفروا بآيات ربهم و لقاها فحبطت أعمالهم فلا نقيم لهم يوم القيامة وزناً.

(The book) 'Al Amdah', from Tafseer Al Sa'alby, from Abu Al Tufeyl who said,

²⁸⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 579

²⁸⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 580 a

²⁸⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 580 b

²⁸⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 580 c

'Abdullah Bin Al-Kawa asked Ali^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Say: 'Shall We Inform you of the greatest losers in deeds [18:103].** He^{asws} said: 'You all, of people of Haroura (Kharijites), **and they are reckoning that they are good in what they do?' [18:104],** i.e., they are thinking with their deeds that they are obedience, good-doers, **These are they who commit Kufr with the Signs of their Lord and their Meeting Him, so their deeds would be Nullified, therefore We will not Establish a Scale for them on the Day of Judgment [18:105]'**.²⁸⁹

و بِإِسْنَادِهِ أَيْضاً عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: وَقَفْتُ أَبُو أُمَامَةَ وَ أَنَا مَعَهُ عَلَى رُءُوسِ الْخُرُورِيَّةِ بِالشَّامِ عِنْدَ بَابِ جِصْنِ دِمَشْقَ فَقَالَ لَهُمْ كِلَابٌ مَرْتَبِينَ أَوْ ثَلَاثًا شَرُّ قَتْلَى يُظِلُّ السَّمَاءَ وَ خَيْرُ قَتْلَى قَتْلَاهُمْ وَ دَمَعَتْ عَيْنُ أَبِي أُمَامَةَ

And by his chain as well from Abdullah Bin Shaddad who said,

'Abu Umama paused and I was with him at the heads of the Harouriya (Kharijites) in Syria at the door of the fortress of Damascus. He said to them, 'Dogs! Dogs!' – twice or thrice – 'Evilest fighter shaded by the sky, and the best fighters are fighters against them', and the eyes of Abu Umama flowed tears.

قَالَ فَقَالَ رَجُلٌ رَأَيْتُ قَوْلَكَ هَؤُلَاءِ الْقَتْلَى شَرُّ قَتْلَى يُظِلُّ السَّمَاءَ وَ خَيْرُ قَتْلَى قَتْلَاهُمْ أَوْ شَيْءٌ مِنْ قَبْلِ رَأْيِ رَأْيَتُهُ أَوْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص

He (the narrator) said, 'A man said, 'I saw (heard) your words to these fighters as being evilest of fighters shaded by the sky, and the best of fighters are the ones fighting against them, is it something from an opinion you have opined with, or something you heard from Rasool-Allah^{saww}?'

قَالَ أَوْ يَكُونُ مِنْ قَبْلِ رَأْيِ رَأْيَتُهُ إِنِّي إِذْ لَجَرِيءٌ لَوْ لَمْ أَسْمَعْ مِنْ رَسُولِ اللَّهِ ص إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ حَتَّى عَدَّ سَبْعَ مَرَّاتٍ مَا حَدَّثْتُ بِهِ

He said, 'Can it happen to be from an opinion I have opined with? I would then be audacious if I had not heard it from Rasool-Allah^{saww} except once or twice' – until he counted seven times what had he^{saww} had been narrated with.

فَقَالَ الرَّجُلُ فَإِنِّي رَأَيْتُكَ دَمَعْتَ عَيْنَكَ قَالَ هِيَ رَحْمَةٌ رَحِمْتُهُمْ كَانُوا مُؤْمِنِينَ فَكَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ قَرَأَ وَ لَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ إِلَى قَوْلِهِ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ ثُمَّ قَالَ أَبُو أُمَامَةَ هُمُ الْخُرُورِيُّ.

The man said, 'I saw your eyes shed tears'. He said, 'It is a mercy. I felt mercy on them (since) they used to be Momineen. Then they disbelieved after their Eman'. Then he recited: **And do not become like those who disunited and differed from after the clear proofs having come to them, [3:105]** – up to His^{azwj} Words: **"Did you commit Kufr after your Eman?" [3:106].** Then Abu Umama said, 'They are the Harouriya (Kharijites)'.²⁹⁰

582 - مد، العمدة ذكر الثعلبي في تفسير قوله تعالى يا أيها الذين آمنوا لا تتخذوا بطانة من دونكم لا يألونكم خبلاً بإسناده عن أبي أمامة عن رسول الله ص قال: هم الخوارج.

²⁸⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 581 a

²⁹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 581 b

(The book) 'Al-Amdah' – Al-Sa'alby mention in Tafseer of Words of the Exalted: ***O you who believe! Do not take for intimate ones from besides your own; they will not spare (any effort) in ruining you all. [3:118]***, by his chain from Abu Umama, from Rasool-Allah^{saww} having said: 'They are the Kharijites'.²⁹¹

583 - مد، العمدة من الجمع بين الصحيحين بإسناده عن عبد الله بن أبي رافع أن الخوارج لما خرجت على علي بن أبي طالب ع قالوا لا حكم إلا لله قال علي ع كلمة حق أريد بها باطل إن رسول الله ص وصف لنا ناساً إني لأعرف صفتهم في هؤلاء

(The book) 'Al Amdah', from (the book) 'Al Jam'a Bayn Al Sahiheyn of Al Humeidi, by his chain from Abdullah Bin Abu Rafie,

'When the Harouriya (kharijites) came out against Ali^{asws} Bin Abu Talib^{asws}, they said, 'There is no judgement except for Allah^{azwj}!' Ali^{asws} said: 'A true word intending falsehood by it. Rasool-Allah^{saww} had described a people to us. I^{asws} recognise their description among them.

يُقولون الحق بالسياسة لا يجوز تراقيهم و أشار إلى خلقه من أبيض خلق الله إليه منهم أسود أخذ يدعي حبي شاة أو حلمة ندي

They are speaking the truth with their tongues not exceeding their throats' – he^{asws} gestured towards his^{asws} throat 'They are the most hateful creatures of Allah^{azwj} to Him^{azwj}. From them is a black (Ethiopian man), one of his breasts is (like) the beard of a sheep, or nipple of a breast'.

فلما قتلهم علي بن أبي طالب ع قال انظروا فتنظروا فلم يجدوا شيئاً فقال ارجعوا فوالله ما كذبت ولا كذبت مرتين أو ثلاثاً

When Ali^{asws} Bin Abu Talib^{asws} had killed them, he^{asws} said: 'Look around (for him)! They looked, but could not find anything. He^{asws} said: 'Return, for by Allah^{azwj}, neither have I^{asws} lied nor have I^{asws} been lied to'.

ثم وجدوه في خربة فأتوا به حتى وضعوه بين يديه فقال عبد الله و أنا حاضر ذلك من أمرهم و قول علي ع فيهم.

Then they found him in a ruin. They came with him (his body) and placed him in front of him^{asws}. Abdullah said, and I was present, 'That is from their affairs and the word of Ali^{asws} regarding them'.

و من الكتاب المذكور من المتفق عليه من البخاري بإسناده عن بشر بن عمر قال: سمعت رسول الله ص يقول في الخوارج شيئاً قال سمعته يقول و أهوى بيده قبل العراق يخرج منه قوم يقرءون القرآن لا يتجاوز تراقيهم يرقون من الإسلام كما يرق السهم من الرمية

And from the mentioned book, from the agreed upon from Al Bukhari, by his chain from Bishr Bin Umar who said,

'I heard Rasool-Allah^{saww} saying something regarding the Harouriya (Kharijites). I heard him^{saww} saying and he^{saww} gestured by his^{saww} in the direction of Al-Iraq: 'There will be emerging from it a people reciting the Quran not exceeding their throats. They will be deviating from Al-Islam just as the arrow deviates (shoots off) from the archer'.

²⁹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 582

و فِي حَدِيثِ الْعَوَامِ بْنِ حَوْشَبٍ يَلِيهِ قَوْمٌ قَبْلَ الْمَشْرِقِ مُحَلَّفَةٌ رُءُوسُهُمْ.

And in a Hadeeth of Al-Awwam Bin Howshab, 'Following it would be a group from the east, having shaved their heads'²⁹².

584 و قال ابن أبي الحديد قد تظاهرت الأخبار حتى بلغت حد التواتر بما وعد الله تعالى قاتلي الخوارج من الثواب على لسان رسول الله ص.

And Ibn Abi Al-Hadeed said, 'The reports have backed each other until it has reached the limit of frequency with what Allah^{azwj} the Exalted has Promised the fighters against the Kharijites, of the Rewards upon the tongue of Rasool-Allah^{saww}'²⁹³.

و فِي الصَّحَاحِ الْمُتَّفَقِ عَلَيْهَا أَنَّ رَسُولَ اللَّهِ ص بَيْنَا هُوَ يَنْقَسِمُ قَسْمًا إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ يُدْعَى ذَا الْخُوَيْصِرَةِ فَقَالَ اْعْدِلْ يَا مُحَمَّدُ فَقَالَ ص قَدْ عَدَلْتُ فَقَالَ لَهُ ثَانِيَةً اْعْدِلْ يَا مُحَمَّدُ فَإِنَّكَ لَمْ تَعْدِلْ فَقَالَ ص وَتِلْكَ وَ مَنْ يَعْدِلُ إِذَا لَمْ اْعْدِلْ

And in the 'Sihaah', the agreed upon is that Rasool-Allah^{azwj}, while he^{saww} was apportioning a distribution, when a man from the clan of Tameem called Zul Khuweysira came. He said, 'Be fair, O Muhammad^{saww}!' He^{saww} said: 'I^{saww} have been fair'. He said it to him^{saww} for a second time, 'Be fair, O Muhammad^{saww}, for you^{saww} have not been fair'. He^{saww} said: 'Woe be unto you! And who is fair if I^{saww} am not fair?'

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ ائْذَنْ لِي أَضْرِبَ عُنُقَهُ

Umar Bin Al-Khattab stood up and said, 'O Rasool-Allah^{saww}! Give permission to me, I will strike off his neck'.

فَقَالَ دَعْنِي فَسَيَخْرُجُ مِنْ ضَيْضِي هَذَا قَوْمٌ يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَةِ يَنْظُرُ أَحَدُكُمْ إِلَى نَصْلِهِ فَلَا يَجِدُ شَيْئًا ثُمَّ يَنْظُرُ إِلَى الْفُذِّ فَكَذَلِكَ سَبَقَ الْفَرْثُ وَ الدَّمُ

He^{saww} said: 'Leave him! A group of people will be emerging from this noise, deviating from the religion just as the arrow deviates from the archer. One of you will look at his spear (blade) and he will not find anything in it, then he will look at his middle, and he will not find anything in it, and that it would have preceded (too fast) for the dung and blood to smear'.

يَخْرُجُونَ عَلَى خَيْرِ فِرْقَةٍ مِنَ النَّاسِ يُحَقِّرُ صَلَاتَكُمْ فِي جَنْبِ صَلَاتِهِمْ وَ صَوْمَكُمْ عِنْدَ صَوْمِهِمْ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ آيَتُهُمْ رَجُلٌ أَسْوَدٌ أَوْ قَالَ أَدْعَجٌ مُخْدَجٌ الْيَدُ إِحْدَى تَدْيِيهِ كَأَنَّهَا تَدْيِي امْرَأَةٍ أَوْ بَضْعَةٌ تَدْرَدُرُ

They will be coming out against the best sect from the people. Your Salats would be degraded in the side (compared to) their Salat, and your Fasts in the presence of their Fasts. They will be reciting the Quran not exceeding their throats. Their sign is a black man (Ethiopian)', or said: 'Disabled, crippled of a hand. One of his breasts is like a breast of a woman, or a rolled-up merchandise'.

²⁹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 583

²⁹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 a

و فِي بَعْضِ الصَّحَاحِ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِأَبِي بَكْرٍ وَ قَدْ غَابَ الرَّجُلُ عَنْ عَيْنَيْهِ ثُمَّ إِلَى هَذَا فَأَقْبَلَهُ فَقَامَ ثُمَّ عَادَ وَ قَالَ وَحَدَّثَهُ يُصَلِّي فَقَالَ لِعُمَرَ مِثْلَ ذَلِكَ فَعَادَ وَ قَالَ وَحَدَّثَهُ يُصَلِّي

And in one of the ‘Saheehs’: ‘Rasool-Allah^{saww} said to Abu Bakr, and the man had disappeared from his eyes: ‘Arise to this one and kill him!’ He stood up, then returned and said, ‘I found him praying Salat’. He^{saww} said to Umar similar to that. He returned and said, ‘I found him praying Salat’.

فَقَالَ لِعَلِيٍّ ع مِثْلَ ذَلِكَ فَقَالَ لَمْ أَجِدْهُ فَقَالَ رَسُولُ اللَّهِ ص لَوْ قُتِلَ هَذَا لَكَانَ أَوَّلَ فِتْنَةٍ وَ آخِرُهَا أَمَّا إِنَّهُ سَيَخْرُجُ مِنْ ضَيْضِي هَذَا الْحَدِيثِ وَ فِي بَعْضِ الصَّحَاحِ يَقْتُلُهُمْ أَوَّلَ الْفَرِيقَيْنِ بِالْحَقِّ.

He^{saww} said to Ali^{asws} similar to that. He^{asws} said: ‘I^{asws} could not find him’. Rasool-Allah^{saww} said: ‘If this one had been killed, it would have been the beginning of the Fitna and its end. But, he will be coming out from this clutter’ – this is the Hadeeth, and in one of the ‘Saheeh’ – ‘They will be killed by the foremost of the two sects with the truth’²⁹⁴.

و فِي مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ مَسْرُوقٍ قَالَ: قَالَتْ لِي عَائِشَةُ إِنَّكَ مِنْ وَلَدِي وَ مِنْ أَحَبِّهِمْ إِلَيَّ فَهَلْ عِنْدَكَ عَلَمٌ مِنَ الْمُخْدَجِ فَقُلْتُ نَعَمْ قَتَلَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع عَلَى نَهْرٍ يُقَالُ لِأَعْلَاهُ تَامَرَاءَ [تَامَرًا] وَ لِأَسْفَلِهِ النَّهْرَوَانِ بَيْنَ الْخَافِقِ وَ طَرْفَاءَ

And in (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Masrouq who said,

‘Ayesha said to me, ‘You are from my children, and from their most beloved ones to me. Is there any knowledge with you of the one-handed?’ I said, ‘Yes, Ali^{asws} Bin Abu Talib^{asws} has killed him at a river, its lower part is called Tamarra and its lower part is called Al-Nahrawan, between Al-Khaqeeq and Tarfa’a’.

قَالَتْ ابْنِي عَلَى ذَلِكَ بَيِّنَةٌ فَأَقْبَمْتُ رَجُلًا شَهِدُوا عِنْدَهَا بِذَلِكَ قَالَ فَقُلْتُ لَهَا سَأَلْتُكَ بِصَاحِبِ الْقَبْرِ مَا الَّذِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص فِيهِمْ قَالَ نَعَمْ سَمِعْتُهُ يَقُولُ إِنَّهُمْ شَرُّ الْخَلْقِ وَ الْخَلِيقَةِ يَقْتُلُهُمْ خَيْرُ الْخَلْقِ وَ الْخَلِيقَةِ وَ أَقْرَبُهُمْ عِنْدَ اللَّهِ وَسِيلَةً.

She said, ‘Seek for me a proof upon that’. I stood men who testified in her presence with that. I said to her, ‘I ask you by (the right of) the occupant of the grave (Rasool-Allah^{saww})! What is that which you heard from Rasool-Allah^{saww} regarding them?’ He (She) said, ‘Yes, I heard him^{saww} saying they are the evilest of the creatures and creation, the best of the creatures would kill them, and their closest in the Presence of Allah^{azwj}, of means’²⁹⁵.

و فِي كِتَابِ صِفَتَيْنِ لِلْوَاقِدِيِّ عَنْ عَلِيٍّ ع لَوْ لَا أَنْ تَبْطَرُوا فَتَدْعُوا الْعَمَلِ لَحَدَّثْتُكُمْ بِمَا سَبَقَ عَلَى لِسَانِ رَسُولِ اللَّهِ ص لِمَنْ قَتَلَ هَؤُلَاءِ.

And in Kitab Siffeen of Al-Waqidy, from Ali^{asws}: ‘Had it not been that you might become careless and leave the deeds, I^{asws} would narrate to you with what has preceded upon the tongue of Rasool-Allah^{saww} for the ones who kill these ones’²⁹⁶.

²⁹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 b

²⁹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 c

²⁹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 d

و فِيهِ قَالَ عَلِيٌّ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يُخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحَدَاتِ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ قَوْلُهُمْ مِنْ خَيْرِ أَقْوَالِ الْبَرِيَّةِ صَلَاتُهُمْ أَكْثَرُ مِنْ صَلَاتِكُمْ وَ قِرَاءَتُهُمْ أَكْثَرُ مِنْ قِرَاءَتِكُمْ لَا يُجَاوِزُ إِيْمَانُهُمْ تَرَاتِبَهُمْ أَوْ قَالَ خَنَاجِرَهُمْ

And in it, Ali^{asws} said: 'I^{asws} heard Rasool-Allah^{saww}: 'A group will be emerging during the end of times, young of age, foolish of the dreams. Their words would be from the best words of the Created beings, their Salats would be more numerous than your Salats, and their recitations would be more than your recitations, their Eman would not exceed their throats', or said: 'Their larynx.

يُزْفُونَ مِنَ الدِّينِ كَمَا يَزُوقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَاقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ.

'They will be deviating from the religion just as the arrow deviates from the shooting. Kill them, for in killing them is recompense for the ones who kills them, on the Day of Qiyamah'.²⁹⁷

وَ فِي كِتَابِ صِغَرٍ أَيْضاً لِلْمَدَائِنِيِّ عَنْ مَسْرُوقٍ أَنَّ عَائِشَةَ قَالَتْ لَهُ لَمَّا عَرَفَتْ أَنَّ عَلِيّاً قَتَلَ ذَا النُّدَيَّةِ لَعَنَ اللَّهُ عَمْرَو بْنَ الْعَاصِ فَإِنَّهُ كَتَبَ إِلَيَّ يُخْبِرُنِي أَنَّهُ قَتَلَهُ بِالْإِسْكَندَرِيَّةِ إِلَّا أَنَّهُ لَيْسَ بِمَعْنِي مَا فِي نَفْسِي أَنْ أَقُولَ مَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص يَقُولُ يَقْتُلُهُ خَيْرٌ أُمِّي مِنْ بَعْدِي.

And in Kitab Siffee as well of Al Madainy, from Masrouq,

'Ayesha said to him when she realised that Ali^{asws} had killed 'One with the breasts', 'May Allah^{azwj} Curse Amro Bin Al-Aas, for he has written to me informing me that he was killed in Alexandria (Egypt), except what is within myself (of the hatred of Ali^{asws}) isn't preventing me from saying what I heard from Rasool-Allah^{saww} saying: 'The best of my^{saww} community) from after me^{saww}, would be killing him''.²⁹⁸

585 - أَقُولُ وَ رُوِيَ فِي جَامِعِ الْأُصُولِ تِلْكَ الْأَخْبَارُ وَ الْأَخْبَارُ السَّابِقَةُ بِأَسَانِيدَ وَ رُوِيَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ ع وَ هُوَ بِالْيَمَنِ إِلَى النَّبِيِّ ص بِدَهِيَّةٍ فِي ثُرَيْبِهَا فَسَمَّهَا بَيْنَ أَرْبَعَةِ الْأَفْرَعِ بْنِ حَابِسٍ وَ عُيَيْنَةَ بْنِ بَدْرِ الْقُرَازِيِّ وَ عَلَقَمَةَ بْنَ عِلَاقَةَ الْعَامِرِيِّ وَ زَيْدَ بْنَ الْحَيْلِ الطَّائِيَّ

I (Majlisi) am saying, 'And it is reported in (the book) 'Jamie Al Usool', these reports and the preceding reports by the chains, and it is reported from Abu Saeed Al Khudri who said,

'Ali^{asws}, and he^{asws} was at Al-Yemen, sent to the Prophet^{saww} gold and its dust. He^{saww} distributed it between four – Al-Aqra Bin Habis, and Uyayna Bin Badr Al-Fazary, and Al-Qamah Bin Alasata Al-Aamiry, and Zayd Bin Al-Kheyl Al-Taie.

فَتَعَصَّبَتْ قُرَيْشٌ وَ الْأَنْصَارُ فَقَالُوا يُعْطِيهِ صَنَادِيدَ أَهْلِ بَحْدٍ وَ يَدْعُنَا قَالَ إِنَّمَا أَتَأَلَّفُهُمْ فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ نَابِي الْجَبِينِ كَثُ اللَّحْيَةِ مُشْرِفُ الْوَجْهَتَيْنِ مَخْلُوقُ الرَّأْسِ فَقَالَ يَا مُحَمَّدُ اتَّقِ اللَّهَ

Quraysh and the Helpers were angered. They said, 'He^{saww} gives it to the chiefs of the people of Najd and leaves us out'. He^{saww} said: 'But rather I^{saww} am inclining their hearts'. A man came over, being of sunken eyes, protruding forehead, bushy beard, hanging cheeks, shaved of head. He said, 'O Muhammad^{saww}, fear Allah^{azwj}}!

²⁹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 e

²⁹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 f

قَالَ فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ أَفَيَأْمَنُنِي عَلَى أَهْلِ الْأَرْضِ وَ لَا تَأْمَنُونِي فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَفْتُلَّهُ أَرَاهُ خَالِدَ بْنِ الْوَلِيدِ فَمَنْعَهُ

He^{saww} said: 'So who obeys Allah^{azwj} if I^{saww} am disobeying Him^{azwj}? Are they believing me^{saww} upon the people of the earth and not trusting me^{saww}? A man from the group said, 'Shall I kill him?' Khalid Bin Al-Waleed saw him, and prevented him.

فَلَمَّا وَلَّى قَالَ إِنَّ مِنْ ضِئْضِي هَذَا قَوْمًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَرْفُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَ يَدْعُونَ أَهْلَ الْأَوْثَانِ لِيُنْ أَدْرَكْتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ

When he^{saww} turned around, he^{saww} said, 'He is from the sincere ones of this group. They are reciting the Quran, not exceeding their throats, deviating from Al-Islam deviation of the arrow (shooting off) from the archer. They will be killing the people of Al-Islam and calling the people of idols. If you come across them, kill them the killing of (people of) Aad!'

وَ فِي رِوَايَةٍ أُخْرَى قِيلَ مَا سِيمَاهُمْ قَالَ سِيمَاهُمُ التَّحْلِيْقُ أَوْ قَالَ التَّسْيِدُ فَإِذَا رَأَيْتُمُوهُمْ فَأَنِيْمُوهُمْ.

And in another report, 'It was said, 'What are their markings?' He^{saww} said: 'Their markings are the shaven heads', or said: 'The plucking of hair. So when you see them, kill them!'²⁹⁹

586 - كِتَابُ الْغَرَاةِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيَّ بِإِسْنَادِهِ عَنْ أَبِي عِمْرَانَ الْكِنْدِيِّ قَالَ: قَالَ ابْنُ الْكَوَاءِ لِأَمِيرِ الْمُؤْمِنِينَ عَمَّنِ الْأَخْسَرُونَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafy, by his chain from Abu Imran Al Kindy who said,

'Ibn Al-Kawa said to Amir Al-Momineen^{asws}: 'Who are the **greatest losers in deeds [18:103]?** **Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?** [18:104]?'

قَالَ كَفَرُوا أَهْلَ الْكِتَابِ فَإِنْ أُولَئِهِمْ كَانُوا فِي حَقٍّ فَابْتَدَعُوا فِي دِينِهِمْ فَأَشْرَكُوا بِرَبِّهِمْ وَ هُمْ يَحْتَدِثُونَ فِي الْعِبَادَةِ يُحْسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ فَهُمْ الْأَخْسَرُونَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

He^{asws} said: 'The People of the Book disbelieved. Initially they were in truth, but their innovation in the religion (led them to astray). They associated with their Lord^{azwj} and they were striving in their (acts of) worship **reckoning that they upon something. [58:18]**. So, they are the **greatest losers in deeds [18:103] Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?** [18:104]'

ثُمَّ رَفَعَ صَوْتَهُ وَ قَالَ وَ مَا أَهْلُ النَّهْرَوَانِ عَدَا مِنْهُمْ يَبْعِدُ قَالَ ابْنُ الْكَوَاءِ لَا أَتَّبِعُ سِوَاكَ وَ لَا أَسْأَلُ غَيْرَكَ قَالَ إِذَا كَانَ الْأَمْرُ إِلَيْكَ فَافْعَلِ الْخَيْرَ.

Then he^{asws} raised his^{asws} voice and said: 'And the people of Al-Nahrawan tomorrow (Hereafter), there will be no one more remote than them'. Ibn Al-Kawa said, 'I will not

²⁹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 585

follow anyone besides you, nor will I ask anyone apart from you^{asws}. He^{asws} said: 'When the matter is up to you, then do so'. The Hadeeth''³⁰⁰

³⁰⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 586

CHAPTER 23 – FIGHTING THE KHARIJITES, AND HIS^{asws} ARGUMENTATION

587 - قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ رَوَى ابْنُ دُرَيْلٍ فِي كِتَابِ صِفِّينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ خَالِدِ بْنِ حُمَيْدٍ عَنْ عُمَرَ مَوْلَى عُفْرَةَ قَالَ: لَمَّا رَجَعَ عَلِيٌّ ع مِنْ صِفِّينَ إِلَى الْكُوفَةِ أَقَامَ الْخَوَارِجَ حَتَّى جُمُوا ثُمَّ خَرَجُوا إِلَى صَحْرَاءَ بِالْكُوفَةِ تُسَمَّى خُرُورَاءَ فَتَنَادَوْا لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ أَلَا إِنَّ مُعَاوِيَةَ وَ عَلِيًّا أَشْرَكَا فِي حُكْمِ اللَّهِ

In Abu Al Hadeed said in commentary of (the book) 'Nahj Al Balagah' – It is reported by Ibn Deyzeel in Kitab Siffeen, from Abdul Rahman Bin Ziyad, from Khalid Bin Humeyd, from Umar a slave of Gufrah who said,

'When Ali^{asws} returned from Siffeen to Al-Kufa, the Kharijites stayed until they were a crowd, then they went out to the desert at Al-Kufa named as Haroura. They called out, 'There is no Judgment except for Allah^{azwj}, and even if the Polytheists are averse to it! Indeed, Muawiya and Ali^{asws} have both associated in the Judgment of Allah^{azwj}!'

فَأَرْسَلَ عَلِيٌّ ع إِلَيْهِمْ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ فَتَنَظَّرَ فِي أَمْرِهِمْ وَ كَلَّمَهُمْ ثُمَّ رَجَعَ إِلَى عَلِيٍّ ع فَقَالَ لَهُ مَا رَأَيْتَ فَقَالَ ابْنُ عَبَّاسٍ وَ اللَّهُ مَا أَدْرِي مَا هُمْ فَقَالَ ع أَرَأَيْتَهُمْ مُنَافِقِينَ فَقَالَ وَ اللَّهُ مَا سِيمَاهُمْ سِيمَاءُ مُنَافِقِينَ إِنَّ بَيْنَ أَعْيُنِهِمْ لَأَثَرَ السُّجُودِ وَ هُمْ يَتَأَوَّلُونَ الْقُرْآنَ فَقَالَ ع دَعُوهُمْ مَا لَمْ يَسْفِكُوا دَمًا أَوْ يَغْضَبُوا مَالًا

Ali^{asws} sent Abdullah Bin Al-Abbas to them. He looked into their affairs and spoke to them, the returned to Ali^{asws}. He^{asws} said to him: 'What did you see?' Ibn Abbas said, 'By Allah^{azwj}! I don't know what they are'. He^{asws} said: 'Did you see them as hypocrites?' He said, 'By Allah^{azwj}! Their signs are not signs of the hypocrites. In between their eyes are impact of the Sajdahs and they are interpreting the Quran'. He^{asws} said: 'Leave them for as long as they are not spilling blood or usurping wealth'.

وَ أَرْسَلَ إِلَيْهِمْ مَا هَذَا الَّذِي أَخَذْتُمْ وَ مَا تُرِيدُونَ

And he^{asws} sent a message to them: 'What is this which you are innovating and what are you intending?'

قَالُوا نُريدُ أَنْ تُخْرِجَ نَحْنُ وَ أَنْتَ وَ مَنْ كَانَ مَعَنَا بِصِفِّينَ ثَلَاثَ لَيَالٍ وَ نَتُوبَ إِلَى اللَّهِ مِنْ أَمْرِ الْحُكَمَيْنِ ثُمَّ نَسِيرَ إِلَى مُعَاوِيَةَ فَنُقَاتِلَهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ بَيْنَهُ

They said, 'We want us and you^{asws} and the ones who were with you^{asws} at Siffeen to go out for three night and repent to Allah^{azwj} from the affair of the two judges, then we should travel to Muawiya and fight him until Allah^{azwj} Judges between us and him'.

فَقَالَ عَلِيٌّ ع فَهَلَّا قُلْتُمْ هَذَا حِينَ بَعَثْنَا الْحُكَمَيْنِ وَ أَخَذْنَا مِنْهُمُ الْعَهْدَ وَ أَغْطَيْنَاهُمُوهُ أَلَّا قُلْتُمْ هَذَا حِينَئِذٍ

Ali^{asws} said: 'Why did you not say this when we were sending the two judges and taking the pact from them and giving it to them? Why didn't you say this on that day?'

قَالُوا كُنَّا قَدْ طَالَتِ الْحَرْبُ عَلَيْنَا وَ اشْتَدَّ الْبَأْسُ وَ كَثُرَ الْجِرَاحُ وَ كَلَّ الْكُرَاغُ وَ السَّلَاحُ

They said, 'The war had been prolonged upon us, and the difficulties had intensified, and the injuries were a lot, and the animals and the weapons were scarce'.

فَقَالَ هُمْ أَ فَحِينَ اشْتَدَّ الْبَأْسُ عَلَيْكُمْ عَاهَدْتُمْ فَلَمَّا وَجَدْتُمْ الْجَمَامَ قُلْتُمْ نَنْقُضُ الْعَهْدَ إِنَّ رَسُولَ اللَّهِ كَانَ يَنْبِئُ بِالْمُشْرِكِينَ بِالْعَهْدِ أَ فَتَأْمُرُونِي بِنَقْضِهِ

He^{asws} said to them: 'Is it so when the difficulties intensified upon you, you made a pact, when you found the relaxation, you said, 'We shall break the pact'? Surely, Rasool-Allah^{saww} used to be loyal to the Polytheists with the pact (and) you are instructing me^{asws} with breaking it?'

فَمَكَثُوا مَكَانَهُمْ لَا يَزَالُ الْوَاحِدُ مِنْهُمْ يَرْجِعُ إِلَى عَلِيٍّ ع وَ لَا يَزَالُ الْآخَرُ مِنْهُمْ يَخْرُجُ مِنْ عِنْدِ عَلِيٍّ ع فَدَخَلَ وَاحِدٌ مِنْهُمْ عَلَى عَلِيٍّ ع بِالْمَسْجِدِ وَ النَّاسُ حَوْلَهُ فَصَاحَ لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَتَلَفَّتِ النَّاسُ فَنَادَى لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ الْمُتَلَفُّتُونَ

They remained in the places, not one of them moved returning to Ali^{asws}, nor did the last of them move going out from the presence of Ali^{asws}. One of them entered to see Ali^{asws} in the Masjid, and the people were around him^{asws}, and he shouted, 'There is no judgment except for Allah^{azwj} and even though the Polytheists are averse to it!' The people turned around and called out, 'There is no judgment except for Allah^{azwj} and even though the damagers are averse to it!'

فَرَفَعَ عَلِيٌّ ع رَأْسَهُ إِلَيْهِ فَقَالَ لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ أَبُو حَسَنِ فَقَالَ ع إِنَّ أَبَا حَسَنِ لَا يَكْرَهُ أَنْ يَكُونَ الْحُكْمُ لِلَّهِ

Ali^{asws} raised his^{asws} head and said: 'There is no judgment except for Allah^{azwj} and even thought the father^{asws} of Hassan^{asws} is averse to it. The father^{asws} of Hassan^{asws} does not dislike it if the judgment happens to be for Allah^{azwj}'.

ثُمَّ قَالَ حُكْمَ اللَّهِ أَنْتَظِرُ فِيكُمْ فَقَالَ لَهُ النَّاسُ هَلَّا مِلْتَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى هَؤُلَاءِ فَأَقْبَضَتْهُمْ

Then he^{asws} said: 'A Judgment of Allah^{azwj} is awaiting regarding you all'. The people said to him^{asws}: 'O Amir Al-Momineen^{asws}! Will you^{asws} not move against them, so we can annihilate them?'

فَقَالَ إِنَّهُمْ لَا يَمُوتُونَ إِنَّهُمْ لَفِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ.

He^{asws} said: 'They will not be annihilated. They will be in the loins of the men and wombs of the women up to the Day of Qiyamah'.³⁰¹

قَالَ وَ رَوَى أَنَسُ بْنُ عِبَاضٍ الْمَدَنِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ أَبِيهِ ع عَنْ جَدِّهِ ع أَنَّ عَلِيًّا ع كَانَ يَوْمًا يُؤْمُ النَّاسَ وَ هُوَ يَجْهَرُ بِالْقِرَاءَةِ فَجَهَرَ ابْنُ الْكَوَاءِ مِنْ خَلْفِهِ وَ لَقَدْ أَوْجَى إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ تَكُونَنَّ مِنَ الْخَاسِرِينَ

He said, 'And in it reported by Anas Bin Iyaz Al Madany,

³⁰¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 a

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}: 'One day Ali^{asws} was leading the people in Salat and he^{asws} was loud with the recitation. Ibn Al-Kawa was loud from behind him, **'And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]'**.

فَلَمَّا جَهَرَ ابْنُ الْكَوَاءِ مِنْ خَلْفِهِ بِمَا سَكَتَ عَلِيُّ عَ فَلَمَّا أَنَّهُمَا ابْنُ الْكَوَاءِ عَادَ عَلِيُّ عَ فَأَتَمَّ قِرَاءَتَهُ فَلَمَّا شَرَعَ عَلِيُّ عَ فِي الْقِرَاءَةِ أَعَادَ ابْنُ الْكَوَاءِ الْجَهْرَ بِتِلْكَ الْآيَةِ فَسَكَتَ عَلِيُّ عَ فَلَمْ يَزَلْ كَذَلِكَ يَسْكُتُ هَذَا وَ يَقْرَأُ ذَلِكَ مِرَارًا حَتَّى قَرَأَ عَلِيُّ عَ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحِجُّكَ الَّذِينَ لَا يُوقِنُونَ فَسَكَتَ ابْنُ الْكَوَاءِ وَ عَادَ عَلِيُّ عَ إِلَى قِرَاءَتِهِ.

When Ibn Al-Kawa was loud from behind him^{asws}, Ali^{asws} was silent. When Ibn Al-Kawa ended it, Ali^{asws} returned and completed his^{asws} recitation. When Ali^{asws} began the recitation, Ibn Al-Kawa repeated the loudness with that Verse. Ali^{asws} was silent. It did not cease to be like that, this one was silent and that one recited, repeatedly, until Ali^{asws} recited: **So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]**. Ibn Al-Kawa was silent, and Ali^{asws} returned to his^{asws} recitation".³⁰²

قَالَ وَ ذَكَرَ الطَّبْرِيُّ فِي التَّارِيخِ أَنَّ عَلِيًّا عَ لَمَّا دَخَلَ الْكُوفَةَ دَخَلَهَا مَعَهُ كَثِيرٌ مِنَ الْخَوَارِجِ وَ تَخَلَّفَ مِنْهُمْ بِالنُّخَيْلَةِ وَ غَيْرِهَا خَلْقٌ كَثِيرٌ لَمْ يَدْخُلُوهَا فَدَخَلَ حُرْقُوصُ بْنُ زُهَيْرٍ السَّغْدِيُّ وَ زُرْعَةُ بْنُ بُرْجٍ الطَّائِي وَ هُمَا مِنْ رُؤُوسِ الْخَوَارِجِ عَلَى عَلِيٍّ عَ

He said, 'And Al-Tabari mentioned in the history, 'When Ali^{asws} entered Al-Kufa, many from the Kharijites entered with him^{asws}, and a lot of people from them and others stayed behind at Al-Nukheyla, not entering it. Hurqous Bin Zuheyr Al-Sa'ady and Zur'ah Bin Burj Al-Taie, and they were both from the chiefs of the Kharijites, entered to see Ali^{asws}.

فَقَالَ لَهُ حُرْقُوصُ ثُبَّ مِنْ خَطِيئَتِكَ وَ اخْرُجْ بِنَا إِلَى مُعَاوِيَةَ نَجَاهِدُهُ فَقَالَ عَ إِيَّيْ كُنْتُ نَهَيْتُ عَنْ الْحُكُومَةِ فَأَبَيْتُمْ ثُمَّ الْآنَ تَجْعَلُوهَا [تَجْعَلُونَهَا] ذَنْبًا أَمَا إِنَّهَا لَيْسَتْ بِمَعْصِيَةٍ وَ لَكِنَّهَا عَجْزٌ مِنَ الرَّأْيِ وَ ضَعْفٌ فِي التَّدْبِيرِ وَ قَدْ نَهَيْتُكُمْ عَنْهُ

Hurqous said to him^{asws}, 'Repent from your^{asws} mistake and come out with us to Muawiya, we shall fight him'. He^{asws} said: 'I had forbidden you from the arbitration but you had refused, then now you are making is a sin? But it isn't an act of disobedience, but it is a frustration (dissatisfaction) from the view, and weakness in the management, and I^{asws} had forbidden you from it'.

فَقَالَ لَهُ زُرْعَةُ أَمَا وَ اللَّهُ لَئِنْ لَمْ تَتُبْ مِنْ تَخَكِيمِكَ الرِّجَالَ لَأَقْتُلَنَّكَ أَطْلُبُ بِذَلِكَ وَجْهَ اللَّهِ وَ رِضْوَانَهُ فَقَالَ لَهُ عَلِيُّ عَ بُؤْسًا لَكَ مَا أَشَقَّاكَ كَأَنِّي بِكَ قَتِيلًا تَسْنِفِي عَلَيَّكَ الرِّيَاحَ قَالَ زُرْعَةُ وَدِدْتُ أَنَّهُ كَانَ ذَلِكَ

Zur'ah said to him^{asws}, 'But, by Allah^{azwj}! If you^{asws} do not repent from your arbitration with the men, we will kill you^{asws}, seeking the Face of Allah^{azwj} with that and His^{azwj} Pleasure!' Ali^{asws} said to him: 'Misery for you how wretched you are! It is as if I^{asws} am with you being slain and the wind is blowing upon you'. Zur'ah said, 'I would love it if that were to happen'.

³⁰² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 b

وَخَرَجَ عَلَيَّ عَ يَخْطُبُ النَّاسَ فَصَاحُوا بِهِ مِنْ جَوَانِبِ الْمَسْجِدِ لَا حُكْمَ إِلَّا لِلَّهِ وَ صَاحَ بِهِ رَجُلٌ وَ لَقَدْ أُوجِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَنْ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ فَقَالَ عَلِيٌّ عَ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحِفُّكَ الَّذِينَ لَا يُؤْقِنُونَ.

And Ali^{asws} went out to address the people, and they shouted at him^{asws} from the side of the Masjid, 'There is no judgment except for Allah^{azwj}!' And a man shouted at him^{asws}, '**And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]**'. Ali^{asws} said: **So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]**'³⁰³

وَرَوَى ابْنُ دُرَيْبٍ فِي كِتَابِ صِفِّينَ قَالَ: كَانَتِ الْخَوَارِجُ فِي أَوَّلِ مَا انْصَرَفَتْ عَنْ رَايَاتِ عَلِيٍّ عَ تُهَدِّدُ النَّاسَ قَتْلًا

And it is reported by Al Deyzeel in Kitab Siffeen who said,

'The Kharijites in the beginning when they turned away from the flags of Ali^{asws} threatened the people to be killed'.

قَالَ فَأَتَتْ طَائِفَةٌ مِنْهُمْ عَلَى النَّهْرِ إِلَى حَنْبٍ قُرْبَةٍ فَخَرَجَ مِنْهَا رَجُلٌ مَدْعُورًا أَحَدًا بِنِيَابِهِ فَأَذْرَكَهُ فَقَالُوا لَهُ أُرْعَبْنَاكَ قَالَ أَجَلٌ فَقَالُوا قَدْ عَرَفْنَاكَ أَنْتَ عَبْدُ اللَّهِ بْنُ خَبَّابٍ صَاحِبُ رَسُولِ اللَّهِ صَ قَالَ نَعَمْ قَالُوا فَمَا سَمِعْتَ مِنْ أَبِيكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَ

He (the narrator) said, 'A part from them came to the river, by the side of the town. A man came out from it terrified, holding his clothes, and they came across him. They said to him, 'Have we terrified you?' He said, 'Yes'. They said, 'We recognise you. You are Abdullah Bin Khabab, companion of Rasool-Allah^{sawww}'. He said, 'Yes'. They said, 'What have you heard from your father, from Rasool-Allah^{sawww}?'

قَالَ فَحَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَ قَالَ إِنَّ فِتْنَةً جَائِيَةً الْقَاعِدُ مِنْهَا خَيْرٌ مِنَ الْقَائِمِ الْحَدِيثُ وَ قَالَ غَيْرُهُ بَلْ حَدَّثَهُمْ أَنَّ طَائِفَةً تَمُرُّ مِنَ الدِّينِ كَمَا تَمُرُّ السَّهْمُ مِنَ الرَّمِيَةِ يَقْرَأُونَ الْقُرْآنَ صَلَاتُهُمْ أَكْثَرُ مِنْ صَلَاتِكُمْ الْحَدِيثُ

He (the narrator) said, 'He narrated to them that Rasool-Allah^{sawww} had said that Fitna would come, the guide would better than Al-Qaim^{asws} (The Imam^{asws}), the Hadeeth. And he said, 'It is altered. But he narrated to them that a group would deviate from the religion just as the arrow deviates (shoots off) from the archer. They will be reciting the Quran, their Salats would be more than your Salats, the Hadeeth.

فَصَرَبُوا رَأْسَهُ فَسَالَ دَمُهُ فِي النَّهْرِ مَا امْتَزَجَ أَمَّا مَا اخْتَلَطَ بِالْمَاءِ كَأَنَّهُ شِرَاكٌ ثُمَّ دَعَوْا بِجَارِيَةٍ لَهُ حُبْلَى فَبَقَرُوا عَمَّا فِي بَطْنِهَا

They struck off his head and his blood flowed into the river. It did not mix, i.e., it did not mingle with the water, as if it was a pathway. Then they called a pregnant slave girl of his, and they slit what was in her belly.

³⁰³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 c

وَقَالَ عَزَمَ عَلَيَّ عَ الْخُرُوجِ مِنَ الْكُوفَةِ إِلَى الْخُرُوبَةِ وَكَانَ فِي أَصْحَابِهِ مُنَحَّمٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَسِرْ فِي هَذِهِ السَّاعَةِ وَ سِرْ عَلَى ثَلَاثِ سَاعَاتٍ مَضَيْنَ مِنَ النَّهَارِ فَإِنَّكَ إِنْ سِرْتَ فِي هَذِهِ السَّاعَةِ أَصَابَكَ وَ أَصَابَ أَصْحَابَكَ أَذَى وَ ضُرٌّ شَدِيدٌ وَ إِنْ سِرْتَ فِي السَّاعَةِ الَّتِي أَمَرْتُكَ بِهَا ظَهَرْتَ وَ طَفِرْتَ وَ أَصَبْتَ مَا طَلَبْتَ

And he (the narrator) said, 'Ali^{asws} determined the going out from Al-Kufa to the Kharijites, and among his^{asws} companions there was an astrologer. He said to him^{asws}, 'O Amir Al-Momineen^{asws}! Do not travel at this time, and travel at three hours past from the day, for if you^{asws} were to travel in this time, harm would afflict you^{asws} and your companions with severe losses, and if you^{asws} were to travel in the time which I am instructing you with, you^{asws} will prevail and win, and you^{asws} will achieve what you^{asws} seek'.

فَقَالَ لَهُ عَلِيٌّ عَ أَ تَدْرِي مَا فِي بَطْنِ فَرْسِي هَذِهِ أَ ذَكَرْتُ هُوَ أَمْ أَنْتَى قَالَ إِنْ حَسَبْتُ عَلِمْتُ فَقَالَ عَ مَنْ صَدَّقَكَ بِهَذَا فَقَدْ كَذَّبَ بِالْقُرْآنِ قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْغَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ

Ali^{asws} said to him: 'Do you know what is in the belly of this horse of mine? Is it a male or a female?' He said, 'If I were to calculate, I would know'. He^{asws} said: 'Who will ratify you with this, for you have belied the Quran?' He^{asws} said, 'Allah^{azwj} the Exalted: **Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; [31:34]**'.

ثُمَّ قَالَ عَ إِنْ مُحَمَّدًا صَ مَا كَانَ يَدَّعِي عِلْمَ مَا ادَّعَيْتَ عِلْمُهُ أَ تَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي يُصِيبُ النَّفْعَ مَنْ سَارَ فِيهَا وَ تَصْرِفُ عَنِ السَّاعَةِ الَّتِي يَحِقُّ السُّوءُ بِمَنْ سَارَ فِيهَا

Then he^{asws} said: 'Surely, Muhammad^{saww} had never claimed knowledge of what you are claiming to have its knowledge. Are you claiming that you are guided to the time which is correctly beneficial for the one who travels in it, and turn away from the timing during which the one who travels in it would face the evil.

فَمَنْ صَدَّقَكَ بِهَذَا فَقَدْ اسْتَعَى عَنِ الْإِسْتِعَانَةِ بِاللَّهِ جَلَّ وَ عَزَّ فِي صَرْفِ الْمَكْرُوهِ عَنْهُ وَ يَنْبَغِي لِلْمُوقِنِ بِأَمْرِكَ أَنْ يُؤَلِّيكَ الْحَمْدَ دُونَ اللَّهِ جَلَّ جَلَالُهُ لِأَنَّكَ بِرِغْمِكَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي يُصِيبُ النَّفْعَ مَنْ سَارَ فِيهَا وَ صَرَفْتَهُ عَنِ السَّاعَةِ الَّتِي يَحِقُّ السُّوءُ بِمَنْ سَارَ فِيهَا

Who would ratify you with this, for you have become needless from seeking the Assistance with Allah^{azwj} Majestic and Mighty in turning the abhorrence(s) away from him; and it is befitting for the one certain with your matter, that he should give you the praise, rather than Allah^{azwj}, Majestic is His^{azwj} Majesty, because you are claiming to guide him to the time which he would achieve the benefit, one who travels during it, and turn him away from the time the ones who travel during it would face evil.

فَمَنْ آمَنَ بِكَ فِي هَذَا لَمْ آمَنْ عَلَيْهِ أَنْ يَكُونَ كَمَنْ اتَّخَذَ مِنْ دُونِ اللَّهِ ضِدًّا وَ نِدًّا اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَ لَا صَيْرَ إِلَّا صَيْرُكَ وَ لَا إِلَهَ غَيْرُكَ

So, who will believe you regarding this, not relying upon Him^{azwj}? He would happen to be like the one taking an adversary and a peer. O Allah^{azwj}! There is no evil omen except Your^{azwj} Omen, nor any harm except Your^{azwj}, nor is there any god apart from You^{azwj}.

ثُمَّ قَالَ تُخَالِفُ وَ نَسِيرُ فِي السَّاعَةِ الَّتِي نَهَيْتَنَا عَنْهَا ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّا كُمْ وَ التَّعَلَّمُ لِلنُّجُومِ إِلَّا مَا يُهْتَدَى بِهِ فِي ظُلُمَاتِ الْبَرِّ وَ الْبَحْرِ
إِنَّمَا الْمُنَجِّمُ كَالْكَاهِنِ وَ الْكَاهِنُ كَالْكَافِرِ وَ الْكَافِرُ فِي النَّارِ

Then he^{asws} said: 'We shall oppose and travel in the time which we have prepared for it'. Then he^{asws} faced towards the people and said: 'O you people! Beware of learning of the stars except what you can be guided with in the darkness of the land and the sea. But rather, the astrologer is like the soothsayer, and the soothsayer is like the Kafir, and the Kafir would be in the Fire.

أَمَّا وَ اللَّهُ إِنْ بَلَغَنِي أَنَّكَ تَعْمَلُ بِالنُّجُومِ لَأُخَلِّدَنَّكَ السَّجْنَ أَبَدًا مَا بَقِيَتْ وَ لأَحْرِمَنَّكَ الْعَطَاءَ مَا كَانَ لِي سُلْطَانًا

But by Allah^{azwj}! If it reaches me^{asws} that you are working with the stars (astrology), I^{asws} will forsake you in the prison forever, for as long as you live, and I^{asws} will deprive you the awards for as there would be authority for me^{asws}.

ثُمَّ سَارَ فِي السَّاعَةِ الَّتِي نَهَاها عَنْهَا الْمُنَجِّمُ فَظَفَرَ بِأَهْلِ النَّهْرِ وَ ظَهَرَ عَلَيْهِمْ

Then he^{asws} travelled during the time in which he^{asws} had been forbidden from by the astrologer, and he^{asws} was victorious with the people of the river (Kharijites), and prevailed over them.

ثُمَّ قَالَ لَوْ لَمْ نَسِرْ فِي السَّاعَةِ الَّتِي نَهَانا عَنْهَا الْمُنَجِّمُ لَقَالَ النَّاسُ سَارَ فِي السَّاعَةِ الَّتِي أَمَرَ بِهَا الْمُنَجِّمُ فَظَفَرَ وَ ظَهَرَ أَمَّا إِنَّهُ مَا كَانَ لِمُحَمَّدٍ ص مِنْجَمٌ وَ
لَا لَنَا مِنْ بَعْدِهِ حَتَّى فَتَحَ اللَّهُ عَلَيْنَا بِلَادَ كِسْرَى وَ قَبِضَرَ

Then he^{asws} said: 'Had we not been victorious during the time which the astrologer had forbidden from, the people would have said, 'He^{asws} travelled during the time which the astrologer had instructed with, so he^{asws} was victorious and prevailed. But surely, there was no astrologer for Muhammad^{saww} nor will there be one from after him^{saww}, until Allah^{azwj} Grants victory to us over the countries of Chosroe and Caesar.

أَيُّهَا النَّاسُ تَوَكَّلُوا عَلَى اللَّهِ وَ ثَقُوا بِهِ فَإِنَّهُ يَكْفِيكُمْ مِنْ سِوَاهُ

O you people! Rely upon Allah^{azwj} and be trusting with Him^{azwj}, for He^{azwj} will Suffice from the ones besides Him^{azwj}.

قَالَ فَرَوَى مُسْلِمٌ الصَّبِيُّ عَنْ حَبَّةِ الْغُرَيْنِيِّ قَالَ لَمَّا انْتَهَيْنَا إِلَيْهِمْ رَمَوْنا فَمَلْنَا لِعَلِيٍّ ع يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ رَمَوْنا فَقَالَ كُفُّوا ثُمَّ رَمَوْنا فَقَالَ لَنَا كُفُّوا ثُمَّ الثَّالِثَةَ
فَقَالَ الْآنَ طَابَ الْقِتَالُ احْمِلُوا عَلَيْهِمْ

He (the narrator) said, 'Muslim Al-Zaby reported from Habbat Al-Arny who said, 'When we ended to them, they shot (arrows) at us. We said to Ali^{asws}, 'O Amir Al-Momineen^{asws}! We have been shot at!' He said, 'Restrain!' Then we were shot at (again). He^{asws} said to us: 'Restrain!' Then the third time. He^{asws} said: 'Now, the fighting is good. Attack upon them!'

وَ رُوِيَ أَيْضًا عَنْ قَيْسِ بْنِ سَعْدٍ بْنِ عُبَادَةَ أَنَّ عَلِيًّا ع لَمَّا انْتَهَى إِلَيْهِمْ قَالَ لَهُمْ أَقِيدُونَا بِدَمِ عَبْدِ اللَّهِ بْنِ حَبَابٍ فَقَالُوا كُنَّا قَتَلَهُ فَقَالَ احْمِلُوا عَلَيْهِمْ.

And it is reported as well from Qays Bin Sa'ad Bin Ubada, 'When Ali^{asws} ended up to them, he^{asws} said to them: 'You have tied us by (shedding) the blood of Abdullah Bin Khabab'. They said, 'All of us killed him'. He^{asws} said: 'Attack upon them!'"³⁰⁴

وَذَكَرَ أَبُو هِلَالٍ الْعَسْكَرِيُّ فِي كِتَابِ الْأَوَائِلِ أَنَّ أَوَّلَ مَنْ قَالَ لَا حُكْمَ إِلَّا لِلَّهِ عَزَّ وَ جَلَّ غُرُوهُ بْنُ حُبَيْرٍ قَالَهُمَا بِصَفَيْنَ وَ قِيلَ أَوَّلَ مَنْ قَالَهُمَا يَزِيدُ بْنُ عَاصِمٍ الْمُحَارِبِيُّ قَالَ وَ كَانَ أَمِيرُهُمْ أَوَّلَ مَا اعْتَزَلُوا ابْنَ الْكَوَاءِ ثُمَّ بَايَعُوا عَبْدَ اللَّهِ بْنَ وَهْبٍ الرَّاسِيَّ.

And Abu Hilal Al-Askaty mentioned in Kitab Al-Awaail – 'The first one to say, 'There is no judgment except for Allah^{azwj} Mighty and Majestic' was Urwah Bin Hubeyr. He said it at Siffeen. And it is said the first one to say it was Yazeed Bin Aasim Al-Muharby. And he was their commander at first when they isolated Ibn Al-Kawa. Then they pledge allegiance to Abdullah Bin Wahab Al-Rasy'.

وَذَكَرَ الْمَدَائِنِيُّ فِي كِتَابِ الْخَوَارِجِ قَالَ- لَمَّا خَرَجَ عَلِيٌّ عَ إِلَى أَهْلِ النَّهْرِ أَقْبَلَ رَجُلٌ مِنْ أَصْحَابِهِ مِنْ كَانَ عَلَى مُقَدَّمَتِهِ يَرْكُضُ حَتَّى انْتَهَى إِلَى عَلِيٍّ فَقَالَ الْبُشَيْرِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ مَا بُشْرَاكَ قَالَ إِنَّ الْقَوْمَ عَبَرُوا النَّهْرَ لَمَّا بَلَغَهُمْ وَصُولُكَ فَأُبَشِّرُ فَقَدْ مَنَحَكَ اللَّهُ أَكْتَفَاهُمْ

And Al Madainy mentioned in Kitab Al Khawarij, said,

'When Ali^{asws} went out to the people of the river (Kharijites), a man from his^{asws} companion, from the ones who were upon his^{asws} vanguard (front line), galloped (with his horse) until he ended up to Ali^{asws}. He said, 'The glad tidings, O Amir Al-Momineen^{asws}!' He^{asws} said: 'What is your glad tidings?' He said, 'The people have crossed over the river when (news of) your^{asws} arrival reached them, so receive glad tidings, for Allah^{azwj} has granted you^{asws} their shoulders'.

فَقَالَ اللَّهُ أَنْتَ رَأَيْتَهُمْ قَدْ عَبَرُوا قَالَ نَعَمْ فَأَخْلَفَهُ ثَلَاثَ مَرَّاتٍ فِي كُلِّهَا يَقُولُ نَعَمْ فَقَالَ عَ وَ اللَّهِ مَا عَبَرُوا وَ لَنْ يَعْبُرُوهُ وَ إِنَّ مَصَارِعَهُمْ لَدُونَ النُّطْفَةِ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَنْ يَبْلُغُوا الْأَثَلَاثَ وَ لَا قَصْرَ بُورَانَ حَتَّى يَقْتُلَهُمُ اللَّهُ وَ قَدْ خَابَ مَنْ افْتَرَى

He^{asws} said, 'By Allah^{azwj}! Did you see them to have crossed over?' He said, 'Yes'. He^{asws} made him swear three times, during all of these he was saying, 'Yes'. He^{asws} said: 'By Allah^{azwj}! They have not crossed over they will never cross it, and their dying places are by the drop (river). By the One who Split the seed and Formed the person! They will never reach the third, nor the castle of Bowran, until Allah^{azwj} Kills them: **and the one who fabricates would be disappointed**' [20:61].

قَالَ ثُمَّ أَقْبَلَ فَارِسٌ آخَرُ يَرْكُضُ فَقَالَ كَقَوْلِ الْأَوَّلِ فَلَمْ يَكْتَرِثْ عَ بِقَوْلِهِ وَ جَاءَتْ الْفُرْسَانُ كُلُّهَا تَرْكُضُ وَ تَقُولُ مِثْلَ ذَلِكَ فَقَامَ عَلِيٌّ عَ فَحَالَ فِي مَائِنِ فَرَسِهِ قَالَ فَقَالَ شَابٌّ مِنَ النَّاسِ وَ اللَّهِ لَأَكُونَنَّ قَرِيباً مِنْهُ فَإِنْ كَانُوا عَبَرُوا النَّهْرَ لَأَجْعَلَ سِنَانَ هَذَا الرُّمَحِ فِي عَيْنَيْهِ أَ يَدْعِي عِلْمَ الْغَيْبِ

He (the narrator) said, 'Then another horseman came galloping. He said like the words of the first one, but he^{asws} did not care with his words; and two horsemen, both of them galloping and saying like that. He^{asws} stood up and he^{asws} circled in the main body of his^{asws} cavalry. A youth from the people said, 'By Allah^{azwj}! I happened to be near from him^{asws}, and if they had crossed the river, I would have made the blade of this spear to be in his^{asws} eye. Is he^{asws} claiming knowledge of the unseen?'

³⁰⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 d

فَلَمَّا انْتَهَى عَلِيٌّ إِلَى النَّهْرِ وَجَدَ الْقَوْمَ قَدْ كَسَرُوا سُيُوفِهِمْ وَ عَرَقُوا خَيْلَهُمْ وَ حَتُّوا عَلَى رُكَبِهِمْ وَ تَحَكَّمُوا تَحَكُّيمَةً وَاحِدَةً بِصَوْتٍ عَظِيمٍ لَهُ رَجُلٌ
فَنَزَلَ ذَلِكَ الشَّابُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي كُنْتُ شَكَكْتُ فِيكَ آتِئاً وَ إِنِّي تَائِبٌ إِلَى اللَّهِ وَ إِلَيْكَ فَاعْفُ عَنِّي فَقَالَ عَلِيٌّ ع إِنَّ اللَّهَ هُوَ الَّذِي يَغْفِرُ
الدُّنُوبَ فَاسْتَغْفِرْهُ-.

When Ali^{asws} ended up to the river, he^{asws} found the people to have broken the covers of their swords, and hamstrung their horses, and knelt upon their knees, and judging one judgment in a mighty voice having rhythm for it. That youth descended and said, 'O Amir Al-Momineen^{asws}! I had doubted regarding you^{asws}, but now I am repenting to Allah^{azwj} and to you^{asws}, for forgive me'. Ali^{asws} said: 'He^{azwj} is the One^{azwj} Who Forgives the sins', and he^{asws} sought Forgiveness for him"³⁰⁵.

وَ ذَكَرَ الْمُبْرَدُ فِي الْكَامِلِ قَالَ- لَمَّا وَاقَفَهُمْ عَلِيٌّ عِ بِالنَّهْرَوَانِ قَالَ لَا تَبْدُؤُوهُمْ بِقِتَالٍ حَتَّى يَبْدُؤُوكُمْ فَحَمَلَ مِنْهُمْ رَجُلٌ عَلَى صَفِّ عَلِيٍّ ع فَقَتَلَ مِنْهُمْ ثَلَاثَةً فَخَرَجَ إِلَيْهِ ع فَضْرَبَهُ فَقَتَلَهُ فَلَمَّا خَالَطَهُ سَيِّفُهُ قَالَ يَا حَبْدَا الرَّوحَةُ إِلَى الْجَنَّةِ

And Al Mubrad mentioned in (the book) 'Al Kamil' saying,

'When Ali^{asws} paused them at Al-Nahrawan, he^{asws} said: 'Do not initiate the fighting (against) them until they initiate (against) you'. A man from them attacked upon a row of Ali^{asws} and killed three from them. He^{asws} went out to him and struck him, and killed him. When his^{asws} sword went inside him, he said, 'Oh we prefer the going to the Paradise'.

فَقَالَ عَبْدُ اللَّهِ بْنُ وَهَبٍ وَ اللَّهُ مَا أَزْدِي إِلَى الْجَنَّةِ أَمْ إِلَى النَّارِ فَقَالَ رَجُلٌ مِنْهُمْ مِنْ بَنِي سَعْدٍ إِنَّمَا خَضَرْتُ اغْتِرَاراً بِهَذَا الرَّجُلِ يَعْنِي عَبْدَ اللَّهِ وَ أَرَاهُ قَدْ
شَكَكَ وَ اعْتَرَلَ عَنِ الْحَزْبِ بِجَمَاعَةٍ مِنَ النَّاسِ

Abdullah Bin Wahab said, 'By Allah^{azwj}! I don't know whether to the Paradise or to the Fire'. A man from them, from the clan of Sa'ad, said, 'But rather, I was presented at the deception of this man, meaning Abdullah, and saw him to have doubted and isolated from the war along with a community from the people.

وَ مَالَ أَلْفٌ مِنْهُمْ إِلَى جَهَنَّمَ أَبِي أُيُوبَ الْأَنْصَارِيِّ وَ كَانَ عَلَى مِيمَةٍ عَلِيٍّ ع فَقَالَ لِأَصْحَابِهِ اخْلُوعُوا عَلَيْهِمْ فَوَ اللَّهُ لَا يُقْتَلُ مِنْكُمْ عَشْرَةٌ وَ لَا يَسْلَمُ مِنْهُمْ عَشْرَةٌ فَحَمَلَ عَلَيْهِمْ فَطَحَّاهُمْ طَحْنًا وَ قُتِلَ مِنْ أَصْحَابِهِ ع نِسْعَةٌ وَ أَفْلَتَ مِنَ الْخَوَارِجِ ثَمَانِيَةٌ.

And a thousand of them came towards the direction of Abu Ayoub Al-Ansary, and he was upon the right flank of Ali^{asws}. He said to his companion, 'Attack upon them, for by Allah^{azwj}, no ten from you would be killed and no ten from them would be safe'. He attacked upon them and crushed them with a crushing, and nine from his companions were killed, and eight from the Kharijites escaped"³⁰⁶.

وَ ذَكَرَ الْمُبْرَدُ وَ غَيْرُهُ أَيْضاً أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا وَجَّهَ إِلَيْهِمْ عَبْدَ اللَّهِ بْنُ الْعَبَّاسِ لِيُناظِرَهُمْ قَالَ لَهُمْ مَا الَّذِي نَعْمُتُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ قَالُوا لَهُ قَدْ كَانَ
لِلْمُؤْمِنِينَ أَمِيرًا فَلَمَّا حَكَمَ فِي دِينِ اللَّهِ خَرَجَ مِنَ الْإِيمَانِ فَلَيْتَبْتَ بَعْدَ إِقْرَارِهِ بِالْكَفْرِ نَعْدُ إِلَيْهِ

And it is mentioned by Al Mubrad and others as well,

³⁰⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 e

³⁰⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 f

'When Amir Al-Momineen^{asws} sent Abdullah Bin Al-Abbas to them (Kharijites) in order to debate with them, he said to them, 'What is that which you are avenging against Amir Al-Momineen^{asws}?' They said, 'He^{asws} used to be a commander of the Momineen. When he^{asws} judged in the religion of Allah^{azwj}, he^{asws} exited from the Eman. So, let him^{asws} repent after his^{asws} acceptance with the Kufr, we shall return to him^{asws}.'

قَالَ ابْنُ عَبَّاسٍ مَا يُبْغِي لِمُؤْمِنٍ لَمْ يَشُبْ إِيمَانُهُ بِشَيْءٍ أَنْ يُقَرَّ عَلَى نَفْسِهِ بِالْكُفْرِ قَالُوا إِنَّهُ أَمَرَ بِالتَّحْكِيمِ قَالَ إِنَّ اللَّهَ أَمَرَ بِالتَّحْكِيمِ فِي قَتْلِ صَدِيدٍ فَقَالَ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ فَكَيْفَ فِي إِمَامَةٍ قَدْ أَشْكَلَتْ عَلَى الْمُسْلِمِينَ

Ibn Abbas said, 'It is not befitting for a Momin who did not doubt his^{asws} Eman with any doubt that he^{asws} should accept with the Kufr upon himself^{asws}'. They said, 'He^{asws} ordered with the arbitration'. He said, 'Allah^{azwj} Commanded with the arbitration in killing a prey. He^{azwj} Said: **The possessor of justice from you would judge with it, [5:95]**, so how can it be ambiguous regarding the Imamate upon the Muslims?'

فَقَالُوا إِنَّهُ قَدْ حُكِمَ عَلَيْهِ فَلَمْ يَرْضَ قَالَ إِنَّ الْحُكُومَةَ كَالْإِمَامَةِ وَمَنْ فَسَقَ الْإِمَامَ وَجَبَتْ مَعْصِيَتُهُ وَكَذَلِكَ الْحُكْمَانِ لَمَّا خَالَفَا نُبَذَتْ أَقَاوِيلُهُمَا

They said, 'He^{asws} had judged upon it and did not agree'. He said, 'The government is like the Imamate, and when the Imam^{asws} makes mischief, it obligates disobeying him, and like that were the two judges. When they both opposed, their words were discarded'.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ اجْعَلُوا اخْتِجَاجَ قُرَيْشٍ حُجَّةً عَلَيْهِمْ فَإِنَّ هَذَا مِنَ الَّذِينَ قَالَ اللَّهُ فِيهِمْ بَلْ هُمْ قَوْمٌ خَصِمُونَ وَ قَالَ جَلَّ ثَنَاؤُهُ وَ تُنذِرُ بِهِ قَوْمًا لُدًّا.

They said to each other, 'Make the argument of Quraysh as an argument upon them, for this is from those Allah^{azwj} Said regarding them: **But, they are a disputing people [43:58]**. And the Majestic is His^{azwj} Praise Said: **and to warn by it a contentious people [19:97]**'.³⁰⁷

وَ قَالَ الْمُبَرِّدُ - أَوَّلُ مَنْ حَكَمَ عُزْرَةُ بِنْتُ أُدَيَّةَ وَ قِيلَ رَجُلٌ مِنْ بَنِي مُحَارِبٍ يُقَالُ لَهُ سَعِيدٌ وَ لَمْ يَخْتَلِفُوا فِي اجْتِمَاعِهِمْ عَلَى عَبْدِ اللَّهِ بْنِ وَهَبٍ الرَّاسِي وَ إِنَّهُ امْتَنَعَ عَلَيْهِمْ وَ أَوْمَأَ إِلَى غَيْرِهِ فَلَمْ يَرْضُوا إِلَّا بِهِ فَكَانَ إِمَامَ الْقَوْمِ

And Al Mubrad said,

'The first one to judge was Urwah Bin Udayya, and it is said he was a man from the clan of Muharib called Saeed, and they did not differ in their gathering against Abdullah Bin Wahab Al-Rasy, and he had abstained from them and had indicated to someone else, but they did not agree except with him. Thus, he was a leader of the people.

وَ أَوَّلُ سَيْفٍ سُلِّ مِنْ سُيُوفِ الْخَوَارِجِ سَيْفُ عُزْرَةَ بِنْتِ أُدَيَّةَ وَ ذَاكَ أَنَّهُ أَقْبَلَ عَلَى الْأَشْعَثِ فَقَالَ لَهُ مَا هَذِهِ الدِّيَّةُ يَا أَشْعَثُ وَ مَا هَذَا التَّحْكِيمُ أَ شَرَطُ أَوْتَقَى مِنْ شَرِّ اللَّهِ عَزَّ وَ جَلَّ

And the first sword to be drawn from the swords of the Kharijites was the sword of Urwah Bin Udayya, and that is he came to Al-Ash'as and said to him, 'What is this lowliness, O Sha'ad and what is this arbitration? Is it a stipulated condition more binding than a Condition of Allah^{azwj} Mighty and Majestic?'

³⁰⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 g

ثُمَّ شَهَرَ عَلَيْهِ السَّيْفَ وَ الْأَشْعَثُ مَوْلًى فَضْرَبَ بِهِ عَجْزَ بَعْلَتِهِ وَ عُرْوَةَ هَذَا مِنَ الَّذِينَ نَجَّوْا مِنْ حَرْبِ النَّهْرَوَانِ فَلَمْ يَزَلْ بَاقِيًا مَدَّةً فِي أَيَّامِ مُعَاوِيَةَ حَتَّى أُبِيَ بِهِ زَيْدًا وَ مَعَهُ مَوْلًى لَهُ فَسَأَلَهُ عَنْ أَبِي بَكْرٍ وَ عُمَرَ فَقَالَ خَيْرًا فَسَأَلَهُ عَنْ عُثْمَانَ وَ أَبِي تُرَابٍ

Then he bared the sword to him, and Al-Ash'as had turned around. He struck with it crippling his mule, and Urwah, this one is from those who were saved from the war of Al-Nahrawan. He did not cease to remain for a period during the days of Muawiya until Zaiyad came with him (as a captive), and with him was a slave of his. He asked him about Abu Bakr and Umar. He said, 'Good'. He asked him about Usman and Abu Turab^{asws}.

فَتَوَلَّى عُثْمَانَ سِتَّ سِنِينَ مِنْ خِلَافَتِهِ ثُمَّ شَهِدَ عَلَيْهِ بِالْكُفْرِ وَ فَعَلَ فِي أَمْرِ عَلِيٍّ عَ مِثْلَ ذَلِكَ إِلَى أَنْ حَكَمَ ثُمَّ شَهِدَ عَلَيْهِ بِالْكُفْرِ ثُمَّ سَأَلَهُ عَنْ مُعَاوِيَةَ فَسَبَّهَ سَبًّا قَبِيحًا ثُمَّ سَأَلَهُ عَنْ نَفْسِهِ فَقَالَ لَهُ أُولَئِكَ لِزَيْنَةٍ وَ آخِرُكَ لِدَعْوَةٍ وَ أَنْتَ بَعْدَ عَاصٍ لِرَبِّكَ

(He said), 'Usman had ruled for six years from his caliphate, then they had testified upon him with the Kufr, and similar to that was done regarding the matter of Ali^{asws}, until he^{asws} judged. Then he testified upon him^{asws} with the Kufr. Then he asked him about Muawiya. He reviled him with ugly reviling. Then he asked him about himself. He said to him, 'The beginning of you is adultery, and your end is an invitation, and after, you are disobedient to your Lord^{azwj}'.

فَأَمَرَ بِهِ زَيْدًا فَضْرَبَ عُنُقَهُ ثُمَّ دَعَا مَوْلَاهُ فَقَالَ لَهُ صِفْ لِي أُمُورَهُ قَالَ أُطِيبُ أَمْ أَخْتَصِرُ قَالَ بَلِ اخْتَصِرْ قَالَ مَا أَتَيْتُهُ بِطَعَامٍ بَنَهَارٍ قَطُّ وَ لَا فَرَشْتُ لَهُ فِرَاشًا بِلَيْلٍ قَطُّ

Zayd ordered with him, and his neck was struck off. Then he called his slave. He said to him, 'Describe his affairs to me'. He said, 'Shall I elaborate or be brief?' He said, 'But, be brief'. He said, 'I did not come to him with food by the day at all, nor prepared his bed for him at night at all (I.e., he was always Fasting by the day and praying Salat at night)'.

قَالَ وَ سَبَبَ تَسْمِيَتِهِمُ الْحُرُورِيَّةَ أَنَّ عَلِيًّا عَ لَمَّا نَظَرَهُمْ بَعْدَ مُنَاطَرَةِ ابْنِ عَبَّاسٍ إِثْمًا كَانَ فِيهِمَا قَالَ لَهُمْ أَلَا تَعْلَمُونَ أَنَّ هَؤُلَاءِ الْقَوْمَ لَمَّا رَفَعُوا الْمَصَاحِفَ قُلْتُ لَكُمْ إِنَّ هَذِهِ مَكِيدَةٌ وَ وَهْنٌ وَ لَوْ أَنَّهُمْ قَصَدُوا إِلَى حُكْمِ الْمَصَاحِفِ لَأَتَوْنِي وَ سَأَلُونِي التَّحْكِيمَ أَ فَتَعْلَمُونَ أَنَّ أَحَدًا كَانَ أَكْرَهَ لِلتَّحْكِيمِ مِنِّي قَالُوا صَدَقْتَ

He (the narrator) said, 'And the reason for their being named as Al-Harouriya is that when Ali^{asws} debated them after the debating of Ibn Abbas with them, among what he^{asws} said to them was: 'Don't you know that they are the people, when they raised the Qurans, I^{asws} had said to you all that this is a plot and a weakness, and had their purpose was a judgment of the Quran, they would have come to me^{asws} and asked me^{asws} for the arbitration? Do you know of anyone who had more dislike to the arbitration than me^{asws}?'. They said, 'You^{asws} speak the truth'.

قَالَ فَهَلْ تَعْلَمُونَ أَنَّكُمْ اسْتَكْرَهْتُمُونِي عَلَى ذَلِكَ حَتَّى أَجَبْتُمْ إِلَيْهِ فَاشْتَرَطْتُ أَنَّ حُكْمَهُمَا نَافِذٌ مَا حَكَمَا بِحُكْمِ اللَّهِ فَمَتَى خَالَفَاهُ فَأَنَا وَ أَنْتُمْ مِنْ ذَلِكَ بِرَاءٌ وَ أَنْتُمْ تَعْلَمُونَ أَنَّ حُكْمَ اللَّهِ لَا يَعْذُونِي قَالُوا اللَّهُمَّ نَعَمْ

He^{asws} said: 'Do you know that you all had coerced me^{asws} upon that to the extent that I^{asws} had to answer to it? And it was stipulated that both their judgments would be implemented for as long as they both judged with a Judgment of Allah^{azwj}. So, when they opposed it, then

I^{asws} and you^{asws} were free from that, and you know that no Judgment of Allah^{azwj} has been transgressed by me^{asws}. They said, 'O Allah^{azwj}! Yes'.

قَالَ وَكَانَ مَعَهُمْ فِي ذَلِكَ الْوَقْتِ ابْنُ الْكَوَاءِ قَالَ وَهَذَا مِنْ قَبْلِ أَنْ يَذْبَحُوا عَبْدَ اللَّهِ بْنِ خَبَّابٍ وَ إِنَّمَا ذَبَحُوهُ فِي الْفُرْقَةِ الثَّانِيَةِ بِكَسْكَرٍ فَقَالُوا لَهُ حَكَمْتَ فِي دِينِ اللَّهِ بِرَأْيِنَا وَ نَحْنُ مُقِرُّونَ بِأَنَّا كُنَّا كَافِرِينَ وَ لَكِنَّا الْآنَ تَائِبُونَ فَأَقْرَبَ بِمِثْلِ مَا أَقْرَرْنَا بِهِ وَ ثَبَّ نَهَضَ مَعَكَ إِلَى الشَّامِ

He (the narrator) said, 'And among them during that time was Ibn Al-Kawa. And this is from before they had slaughtered Abdullah Bin Khabab, and rather they had slaughtered him in the second group at Kaskar. They said to him^{asws}, 'We had judged in the religion of Allah^{azwj} by our opinions, and we are accepting that we had committed Kufr, but now we are repenting, so you^{asws} acknowledge with what we have acknowledged with and repent, we shall get up with you^{asws} to (fight) Syria'.

فَقَالَ أَمَا تَعْلَمُونَ أَنَّ اللَّهَ تَعَالَى قَدْ أَمَرَ بِالتَّحْكِيمِ فِي شِقَاقِي بَيْنَ الرَّجُلِ وَ امْرَأَتِهِ فَقَالَ سُبْحَانَهُ فَايْعُثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا وَ فِي صَدْرِ أَصِيبٍ كَأَرْزَبٍ يُسَاوِي نِصْفَ دِرْهَمٍ فَقَالَ يَخُكُّكُمْ بِهِ ذَوَا عَدْلٍ مِنْكُمْ

He^{asws} said, 'Do you not know that Allah^{azwj} the Exalted has Commanded with the arbitration during a split between the man and his wife? The Glorious Said: **And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; [4:35]**; and regarding a hunted prey like a rabbit equating to half a Dirham. He^{azwj} Said: **'The possessor of justice from you would judge with it, [5:95]'**.

فَقَالُوا لَهُ فَإِنَّ عَمْرًا لَمَّا أَتَى عَلَيْكَ أَنْ تَقُولَ فِي كِتَابِكَ هَذَا مَا كَتَبَهُ عَبْدُ اللَّهِ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ تَحَوَّتْ اسْمُكَ مِنَ الْخِلَافَةِ وَ كَتَبْتَ عَلَيَّ بْنَ أَبِي طَالِبٍ فَقَدْ خَلَعْتَ نَفْسَكَ

They said to him, 'Surely Amro (Bin Al-Aas), when he refused upon you^{asws} that you^{asws} should be saying (writing) in your agreement, 'This is what a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen has written', you^{asws} deleted your^{asws} name from the caliphate, and you^{asws} wrote: 'Ali^{asws} Bin Abu Talib^{asws}'. So, you^{asws} had vacated yourself^{asws}.

فَقَالَ لِي يَرْسُولُ اللَّهِ ص أَسُوَّةٌ حِينَ أَتَى عَلَيْهِ سُهَيْلُ بْنُ عَمْرٍو أَنْ يَكْتُبَ هَذَا مَا كَتَبَهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ سُهَيْلُ بْنُ عَمْرٍو وَ قَالَ لَهُ لَوْ أَقْرَرْتُ بِأَنَّكَ رَسُولُ اللَّهِ ص مَا خَالَفْتُكَ وَ لَكِنِّي أَقْدَمْتُكَ لِفَضْلِكَ فَاتَّكَبْتُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ

He^{asws} said: 'For me^{asws}, with Rasool-Allah^{saww}, there is a model example, when Suheyl Bin Amro had refused upon him^{saww} that he^{saww} writes: 'This is was Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} and Suheyl Bin Amro had not agreed upon', and said to him^{saww}, 'If we were to acknowledge with you^{saww} as being Rasool-Allah^{saww}, we would not oppose you^{saww}, but we would place you^{saww} ahead due to your^{saww} merit. So, write, 'Muhammad^{saww} son^{saww} of Abdullah^{as}'.

فَقَالَ لِي يَا عَلِيُّ امْضِ رَسُولَ اللَّهِ ص قُلْتُ لَا تُشَجِّعَنِي نَفْسِي عَلَى حَوْ اسْمِكَ مِنَ النَّبُوَّةِ قَالَ فَفَعَنِي عَلَيْهِ فَمَحَاهُ بِيَدِهِ ثُمَّ قَالَ أَكْتُبْ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ

He^{saww} said to me^{asws}: 'O Ali^{asws}! delete 'Rasool^{saww} of Allah^{azwj}'. I^{asws} said: 'I^{asws} cannot urge myself^{asws} upon deleting your^{saww} name from the Prophet-hood'. He^{saww} said: 'So, pause me^{saww} upon it'. Then he^{saww} deleted it by his^{saww} own hand, then said: 'Write, 'Muhammad^{saww} Bin Abdullah^{as}'.

ثُمَّ تَبَسَّمَ إِلَيَّ وَ قَالَ يَا عَلِيُّ أَمَا إِنَّكَ سَتُسَامُ مِثْلَهَا فَتُعْطِي

Then he^{saww} had smiled at me^{asws} and said: 'O Ali^{asws}! You^{asws} will be dropping similar to it, and you^{asws} will give in'.

فَرَجَعَ مَعَهُ مِنْهُمْ أَلْفَانِ مِنْ حُرُورَاءَ وَ قَدْ كَانُوا يَجْمَعُونَ بِهَا فَقَالَ لَهُمْ عَلِيُّ مَا تُسَمِّيكُمْ ثُمَّ قَالَ أَنْتُمْ الْحُرُورِيَّةُ لِاجْتِمَاعِكُمْ بِحُرُورَاءَ.

Two thousand from Haroura returned with him^{asws}, and they had gathered at it. Ali^{asws} said to them: 'What shall I^{asws} name you as?' Then he^{asws} said: 'You are Al-Harouriya, due to your having gathered at Haroura'.³⁰⁸

وَ رَوَى أَهْلُ السَّيْرِ كَافَّةً أَنَّ عَلِيًّا ع لَمَّا طَحَنَ الْقَوْمَ طَلَبَ ذَا التُّدِيَّةِ طَلَبًا شَدِيدًا وَ قَلَبَ الْقَتْلَى طَهْرًا لِيَطْنِ فَلَمْ يَقْدِرْ عَلَيْهِ فَسَاءَهُ ذَلِكَ وَ جَعَلَ يَقُولُ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ اطْلُبُوا الرَّجُلَ وَ إِنَّهُ لَفِي الْقَوْمِ فَلَمْ يَزَلْ يَتَطَلَّبُهُ حَتَّى وَجَدَهُ وَ هُوَ رَجُلٌ مُخَدِّجٌ الْيَدِ كَأَنَّهَا تُدِي فِي صَدْرِهِ.

And all the people of Seerah have reported that when Ali^{asws} crushed the group (Kharijites), he^{asws} searched for the one with the breast, with an intense search, and overturned the slain back to front, but was not able upon it. That saddened him^{asws} and he^{asws} went on to say: 'By Allah^{azwj}! Neither have I^{asws} lied nor have I^{asws} been lied to. Seek the man, and surely he is among the people'. They did not cease searching for him until they found him, and he was a man of disabled hand, as if it was a breast in his chest'.³⁰⁹

وَ رَوَى ابْنُ دَرَيْزِيلَ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: لَمَّا شَجَرَهُمْ عَلِيُّ ع بِالرَّيْحِ قَالَ اطْلُبُوا ذَا التُّدِيَّةِ فَطَلَبُوا طَلَبًا شَدِيدًا حَتَّى وَجَدُوهُ فِي وَهْدَةٍ مِنَ الْأَرْضِ تَحْتَ نَاسٍ مِنَ الْقَتْلَى فَأُتِيَ بِهِ وَ إِذَا رَجُلٌ عَلَى يَدَيْهِ مِثْلُ سَبَلَاتِ السُّنُورِ فَكَبَّرَ عَلِيُّ ع وَ كَثَرَ النَّاسُ مَعَهُ سُورًا بِذَلِكَ.

And it is reported by Ibn Dezeel, from Al Amsh, from Zayd Bin Wahab who said,

'When Ali^{asws} fought them with the spears, he^{asws} said: 'Search for the one with the breast!' They searched an intense search until they found him in a depression of the ground underneath some people from the slain ones. They came with him (his body), and there he was a man with like the hairs of a cat. Ali^{asws} exclaimed Takbeer, and the people exclaimed Takbeer along with him^{asws}, joyful with that'.³¹⁰

وَ رُوِيَ أَيْضًا عَنْ مُسْلِمٍ الضَّبِّيِّ عَنْ حَبَّةِ الْغُرَيْبِيِّ قَالَ: كَانَ رَجُلًا أَسْوَدَ مُنْتِنَ الرَّيْحِ لَهُ يَدٌ كَتَدِي الْمَرْأَةِ إِذَا مَدَّتْ كَانَتْ بِطُولِ الْيَدِ الْأُخْرَى وَ إِذَا تَرَكَتْ اجْتَمَعَتْ وَ تَفَلَّصَتْ وَ صَارَتْ كَتَدِي الْمَرْأَةِ عَلَيْهَا شَعْرَاتٌ مِثْلُ شَوَارِبِ الْهَرَّةِ

It is reported as well from Muslim Al Zaby, from Habbat Al Urny who said,

'He (the one-handed) was a black man (Ethiopian), stinky of smell, there was a hand for him like a breast of a woman. When it was extended, it was the length of the other hand, and when it was left, it gathered and contracted and became like a breast of a woman. Upon it were hairs like hairs of the kitten.

³⁰⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 h

³⁰⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 i

³¹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 j

فَلَمَّا وَجَدُوهُ قَطَعُوا يَدَهُ وَ نَصَبُوهَا عَلَى رُمْحٍ ثُمَّ جَعَلَ عَلِيٌّ ع يُنَادِي صَدَقَ اللَّهُ وَ بَلَغَ رَسُولُهُ لَمْ يَزَلْ يَقُولُ ذَلِكَ هُوَ وَ أَصْحَابُهُ بَعْدَ الْعَصْرِ إِلَى أَنْ غَرَبَتِ الشَّمْسُ أَوْ كَادَتْ.

When they found him, they cut off his hand and installed it upon a spear, then Ali^{asws} went on to call out: 'Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth!' He^{asws} did not stop saying that, he^{asws} and his^{asws} companions, after Al-Asr up to the setting of the sun, or almost".³¹¹

(This is not a Hadith)!

و رَوَى أَيْضاً أَنَّهُ قَالَ: لَمَّا عِيلَ صَبَرَ عَلِيٌّ ع فِي طَلَبِ الْمُخْدَجِ قَالَ اثْنُونِي بِبَغْلَةٍ رَسُولِ اللَّهِ ص فَرَكِبَهَا وَ اتَّبَعَهُ النَّاسُ فَرَأَى الْقَتْلَى وَ جَعَلَ يَقُولُ أَقْبِلُوا فَيَقْبِلُونَ قَبِيلاً عَنْ قَبِيلٍ حَتَّى اسْتَخْرَجَهُ فَسَجَدَ عَلِيٌّ ع

And it is reported as well that he said, 'When the patience of Ali^{asws} ran out in the search of the one-armed, he^{asws} said: 'Come to me^{asws} with the mule of Rasool-Allah^{saww}!' He^{asws} rode it and the people followed him^{asws}. He^{asws} saw the slain and went on saying: 'Turn over'. So, they were turning over a slain and a slain one until they extracted him. Ali^{asws} performed Sajdah'.

و رَوَى كَثِيرٌ مِنَ النَّاسِ أَنَّهُ لَمَّا دَعَى بِالْبَغْلَةِ قَالَ اثْنُونِي بِهَا فَإِنَّهَا هَادِيَةٌ فَوَقَفَتْ بِهِ عَلَى الْمُخْدَجِ فَأَخْرَجَهُ مِنْ تَحْتِ قَتْلَى كَثِيرِينَ.

And a lot of people have reported that when he^{asws} called for the mule, he^{asws} said: 'Come to me^{asws} with it for it would be a guide'. He^{asws} paused with it at the one-armed one, and he was extracted from beneath a lot of slain ones".³¹²

و رَوَى الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ أَبِيهِ عَنْ حَدِّ يَزِيدَ بْنِ رُوَيْمٍ قَالَ قَالَ عَلِيٌّ ع يُقْتَلُ الْيَوْمَ أَرْبَعَةُ آلَافٍ مِنَ الْخَوَارِجِ أَحَدُهُمْ ذُو الثُّدَيَّةِ فَلَمَّا طَحَنَ الْقَوْمَ وَ رَامَ اسْتِخْرَاجَ ذِي الثُّدَيَّةِ فَأَتَعَبَهُ أَمْرِي أَنْ أَقْطَعَ لَهُ أَرْبَعَةَ آلَافٍ قَصَبَةٍ

And it is reported by Al Awwam Bin Howshab, from his father, from his grandfather Yazeed Bin Ruweym who said,

'The people (of Ali^{asws}) killed four thousand of the Kharijites, one of them was 'One with the breast'. When he^{asws} crushed the people and aimed for extracting the 'One with the breast', I followed him^{asws}. He^{asws} ordered me that I cut out for him^{asws}, four thousand sticks.

فَرَكِبَ بَغْلَةَ رَسُولِ اللَّهِ ص وَ قَالَ اطْرَحْ عَلَى كُلِّ قَبِيلٍ مِنْهُمْ قَصَبَةً فَلَمْ أَزَلْ كَذَلِكَ وَ أَنَا بَيْنَ يَدَيْهِ وَ هُوَ رَاكِبٌ خَلْفِي وَ النَّاسُ يَتَّبِعُونَهُ حَتَّى بَقِيََتْ فِي يَدَيَّ وَاحِدَةٌ فَتَنَظَّرْتُ إِلَيْهِ وَ إِذَا وَجْهُهُ أَرْبَدٌ وَ إِذَا هُوَ يَقُولُ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ

He^{asws} rode the mule of Rasool-Allah^{saww} and said: 'Drop a stick upon every slain one from them'. I did not stop that, and I was in front of him^{asws}, and he^{asws} was riding behind me, and the people were following him^{asws} until there remained one in my hand. He^{asws} looked at it, and his^{asws} face saddened and he^{asws} said: 'By Allah^{azwj}! Neither have I^{asws} lied nor have I^{asws} been lied to'.

³¹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 k

³¹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 l

فَإِذَا خَرِيرُ مَاءٍ عِنْدَ مَوْضِعِ دَالِيَةِ فَقَالَ فَتَشْ هَذَا فَفَتَشْتُهُ فَإِذَا قَتِيلٌ قَدْ صَارَ فِي الْمَاءِ وَ إِذَا رَجُلُهُ فِي يَدَي فَحَدَبْتُهَا وَ قُلْتُ هَذِهِ رَجُلٌ إِنْسَانٍ فَنَزَلَ عَنِ الْبُعْلَةِ مُسْرِعاً فَحَدَبَ الرَّجُلَ الْأُخْرَى وَ حَزَرْنَاهُ حَتَّى صَارَ عَلَى التُّرَابِ فَإِذَا هُوَ الْمُخَدَّجُ فَكَبَّرَ عَلَيَّ عِ بِأَعْلَى صَوْتِهِ ثُمَّ سَجَدَ فَكَبَّرَ النَّاسُ كُلُّهُمْ.

There was some running water by a water-wheel. He^{asws} said: 'Investigate this'. We searched it and there was a slain one who had become in the water, and I grabbed his land with my hand and pulled it, and I said, 'This is a leg of a human!' He^{asws} descended from the mule hurriedly and pulled the other leg, and we dragged him until he came to be upon the soil. There it was the one-handed. Ali^{asws} exclaimed Takbeer at the top of his^{asws} voice, then performed Sajdah. The people exclaimed Takbeer, all of them''³¹³

وَ قَدْ رَوَى كَثِيرٌ مِنَ الْمُحَدِّثِينَ أَنَّ النَّبِيَّ ص قَالَ لِأَصْحَابِهِ يَوْمَاً إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ فَقَالَ أَبُو بَكْرٍ أَنَا يَا رَسُولَ اللَّهِ قَالَ لَا فَقَالَ عُمَرُ أَنَا يَا رَسُولَ اللَّهِ قَالَ لَا بَلْ هُوَ خَاصِصُ النَّعْلِ وَ أَشَارَ إِلَى عَلِيٍّ ع.

And a lot of narrators of Ahadeeth have reported that the Prophet^{saww} said to his^{saww} companions one day: 'From you is one who would be fought against upon the interpretation of the Quran just as I^{saww} have been fought against upon its Revelation'. So, Abu Bakr said, 'I, O Rasool-Allah^{saww}?', He^{saww} said: 'No'. Umar said, 'I, O Rasool-Allah^{saww}?', He^{saww} said: 'No, but it is the one repairing the slippers – and he^{saww} gestured towards Ali^{asws}''³¹⁴

وَ قَدْ رَوَى الْمُحَدِّثُونَ أَنَّ رَجُلًا تَلَا بِحَضْرَةِ عَلِيٍّ ع قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً فَقَالَ عَلِيٌّ ع أَهْلُ خُرُورَاءَ مِنْهُمْ.

And it has been reported by the narrators of Ahadeeth that a man recited in the presence of Ali^{asws}: **Say: 'Shall We Inform you of the greatest losers in deeds [18:103] Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?' [18:104].** Ali^{asws} said: 'The people of Haroura (Kharijites) are from them''³¹⁵

قَالَ الْمُبْرَدُ وَ مِنْ شَعْرِ أَمِيرِ الْمُؤْمِنِينَ الَّذِي لَا اخْتِلَافَ فِيهِ أَنَّهُ قَالَ وَ كَانَ يُرَدُّهُ أَنَّهُمْ لَمَّا سَأَمُوهُ أَنْ يُعَيَّرَ بِالْكَفْرِ وَ يَتُوبَ حَتَّى يَسِيرُوا مَعَهُ إِلَى الشَّامِ فَقَالَ أَيْ بَعْدَ صُحْبَةِ رَسُولِ اللَّهِ ص وَ التَّقَفُّ فِي دِينِ اللَّهِ أَرْجَعُ كَافِرًا

Al-Mubrad said, 'And from the poems of Amir Al-Momineen^{asws} is that which there is no differing in it that he^{asws} had said it, and he^{asws} used to repeat it. When they angered him^{asws} that he^{asws} should acknowledge with the Kufr and repent so that they would travel with him^{asws} to Syria, he^{asws} said: 'Is it after accompanying Rasool-Allah^{saww} and the understanding in the religion of Allah^{azwj}, I^{asws} would return to be a Kafir?'

ثُمَّ قَالَ

أَيُّ عَلَى دِينِ النَّبِيِّ أَحْمَدَ-
يَا رَبِّ فَاجْعَلْ فِي الْجَنَانِ مُؤَرِّدِي

يَا شَاهِدَ اللَّهِ عَلَيَّ فَاشْهَدْ-
مَنْ شَكَّ فِي اللَّهِ فَإِنِّي مُهْتَدِي-

³¹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 m

³¹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 n

³¹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 o

Then he^{asws} said: 'O witness of Allah^{azwj} upon me^{asws}, bear witness that I^{asws} am upon the religion of the Prophet^{saww}, Ahmad^{saww}. One who doubts in Allah^{azwj}, so I^{asws} am guided. O Lord^{azwj}! Make my^{asws} return to be in the Gardens'.³¹⁶

وَرُويَ أَيْضاً فِي الْكَامِلِ أَنَّ عَلِيّاً ع فِي أَوَّلِ خُرُوجِ الْقَوْمِ عَلَيْهِ دَعَا صَعَصَعَةَ بْنَ صُوحَانَ الْعَبْدِيِّ وَ قَدْ كَانَ وَجْهَهُ إِلَيْهِمْ [وَأ] زَيَادُ بْنُ النَّضْرِ الْخَارِجِيُّ مَعَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ

And it is reported as well in (the book) 'Al-Kamil' – 'Ali^{asws}, during the first emergence of the group against him^{asws}, called Sa'sa'a Bin Sowhan Al-Abdy, and he^{asws} had sent him to them, and Zayd Bin Al-Nasr Al-Harisy with Abdullah Bin Abbas.

فَقَالَ لَصَعَصَعَةَ بْنِ صُوحَانَ بِأَيِّ الْقَوْمِ رَأَيْتَهُمْ أَشَدَّ إِطَاعَةً فَقَالَ بِيَزِيدَ بْنِ قَيْسٍ الْأَرْحَبِيِّ فَرَكِبَ عَلِيٌّ ع إِلَى الْحُرُورَاءِ فَجَعَلَ يَتَخَلَّلُهُمْ حَتَّى صَارَ إِلَى مِصْرَبِ يَزِيدَ بْنِ قَيْسٍ فَصَلَّى فِيهِ رُكْعَتَيْنِ ثُمَّ خَرَجَ فَأَتَا عَلَى قَوْسِهِ وَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ هَذَا مَقَامٌ مَنْ فَلَحَ فِيهِ فَلَحَ إِلَى يَوْمِ الْقِيَامَةِ

He said to Sa'sa'a Bin Sowhan: 'Which of the group did you see them of most intense obedience?' He said, 'Yazeed Bin Qays Al-Arhaby'. Ali^{asws} rode to Al-Haroura and went on to be in their midst until he^{asws} came to a marquee of Yazeed Bin Qays. He^{asws} prayed two cycles Salat in it, then came out and leaned upon his^{asws} bow and faced towards the people. He^{asws} said: 'This is a place, one who wins in it would win up to the Day of Qiyamah'.

ثُمَّ كَلَّمَهُمْ وَ نَاشَدَهُمْ فَقَالُوا إِنَّا أَذْنَبْنَا ذَنْبًا عَظِيمًا بِالتَّحْكِيمِ وَ قَدْ ثُبْنَا فُتْبَ إِلَى اللَّهِ كَمَا ثُبْنَا نَعْدِلُكَ فَقَالَ عَلِيٌّ ع أَنَا أَسْتَغْفِرُ اللَّهَ مِنْ كُلِّ ذَنْبٍ فَرَحَعُوا وَ هُمْ سِتَّةَ آلَافٍ

Then he^{asws} spoke to them and adjured them. They said, 'We have sinned a mighty sin with the arbitration, and we have repented, so you^{asws} repent to Allah^{azwj} just as we have repented. We are being fair to you^{asws}'. Ali^{asws} said: 'I^{asws} seek Refuge from every sin'. They returned and they were six thousand'.

فَلَمَّا اسْتَقَرُّوا بِالْكُوفَةِ أَشَاعُوا أَنَّ عَلِيّاً ع رَجَعَ عَنِ التَّحْكِيمِ وَ رَأَاهُ ضَالًّا وَ قَالُوا إِنَّمَا يَنْتَظِرُ أَمِيرُ الْمُؤْمِنِينَ أَنْ يُسَمِّنَ الْكُرَاعَ وَ يُجَيِّ الْمَالَ ثُمَّ يَنْهَضَ بِنَا إِلَى الشَّامِ

When they settled at Al-Kufa, they desired that Ali^{asws} should retract from the arbitration and saw him^{asws} as having strayed, and they said, 'But rather, Amir Al-Momineen^{asws} is waiting to fatten the animal to be fattened and revive the wealth, then he^{asws} will get with us to (fight) Syria'.

فَأَتَى الْأَشْعَثُ عَلِيّاً ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ النَّاسَ قَدْ تَحَدَّثُوا أَنَّكَ رَأَيْتَ الْحُكُومَةَ ضَالًّا وَ الْإِقَامَةَ عَلَيْهَا كُفْرًا فَقَامَ عَلِيٌّ ع فَخَطَبَ فَقَالَ مَنْ زَعَمَ أَنِّي رَجَعْتُ عَنِ الْحُكُومَةِ فَقَدْ كَذَبَ وَ مَنْ رَأَاهُ ضَالًّا فَقَدْ ضَلَّ فَخَرَجَتْ حِينَالِ الْخَوَارِجِ مِنَ الْمَسْجِدِ فَحَكَمَتْ

Al Ash'as came to Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! The people are discussing that your^{asws} arbitration as a straying and the staying upon it as Kufr'. Ali^{asws} stood up and addressed. He^{asws} said: 'One who claims I^{asws} am retracting from the arbitration, he has lied, and the one who sees is as a straying, so he has strayed'. On that day the Kharijites went out from the Masjid and held a tribunal'.

³¹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 p

ثُمَّ قَالَ ابْنُ أَبِي الْحَدِيدِ كُلُّ فَسَادٍ كَانَ فِي خِلَافَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَكُلُّ اضْطِرَابٍ حَدَثَ فَأَصْلُهُ الْأَشْعَثُ وَ لَوْ لَا مُحَافَظَةُ أَمِيرِ الْمُؤْمِنِينَ ع فِي مَعْنَى الْحُكُومَةِ فِي هَذِهِ الْمَرَّةِ لَمْ يَكُنْ حَرْبُ النَّهْرَوَانِ وَ لَكَانَ ع يَنْهَضُ بِهِمْ إِلَى مُعَاوِيَةَ وَ يَمْلِكُ الشَّامَ

The Ibn Abi Al-Hadeed said, 'Every mischief happened during the caliphate of Amir Al-Momineen^{asws}, and every disorder which occurred, so its origin was Al-Ash'as, and if Amir Al-Momineen^{asws} had not eradicated it in a concern of the government in this time, the war of Al-Nahrawan would not have taken place, but he^{asws} got up with them to (fight) Muawiya, and he ruled Syria.

فَإِنَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِ حَاوَلَ أَنْ يَسْلُكَ مَعَهُمْ مَسْلَكَ التَّعْرِيزِ وَ الْمُوَارِثَةِ وَ فِي الْمَثَلِ النَّبَوِيِّ الْحَرْبُ خُدْعَةٌ وَ ذَلِكَ أَنَّهُمْ قَالُوا ثُبَّ إِلَى اللَّهِ بِمَا فَعَلْتَ كَمَا ثُبْنَا نَنْهَضُ مَعَكَ إِلَى الْحَرْبِ

He^{asws} attempted to travel with them the travel (facing) exposure and deviousness, and in an example by the Prophet^{saww}: 'The war is a deception', and that is because they said, 'Repent to Allah^{azwj} from what you^{asws} have done just as we repented, we shall get up with you^{asws} to the war (against Muawiya)'.

فَقَالَ لَهُمْ كَلِمَةً مُرْسَلَةً يَقُولُهَا الْأَنْبِيَاءُ وَ الْمُعْصُومُونَ فَرَضُوا بِهَا وَ عَدُّوْهَا إِجَابَةً لَهُمْ إِلَى سُؤَالِهِمْ وَ صَفَتْ لَهُ ع نِيَّاتُهُمْ وَ اسْتَخْلَصَ بِهَا ضَمَائِرَهُمْ مِنْ غَيْرِ أَنْ تَنْصَحَنَّ تِلْكَ الْكَلِمَةُ اغْتِرَافًا بِكُفْرٍ أَوْ ذَنْبٍ

He^{asws} said to them: 'A phrase transmitted, spoken by the Prophet^{as} and the Infallibles^{asws}'. They were pleased with it and counted it as an answer for them to their question, and described to him^{asws} their intention, and their consciences were sincere with it, from without that phrase being an acknowledgment with Kufr or sin.

فَلَمْ يَرْجِعْهُ الْأَشْعَثُ وَ جَاءَ إِلَيْهِ مُسْتَفْسِرًا فَأَفْسَدَ الْأَمْرَ وَ نَقَضَ مَا دَبَّرَهُ ع وَ عَادَتْ الْحَوَارِجُ إِلَى شُبُهَتِهَا الْأُولَى وَ هَكَذَا الدُّوَلُ الَّتِي تَطْهَرُ فِيهَا أَمَارَاتُ الرِّوَالِ يُتَاحَ لَهَا أَمْثَالُ الْأَشْعَثِ مِنْ أُولَى الْفَسَادِ فِي الْأَرْضِ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

But Al Ash'as did not leave him^{asws} and came to him^{asws} for interpretation and spoilt the matter, and broke what he^{asws} had managed, and the Kharijites returned to their former suspicions, and that is how the state is wherein are portents of the decline are available for it the Al-Ash'as, from the beginning of the mischief in the earth, **Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].**

ثُمَّ قَالَ قَالَ الْمُبَرِّدُ ثُمَّ مَضَى الْقَوْمُ إِلَى النَّهْرَوَانِ وَ قَدْ كَانُوا أَرَادُوا الْمَضِيَّ إِلَى الْمَدَائِنِ فَمِنْ طَرِيفِ أَخْبَارِهِمْ أَنَّهُمْ أَصَابُوا فِي طَرِيقِهِمْ مُسْلِمًا وَ نَصْرَانِيًّا فَفَتَلُوا الْمُسْلِمَ لِأَنَّهُ عِنْدَهُمْ كَافِرٌ وَ اسْتَوْصُوا بِالنَّصْرَانِيِّ وَ قَالُوا احْفَظُوا دِمَّةَ نَبِيِّكُمْ

Then he (the narrator) said, 'Al-Mubrad said, 'Then the people went to Al-Nahrawan, and they had intended to go to Al-Madain. From the oddities of their reports is that in their road they came across a Muslims and a Christian, so they killed the Muslim because he was a Kafir in their presence, and they were advising the Christians and said, 'Preserve the responsibility of your Prophet^{as}'.

قَالَ وَ لَقِيَهُمْ عَبْدُ اللَّهِ بْنُ خَبَّابٍ فِي عُنُقِهِ مُصْحَفٌ عَلَى حِمَارٍ وَ مَعَهُ امْرَأَتُهُ وَ هِيَ حَامِلٌ فَقَالُوا لَهُ إِنَّ هَذَا الَّذِي فِي عُنُقِكَ لَيَأْمُرُنَا بِقَتْلِكَ فَقَالَ لَهُمْ مَا أَخْيَاهُ الْقُرْآنَ فَأَخْيَرَهُ وَ مَا أَمَاتَهُ فَأَمِيتُوهُ

He said, 'And Abdullah Bin Khabab met them being upon a donkey, having a Quran in his neck, and with him was his wife, and she was pregnant. They said to him, 'That which is in your neck is Commanding us with killing you'. He said to them, 'Whatever the Quran revives, so revive it and whatever it kills, so kill it'.

فَوَثَبَ رَجُلٌ مِنْهُمْ عَلَى رُطْبَةٍ سَقَطَتْ مِنْ خَلَّةٍ فَوَضَعَهَا فِي فِيهِ فَصَاحُوا بِهِ فَلَقِظَهَا تَوْرَعًا وَ عَرَضَ لِرَجُلٍ مِنْهُمْ حِنْزِيرٌ فَضَرَبَهُ فَقَتَلَهُ فَقَالُوا هَذَا فَسَادٌ فِي الْأَرْضِ وَ أَنْكُرُوا قَتْلَ الْحِنْزِيرِ ثُمَّ قَالُوا لِابْنِ خَبَّابٍ حَدِّثْنَا عَنْ أَبِيكَ

A man from them leapt up upon a date which had fallen from a palm tree and placed it in his mouth. They shouted at him. He uttered a scorn; and a pig presented to a man from them, so he struck it and killed it. They said, 'This is mischief in the earth, and they denied the killing of the pig, then said to Ibn Khabab, 'Narrate to us from your father'.

فَقَالَ سَمِعْتُ أَبِي يَقُولُ قَالَ رَسُولُ اللَّهِ ص سَتَكُونُ بَعْدِي فِتْنَةٌ يَمُوتُ فِيهَا قَلْبُ الرَّجُلِ كَمَا يَمُوتُ بَدَنُهُ يُنْسِي مُؤْمِنًا وَ يُصْبِحُ كَافِرًا فَكُنْ عَبْدَ اللَّهِ الْمُقْتُولَ وَ لَا تَكُنِ الْقَاتِلَ

He said, 'I heard my father saying, 'Rasool-Allah^{saww} said: 'Fitna will be happening after me^{saww}, during it the heart of a man would be dying just as his body dies. He would be a Momin in the evening and wake up in the morning as a Kafir, so be a servant of Allah^{azwj}, killed, and do not be the killer'.

قَالُوا فَمَا نَقُولُ فِي أَبِي بَكْرٍ وَ عُمَرُ فَأَنْتَى خَيْرًا قَالُوا فَمَا نَقُولُ فِي عَلِيٍّ بَعْدَ التَّحْكِيمِ وَ فِي عُثْمَانَ فِي السَّيِّئِ السَّيِّئِ الْأَخِيرَةِ فَأَنْتَى خَيْرًا قَالُوا فَمَا نَقُولُ فِي التَّحْكِيمِ وَ الْحُكُومَةِ

They said, 'So, what are you saying regarding Abu Bakr and Umar'. He praised goodly. They said, 'So, what are you saying regarding Ali^{asws} after the arbitration, and regarding Usman during the last six years'. He praised goodly. They said, 'So, what are you saying regarding the arbitration and the judgment?'

قَالَ إِنَّ عَلِيًّا أَعْلَمُ بِاللَّهِ مِنْكُمْ وَ أَشَدُّ تَوَقُّيًّا عَلَى دِينِهِ وَ أَتَقَدُّ بِصِيرَةٍ فَقَالُوا إِنَّكَ لَسْتَ بِمُسَبِّحِ الْهُدَى إِنَّمَا تَتَّبِعِ الرِّجَالَ عَلَى إِيْمَانِهِمْ ثُمَّ قَرَّبُوهُ إِلَى النَّهْرِ فَأَضَجُّوهُ وَ ذَبَحُوهُ

He said, 'Surely Ali^{asws} is more knowing with Allah^{azwj} than you are, and more guarding upon his^{asws} religion and of a more accomplishing insight'. They said, 'You aren't a follower of guidance, but rather you are following the men upon their Eman'. Then they took him closer to the river and laid him down and slaughtered him.

قَالَ وَ سَاوَمُوا رَجُلًا نَصْرَانِيًّا بِنَخْلَةٍ لَهُ فَقَالَ هِيَ لَكُمْ فَقَالُوا مَا كُنَّا لِنَأْخُذَهَا إِلَّا بِثَمَنِ فَقَالَ وََا عَجَبًا أَ تَقْتُلُونَ مِثْلَ عَبْدِ اللَّهِ بْنِ خَبَّابٍ وَ لَا تَقْبَلُونَ جَنَّا [حَتَّى] خَلَّةٍ

He (the narrator) said, 'And they bartered a Christian man for a palm tree of his. He said, 'This is for you all'. They said, 'We would not take it except with a price'. He said, 'Oh how

strange! You are killing the like of Abdullah Bin Khabab and are not accepting dates of a palm tree?’

وَرَوَى أَبُو عُبَيْدَةَ قَالَ طَعِنَ وَاحِدٌ مِنَ الْخَوَارِجِ يَوْمَ النَّهْرَوَانِ فَمَشَى فِي الرُّمَحِ وَهُوَ شَاهِرٌ سَيْفَهُ إِلَى أَنْ وَصَلَ إِلَى طَاعِنِهِ فَقَتَلَهُ وَهُوَ يَقْرَأُ وَعَجِلَتْ إِلَيْكَ رَبِّ لِيَرْضَى

And it is reported by Abu Ubeyda. He said, ‘One of the Kharijites was stabbed on the day of Al-Nahrawan, and he walked among the spearmen, and he was brandishing his sword, until he arrived to his stabber, and killed him, and he was reciting, **and I hastened on to You, Lord, for You to be Pleased’ [20:84]**’.

قَالَ اسْتَطَقَّهُمْ عَلِيٌّ ع يَقْتُلُ ابْنَ خَبَّابٍ فَأَقْرَبُوا بِهِ فَقَالَ انْفَرِدُوا كَتَائِبَ لِأَسْمَعَ قَوْلَكُمْ كَيْبَةَ كَيْبَةَ فَتَكْتَبُوا كَتَائِبَ وَ أَقْرَبَتْ كُلُّ كَيْبَةٍ بِمَا أَقْرَبَتْ بِهِ الْآخَرَى مِنْ قَتْلِ ابْنِ خَبَّابٍ وَ قَالُوا لَنَقْتُلَنَّكَ كَمَا قَتَلْنَاكَ

He (the narrator) said, ‘Ali^{asws} interrogated them for the killing of Khabab, and they acknowledged with it. He^{asws} said: ‘Separate out the battalions, so I^{asws} can listen to your words, battalion by battalion’. The battalions were listed and every battalion acknowledged with what the other one acknowledged with, from the killing of Ibn Khabab, and they said, ‘We shall kill you^{asws} just as we have killed him’.

فَقَالَ وَ اللَّهُ لَوْ أَقْرَأَ أَهْلَ الدُّنْيَا كُلُّهُمْ يَقْتُلُهُ هَكَذَا وَ أَنَا أَقْدِرُ عَلَى قَتْلِهِمْ لَقَتَلْتُهُمْ ثُمَّ التَفَتَ إِلَى أَصْحَابِهِ فَقَالَ شَدُّوا عَلَيْهِمْ فَأَنَا أَوَّلُ مَنْ يَشُدُّ عَلَيْهِمْ وَ حَمَلُ بِرِي الْقَفَارِ حَمْلَةً مُنْكَرَةً ثَلَاثَ مَرَّاتٍ كُلُّ حَمْلَةٍ يَضْرِبُ بِهِ حَتَّى يَنْجُو مِنْهُ ثُمَّ يَخْرُجُ فَيُسَوِّيهِ بِرُكْبَتَيْهِ ثُمَّ يَحْمِلُ بِهِ حَتَّى أَفْنَاهُمْ.

He^{asws} said: ‘By Allah^{azwj}! If (all) the people of the world were to acknowledge with his killing, like this and I^{asws} was able upon them, I^{asws} would kill them (all)!’ Then he^{asws} turned towards his^{asws} companion. He^{asws} said: ‘Be severe upon them for I^{asws} will be the first one to be severe upon them’, and he^{asws} attacked with (his^{asws} sword) Zulfiqar, a severe attack, three times. During each attack, he^{asws} was striking with it until its blade became crooked. Then he^{asws} would come out and even it by his^{asws} knees, then attack with it, until he^{asws} had annihilated them”³¹⁷.

وَرَوَى مُحَمَّدُ بْنُ حَبِيبٍ قَالَ: خَطَبَ عَلِيٌّ ع الْخَوَارِجَ يَوْمَ النَّهْرَوَانِ فَقَالَ هُمْ نَحْنُ أَهْلُ بَيْتِ النَّبُوَّةِ وَ مَوْضِعِ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ غُنْصُرُ الرَّحْمَةِ وَ مَعْدِنُ الْعِلْمِ وَ الْحِكْمَةِ نَحْنُ أَفْقَى الْحِجَازِ بِنَا يَلْحَقُ الْبَطِيءُ وَ إِلَيْنَا يَرْجِعُ التَّائِبُ أَتَيْهَا النَّاسُ إِلَيْنَا نَذِيرُ لَكُمْ أَنْ تُصْبِحُوا صَرَغَى بِأَهْضَامِ هَذَا الْوَادِي.

And it is reported by Muhammad Bin Habeeb who said, ‘

‘Ali^{asws} addressed the Kharijites on the day of the river. He^{asws} said to them: ‘We^{asws} are People^{asws} of Prophet-hood, and place of the Message, and interchange of the Angels, and origin of mercy, and mine of knowledge and the wisdom. We^{asws} are horizons of Al-Hijaz. With us^{asws} catches up the slow one, and to us^{asws} returns the repentant. O you people! I^{asws} am a warner to you all that you will become fallen in the belly of this valley!’³¹⁸

³¹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 q

³¹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 r

588 - كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْمُبَارَكِ وَ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ عَنْ بَكْرِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ خَالِدٍ الْبَجَلِيِّ عَنْ عَمْرِو بْنِ قَيْسٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ سَمِعْتُ عَلِيًّا يَقُولُ أَنَا فَقَاتُ عَيْنَ الْفِتْنَةِ وَ لَوْ لَا أَنَا مَا قُوتِلَ أَهْلُ النَّهْرَوَانِ وَ لَا أَصْحَابُ الْجُمَلِ وَ لَوْ لَا أَنِّي أَخَشَى أَنْ تَتَكَلَّمُوا فَتَدْعُوا الْعَمَلَ لِأَخْبَرْتُكُمْ بِالَّذِي قَضَى اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ لِمَنْ قَاتَلَهُمْ مُبْصِرًا بِضَلَالِهِمْ عَارِفًا لِلْهُدَى الَّذِي نَحْنُ عَلَيْهِ.

Kitab al Gharaat of Ibrahim Bin Muhammad Al Saqafi, from Ibrahim Bin Al Mubarak, and Ibrahim Bin Al Abbas, from Bakr Bin Isa, from Ismail Bin Khalid Al Bajali, from Amro Bin Qays, from Al Mihal Bin Amro, from Zirr Bin Hubeysh who said,

'I heard Ali^{asws} saying: 'I^{asws} blinded the eye of Fitna, and had it not been for me^{asws}, the people of Al-Nahrawan would not have been fought, nor the companions of the camel, and had I^{asws} not been afraid of you becoming careless and leave the deeds, I^{asws} would have informed you all with that which Allah^{azwj} had Decreed upon the tongue of your Prophet^{saww}, for the one who fights them being insightful of their straying, recognising of the guidance which we^{asws} are upon".³¹⁹

وَ عَنْ عُبَيْدِ بْنِ سُلَيْمَانَ النَّخَعِيِّ عَنْ سَعِيدِ الْأَشْعَرِيِّ قَالَ: اسْتَخْلَفَ عَلِيٌّ عَ حِينَ سَارَ إِلَى النَّهْرَوَانِ رَجُلًا مِنَ النَّخَعِ يُقَالُ لَهُ هَانِي بْنُ هُوْدَةَ فَكَتَبَ إِلَى عَلِيٍّ عَ أَنَّ غَنِيًّا وَ بَاهِلَةً فَتَنُوا فَدَعَوْا اللَّهَ عَلَيْكَ أَنْ يَطْفِرَ بِكَ [عَدُوُّكَ]

And from Ubeyd Bin Suleyman Al Nakhaie, from Saeed Al Ash'ari who said,

'Ali^{asws}, when he^{asws} travelled to Al-Nahrawan, placed a man from Al-Bakhaie called Hany Bin Howzah to be in charge. He wrote to Ali^{asws}, '(The clans of) Ghany and Bahila are causing discord and they are supplicating to Allah^{azwj} against you that your^{asws} enemies win against you^{asws}.

قَالَ فَكَتَبَ إِلَيْهِ عَلِيٌّ عَ أَجْلِهِمْ عَدُوكَ مِنَ الْكُوفَةِ وَ لَا تَدَعْ مِنْهُمْ أَحَدًا.

He (the narrator) said, 'Ali^{asws} wrote to him: 'Make them as your enemies from Al-Kufa, and do not leave anyone of them".³²⁰

وَ عَنْ عَلِيٍّ بْنِ قَادِمٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ لَيْثٍ عَنْ أَبِي بَجِيٍّ قَالَ سَمِعْتُ عَلِيًّا يَقُولُ ااغْدُوا خُدُوا حَقَّكُمْ مَعَ النَّاسِ وَ اللَّهُ يَشْهَدُ أَنَّكُمْ تُبْغِضُونِي وَ أَنِّي أُبْغِضُكُمْ.

And from Ali Bin Qadim, from Shareek Bin Abdullah, from Lays, from Abu Yahya who said,

'I heard Ali^{asws} saying, 'Go and take your rights with the people, and Allah^{azwj} is a Witness you hate me^{asws} and I^{asws} hate you".³²¹

589 - نَحَج، نَحَجُ الْبَلَاغَةَ قَالَ ع وَ قَدْ مَرَّ بِقَتْلَى الْحَوَارِجِ يَوْمَ النَّهْرِ بُؤْسًا لَكُمْ لَقَدْ ضَرَرْتُمْ مَنْ غَرَّكُمْ فَقِيلَ لَهُ مَنْ غَرَّكُمْ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Nahj Al Balagah' –

³¹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 588 a

³²⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 588 b

³²¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 588 c

He^{asws} said, and he^{asws} had passed by the slain Kharijites on the day of the river: 'Misery for you all! He has harmed you, the one who deceived you'. It was said to him^{asws}, 'Who deceived them, O Amir Al-Momineen^{asws}!?'

فَقَالَ ع الشَّيْطَانُ الْمُضِلُّ وَالْأَنْفُسُ الْأَمَّارَةُ بِالسُّوءِ عَزَّتْهُمْ بِالْأَمَانِيِّ وَفَسَحَتْ لَهُمْ فِي الْمَعَاصِي وَوَعَدَتْهُمْ الْإِظْهَارَ فَأَفْتَحَمَتْ بِهِمُ النَّارَ.

He^{asws} said: 'Satan^{la} the misguided, and the soul instructing with the evil, with the hopes, and charmed them into the (acts of) disobedience, and promised them the prevailing, but (instead) stormed with them into the Fire"³²²

590 - نَحَج، نَحَجِ الْبَلَاغَةِ وَقَالَ ع لَمَّا سَمِعَ قَوْلَ الْخَوَارِجِ لَا حُكْمَ إِلَّا لِلَّهِ كَلِمَةً حَقٌّ يُرَادُ بِهَا بَاطِلٌ.

(The book) 'Nahj Al Balagah' –

And he^{asws} said when he^{asws} heard the words of the Kharijites, 'There is no judgment except for Allah^{azwj}': '(It is) a truthful phrase intending falsehood by it"³²³

591 - نَحَج، نَحَجِ الْبَلَاغَةِ وَسَمِعَ ع رَجُلًا مِنَ الْحُرُورِيَّةِ يَتَهَجَّدُ وَيَقْرَأُ فَقَالَ نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ.

(The book) 'Nahj Al Balagah' –

And he^{asws} had heard a man from the Al-Harouriya (Kharijites) praying the night Salat and reciting (Quran), he^{asws} said: 'Sleep upon conviction is better than Salat in doubt"³²⁴

592 - نَحَج، نَحَجِ الْبَلَاغَةِ وَمِنْ خُطْبَةٍ لَهُ ع فِي تَخْوِيفِ أَهْلِ التَّهْرَوَانِ فَأَنَّا نَذِيرُكُمْ أَنْ تُصْبِحُوا صَرَخَى بِأَتْنَاءِ هَذَا النَّهْرِ وَبِأَمْضَامِ هَذَا الْغَائِطِ عَلَى غَيْرِ بَيِّنَةٍ مِنْ رَبِّكُمْ وَلَا سُلْطَانٍ مُبِينٍ مَعَكُمْ قَدْ طَوَّحْتُ بِكُمْ الدَّارَ وَاخْتَبَلَكُمُ الْمَقْدَارَ

(The book) 'Nahj Al Balagah' –

And from a sermon of his^{asws} in frightening the people of Al-Nahrawan: 'I^{asws} am a warner to you all, that you will become fallen by the bend of this river, and at the bottom of this lowland, upon no proof from your Lord^{azwj} nor is there any clear authorisation with you. The house would be overturned with you and the Pre-determination trapped you.

وَقَدْ كُنْتُ نَهَيْتُكُمْ عَنْ هَذِهِ الْحُكُومَةِ فَأَبَيْتُمْ عَلَيَّ إِبَاءَ الْمُخَالِفِينَ الْمُنَابِذِينَ حَتَّى صَرَفْتُ رَأْيِي إِلَى هَوَاكُمُ وَأَنْتُمْ مَعَاشِرَ أَحِقَّاءِ الْهَامِ سُمْهَاءِ الْأَخْلَامِ وَلَمْ آتِ لَا أَبَا لَكُمْ بُجْرًا وَلَا أَرَدْتُ بِكُمْ ضَرًّا.

And I^{asws} had forbidden you about this arbitration, but you refused upon me^{asws}, and refusal of the adversaries, the discards, until I^{asws} turned around my^{asws} view to your whims, and you are a community of hidden inspirations, foolish dreams. May there be no father for you! I^{asws} did not come with trouble for you nor did I^{asws} want any harm with you"³²⁵

³²² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 589

³²³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 590

³²⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 591

³²⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 592

593 - هَجَّجَ، هَجَّجَ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع فِي الْخَوَارِجِ لَمَّا سَمِعَ قَوْلَهُمْ لَا حُكْمَ إِلَّا لِلَّهِ قَالَ كَلِمَةً حَقٌّ يُرَادُ بِهَا بَاطِلٌ نَعَمْ إِنَّهُ لَا حُكْمَ إِلَّا لِلَّهِ وَ لَكِنْ هَؤُلَاءِ يَقُولُونَ لَا إِمْرَةَ وَ إِنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ

(The book) 'Nahj Al Balagah' –

And from a speech of his^{asws} regarding the Kharijites when he^{asws} heard their words, 'There is no judgment except for Allah^{azwj}, he^{asws} said: 'A true phrase intending falsehood with it. Yes, there is no Judgment except for Allah^{azwj}, but they are saying that there is not command, and there is no escape for the people from having a commander, righteous or an immoral one.

يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ وَ يَسْتَمْتِعُ فِيهَا الْكَافِرُ وَ يُبْلَغُ اللَّهُ فِيهَا الْأَجَلَ وَ يُجْمَعُ بِهِ الْفَيْءُ وَ يُقَاتَلُ بِهِ الْعَدُوُّ وَ تَأْمَنُ بِهِ السُّبُلُ وَ يُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْفُقَرَى حَتَّى يَسْتَرِيحَ بَرٌّ وَ يُسْتَرَاخَ مِنْ فَاجِرٍ

The Momineen would be working in it and the Kafirs would be enjoying in it, and Allah^{azwj} would Make the term reach regarding it, and the war booty would be collected by him, and the enemies would be fought by him, and the ways would be secured by him, and by him rights would be taken for the weak from the strong until the righteous would rest, and there would be rest from the immoral'.

وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ لَمَّا سَمِعَ تَحْكِيمَهُمْ قَالَ حُكْمَ اللَّهِ أَنْتَظِرُ فِيكُمْ وَ قَالَ أَمَّا الْإِمْرَةُ الْبَرَّةُ فَيَعْمَلُ فِيهَا التَّقِيُّ وَ أَمَّا الْإِمْرَةُ الْفَاجِرَةُ فَيَسْتَمْتِعُ فِيهَا الشَّقِيقُ إِلَى أَنْ تَنْقَطِعَ مُدَّتُهُ وَ تُدْرِكَ مَبْنِيَّتُهُ.

And in another report, when he^{asws} heard their judgment, he^{asws} said: 'A Judgment of Allah^{azwj} regarding you awaits'. And he^{asws} said: 'As for the command of the righteous, the pious would work in it, and as for the command of the immoral, the wretched would enjoy in it until its term is terminated and its hopes are realised"³²⁶.

594 - هَجَّجَ، هَجَّجَ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع كَلَّمَ بِهِ الْخَوَارِجَ أَصَابَكُمْ خَاصِبٌ وَ لَا بَقِيَ مِنْكُمْ آيَرٌ أَوْ بَعْدَ إِيْمَانِي بِاللَّهِ وَ جِهَادِي مَعَ رَسُولِ اللَّهِ ص أَشْهَدُ عَلَى نَفْسِي بِالْكَفْرِ لَ قَدْ ضَلَلْتُ إِذَا وَ مَا أَنَا مِنَ الْمُهْتَدِينَ

(The book) 'Nahj Al-Balagah' –

And from a speech of his^{asws} speaking to the Kharijites with it: 'Storms may afflict you and there will not remain any crosser from you. Is it after by Eman with Allah^{azwj} and my^{asws} Jihad alongside Rasool-Allah^{azwj} that I^{asws} should be testifying upon myself^{asws} with the Kufr? **You have strayed, (if I do so) then I would not be from the rightly Guided ones [6:56].**

فَأَوْبُوا شَرَّ مَا بَ وَ ارْجِعُوا عَلَى أَثَرِ الْأَعْقَابِ أَمَّا إِنْ كُنْتُمْ سَتَلْقَوْنَ بَعْدِي ذُلًّا شَامِلًا وَ سَيْفًا قَاطِعًا وَ أَنْزَرَةً يَتَّخِذُهَا الظَّالِمُونَ فِيكُمْ سُنَّةً.

³²⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 593

So, return to your evil abode and return to the tracks of your heels. But, you will be facing after me^{asws}, inclusive disgrace, and cutting sword, and traces the oppressors would be taking regarding you all as a norm".³²⁷

595 - وَقَالَ ع لَمَّا عَزَمَ عَلَى حَرْبِ الْخَوَارِجِ وَقِيلَ لَهُ إِنَّهُمْ قَدْ عَبَرُوا جِسْرَ النَّهْرَوَانَ مَصَارِعُهُمْ دُونَ الثُّقُفَةِ وَاللَّهِ لَا يُقْلِتُ مِنْهُمْ عَشْرَةً وَلَا يَهْلِكُ مِنْكُمْ عَشْرَةً.

And he^{asws} said when he^{asws} had determined upon war with the Kharijites, and it was said to him^{asws} that they had crossed over the bridge of Al-Nahrawan: 'Your dying places is by the drop (river). By Allah^{azwj}! Neither will ten from them (be able to) flee, nor ten from you would be killed".³²⁸

596 - نَهَجٌ، نَهَجُ الْبَلَاغَةِ وَمِنْ كَلَامٍ لَهُ ع لِنَعْضِ أَصْحَابِهِ لَمَّا عَزَمَ عَلَى الْمَسِيرِ إِلَى الْخَوَارِجِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ سِرْتُ فِي هَذَا الْوَقْتِ خَشِيتُ أَنْ لَا تَطْفُرَ بِمَرَادِكَ مِنْ طَرِيقِ عِلْمِ النُّجُومِ

(The book) 'Nahj Al Balagah' –

And from a speech of his^{asws} to one of his^{asws} companions when he^{asws} had determined up the travelling to the Kharijites. He said to him^{asws}, 'O Amir Al-Momineen^{asws}: If you^{asws} were to travel during this time, I fear that you^{asws} will not win your^{asws} purpose, from a way of knowledge of the stars (astrology)'.

فَقَالَ ع أَتَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا صُرِفَ عَنْهُ الشُّؤْءُ وَتُخَوَّفُ مِنَ السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا حَاقَ بِهِ الضَّرُّ فَمَنْ صَدَّقَكَ بِهَذَا فَقَدْ كَذَّبَ الْقُرْآنَ وَاسْتَعَى عَنِ الْإِسْتِعَانَةِ بِاللَّهِ تَعَالَى فِي نَبْلِ الْمُحِبُّوبِ وَدَفْعِ الْمَكْرُوهِ

He^{asws} said: 'Are you claiming that you are guided to the time, if one travels during it, the evil would be turned away from him, and your scaring from the time which, if one travels in it, the harm would catch up with him? So, who would ratify you with this, for you would have belied the Quran and are needless from seeking the Assistance with Allah^{azwj} the Exalted in attaining the beloved and repelling the abhorrence?

وَيُنَبِّغِي فِي قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُؤَلِّكَ الْحَمْدَ دُونَ رَبِّهِ لِأَنَّكَ بِرُغْمِكَ أَنْتَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي نَالَ فِيهَا النَّفْعَ وَآمَنَ [أَمِنْ] الضَّرَّ

And it is befitting in your words for the worker with your instructions that he gives you the praise besides his Lord^{azwj}, because you claim that you have guided him to the time in which he attained the benefit and was secured from the harm.

ثُمَّ أَقْبَلَ ع عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّا كُمْ وَتَعَلَّمُ النُّجُومَ إِلَّا مَا يُهْتَدَى بِهِ فِي بَرٍّ أَوْ بَحْرٍ فَإِنَّهَا تَدْعُو إِلَى الْكَيْهَانَةِ الْمُنْجَمِ كَالْكَاهِنِ وَالْكَاهِنِ كَالسَّاحِرِ وَالسَّاحِرِ كَالْكَافِرِ وَالْكَافِرُ فِي النَّارِ سِيرُوا عَلَى اسْمِ اللَّهِ وَعَوْنِهِ.

Then he^{asws} faced towards the people and said: 'O you people! Beware of learning the stars, except what one can be guided within the land or sea, for it would call to the fortune-telling. The astrologer is like the fortune-teller, and the fortune-teller is like the magician, and the

³²⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 594

³²⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 595

magician is like the Kafir, and the Kafir would be in the Fire. Travel in the Name of Allah^{azwj} and His^{azwj} Assistance!”³²⁹

597 - نهج، نهج البلاغة و مِنْ كَلَامِ لَهُ ع وَ قَدْ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ نَهَيْتُنَا عَنِ الْحُكُومَةِ ثُمَّ أَمَرْتَنَا بِهَا فَمَا نَذَرِي أَيُّ الْأَمْرَيْنِ أَزْشَدُّ

(The book) 'Nahj Al Balagah' –

In a speech of his^{asws}, and a man from his^{asws} companions had stood up to him^{asws}. He said, 'You^{asws} forbade us from the arbitration, then you^{asws} ordered us with it, so we do not know which of the two instructions are more guiding'.

فَصَفَّقَ عِاحِدَى يَدَيْهِ عَلَى الْأُخْرَى ثُمَّ قَالَ هَذَا جَزَاءُ مَنْ تَرَكَ الْعُقْدَةَ أَمَا وَاللَّهِ لَوْ أَنِّي جِئْتُ أَمَرْتُكُمْ بِمَا أَمَرْتُكُمْ بِهِ مَحَلُّكُمْ عَلَى الْمَكْرُوهِ الَّذِي يَجْعَلُ اللَّهُ فِيهِ خَيْرًا

He^{asws} clasped one of his^{asws} hands upon the other, then said: 'This is a recompense of the one who neglects the pledge. But, by Allah^{azwj}! If, when I^{asws} had instructed you with what I^{asws} instructed you with, you would have been carried upon the abhorrence which Allah^{azwj} had Made the good to be in it.

فَإِنْ اسْتَقَمْتُمْ هَدَيْتُكُمْ وَ إِنْ اعْوَجَجْتُمْ قَوْمْتُكُمْ وَ إِنْ أَبَيْتُمْ تَدَارَكْتُكُمْ لَكَانَتِ الْوُثْقَى وَ لَكِنْ بَيْنَ وَ إِلَى مَنْ أُرِيدُ أَنْ أُدَاوِيَ بِكُمْ وَ أَنْتُمْ دَائِي كَنَاقِشِ الشُّوْكَةِ بِالشُّوْكَةِ وَ هُوَ يَعْلَمُ أَنَّ ضَلَعَهَا مَعَهَا

If you had been steadfast, you would have been guided, and if you were crooked, you would have been straightened, and if you had refused, I^{asws} would have rectified you. It would have been the most trustworthy, but from whom and to who? I^{asws} wanted to be cured by you and you became a disease, like the extractor of the thorn with a thorn, and he knows that it bends with it.

اللَّهُمَّ قَدْ مَلَأْتَ أَطِبَاءُ هَذَا الدَّاءِ الدَّوِيَّ وَ كَلَّتِ النَّزْعَةُ بِأَشْطَانِ الرِّكْبِيِّ

O Allah^{azwj}! The physicians are fed-up of this haemorrhaging disease, and the water-drawers are weary with the rope of this well.

أَيُّنَ الْقَوْمِ الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَقَبِلُوهُ وَ قَرَأُوا الْقُرْآنَ فَأَحْكَمُوهُ وَ هَيَّجُوا إِلَى الْجِهَادِ فَوَلَّهُوا اللَّقَّاحَ إِلَى أَوْلَادِهَا وَ سَلَبُوا السُّيُوفَ أَعْمَادَهَا وَ أَخَذُوا بِأَطْرَافِ الْأَرْضِ رَحْفًا رَحْفًا وَ صَفًّا صَفًّا بَعْضُ هَلَكَ وَ بَعْضُ بَخَا

Where are the people, those who were called to Al-Islam, so they accepted it, and they read the Quran and decided by it, and they were incited to the Jihad, so they leapt like the she-camel to her children, and they bared the swords from their sheaths, and they took to the horizons of the earth marching, marching, and in rows and rows. Some died, and some were saved.

لَا يُبَشِّرُونَ بِالْأَحْيَاءِ وَ لَا يُعَزَّوْنَ عَنِ الْمَوْتِ مُرَّةَ الْغُيُونِ مِنَ الْبُكَاءِ خُصَّ الْبُطُونِ مِنَ الصِّيَامِ دُبُلُ الشَّفَاةِ مِنَ الدُّعَاءِ صُفُرُ الْأَلْوَانِ مِنَ السَّهَرِ عَلَى وَجُوهِهِمْ غَبَرَةُ الْحَاشِيعِينَ أَوْلِيكَ إِخْوَانِي الدَّاهِيُونَ فَحَقَّقْ لَنَا أَنْ نَظْمًا إِلَيْهِمْ وَ نَعَضَّ الْأَيْدِي عَلَى فِرَاقِهِمْ

³²⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 596

Neither are they aware with the living or nor being consoled from the dead. The eyes discoloured from the weeping, absent of (large) bellies from the Fasting, parched lips from the supplications, pale of complexion from the vigils, upon their faces is dust of the fearful. They are my^{asws} brothers, so it is a right for us if we yearn to them and bite the hands upon their separation.

إِنَّ الشَّيْطَانَ يُسَيِّ لَكُمْ طُرُقَهُ وَ يُرِيدُ أَنْ يَحُلَّ دِينَكُمْ عُقْدَةً عُقْدَةً وَ يُعْطِيَكُمْ بِالْجَمَاعَةِ الْفُرْقَةَ وَ بِالْفُرْقَةِ الْفِتْنَةَ فَاصْدِفُوا عَنْ نَزْعَاتِهِ وَ نَفْعَاتِهِ وَ اقْبَلُوا النَّصِيحَةَ مِنْ أَهْلِهَا إِلَيْكُمْ وَ اغْلُظُّوا عَلَى أَنْفُسِكُمْ.

Surely the Satan^{la} has enacted his^{la} paths to you and he^{la} wants to loosen your religion, knot by knot, and give you the sects instead of the community, and the Fitna with the sects. So, stay away from his^{la} snatching and his^{asws} whisperings, and accept the advice from the one who gifts it to you, and understand it upon yourselves”.³³⁰

598 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع قَالَ لِلْبُرْجِ بْنِ مُسْهَرٍ الطَّائِي وَ قَدْ قَالَ لَهُ بِحَيْثُ يَسْمَعُهُ لَا حُكْمَ إِلَّا لِلَّهِ وَ كَانَ مِنَ الْخَوَارِجِ اسْكُتْ قَبْحَكَ اللَّهُ يَا أَتْرَمَ فَوَ اللَّهُ لَقَدْ ظَهَرَ الْحَقُّ كُنْتُ فِيهِ ضَعِيفًا شَخْصُكَ خَفِيًّا صَوْتُكَ حَتَّى إِذَا نَعَرَ الْبَاطِلُ نَحَمْتَ بُحُومَ قَرْنِ الْمَاعِزِ.

(The book) ‘Nahj Al Balagah’ –

And from a speech of his^{asws}, saying to Al-Burj Bin Mus’har Al-Taie, and he had said to him^{asws}, where he^{asws} could hear, ‘There is no judgment except for Allah^{azwj}!’, and he was from the Kharijites: ‘Be quiet! May Allah^{azwj} Make you ugly, O with broken teeth! By Allah^{azwj}, the truth had appeared and you were of weak personality and hidden (low) voice until the falsehood blared, you sprang up like the horns of a young goat”.³³¹

599 - كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَبْدِ الْعَقَّارِ بْنِ الْقَاسِمِ عَنِ الْمُنْصُورِ بْنِ عُمَرَ عَنْ زُرِّ بْنِ حُبَيْشٍ وَ عَنْ أَحْمَدَ بْنِ عَمْرَانَ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ ابْنِ أَبِي لَيْلَى عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: خَطَبَ عَلِيٌّ ع بِالنَّهْرَوَانِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَمَا بَعْدُ أَنَا فَقَأْتُ عَيْنَ الْفِتْنَةِ لَمْ يَكُنْ أَحَدٌ لِيَحْتَرِيَ عَلَيْهَا غَيْرِي

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Abdul Gaffar Bin al Qasim, from Al Mansour Bin Umar, from Zirr Bin Hubeysh, and from Ahmad Bin Imran Bin Abu Layli, from his father, from Ibn Abu layli, from Al Minhal Bin Amro, from Zirr Bin Hubeysh who said,

‘Ali^{asws} addressed at Al-Nahrawan. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘O you people! As for after, I^{asws} have blinded an eye of the Fitna. There does not happen to be anyone courageous upon it apart from me^{asws}!’

وَ فِي حَدِيثِ ابْنِ أَبِي لَيْلَى لَمْ يَكُنْ لِيَقْعَاهَا أَحَدٌ غَيْرِي وَ لَوْ لَمْ أَكُ فِيكُمْ مَا قُوتِلَ أَصْحَابُ الْجَمَلِ وَ أَهْلُ النَّهْرَوَانِ وَ ائِمُّ اللَّهَ لَوْ لَا أَنْ تَتَكَلَّمُوا وَ تَدْعُوا الْعَمَلَ لِحَدِّثِكُمْ بِمَا قَضَى اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ ص لِمَنْ قَاتَلَهُمْ مُبْصِرًا لِيَصْلَ إِلَيْهِمْ عَارِفًا لِلْهُدَى الَّذِي نَحْنُ عَلَيْهِ

And in a Hadeeth of Ibn Abu Layli: ‘There does not happen to be anyone who can blind it apart from me^{asws}! And if I^{asws} had not been among you, the companions of the camel and the people of Al-Nahrawan would not have been fought against, and I^{asws} swear by Allah^{azwj}! Had it not been that you might become careless and lead the deeds, I^{asws} would narrate to

³³⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 597

³³¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 598

you with what Allah^{azwj} had Decreed upon the tongue of your Prophet^{saww} for the one who fights them, being insightful of their straying, recognising of the guidance which we are upon’.

ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي سَلُونِي عَمَّا شِئْتُمْ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي إِلَيَّ مَيِّتٌ أَوْ مَقْتُولٌ بَلْ قَتَلًا مَا يَنْتَظِرُ أَشَقَّاهَا أَنْ يَخْضِبَهَا مِنْ فَوْقِهَا يَدِي وَ ضَرَبَ بِيَدِهِ إِلَى حَبِيبِهِ

Then he^{asws} said: ‘Ask me^{asws} before you lose me^{asws}! Ask me^{asws} about whatever you desire to, before you lose me^{asws} by my^{asws} passing away or being killed. But, killing is what is being awaited. I^{asws} am desirous that it is dyed from above it with blood’, and he^{asws} struck his^{asws} hand to his^{asws} beard.

وَالَّذِي نَفْسِي بِيَدِهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَ بَيْنَ السَّاعَةِ وَ لَا عَنْ فِتْنَةٍ تُضِلُّ مِائَةَ أَوْ تَهْدِي مِائَةَ إِلَّا نَبَأْتُكُمْ بِنَاعِقِهَا وَ سَائِقِهَا

By the One^{azwj} in Whose Hand is my soul! You will not ask me^{asws} about anything regarding what is between you and the Hour (Day of Qiyamah), nor about any group straying a hundred (people) or guiding a hundred, except I^{asws} shall inform you with its caller and its usher!’

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ حَدِّثْنَا يَا أَمِيرَ الْمُؤْمِنِينَ عَنِ الْبَلَاءِ

A man stood up to him^{asws} and said, ‘Narrate to us, O Amir Al-Momineen^{asws}, about the afflictions’.

قَالَ إِنَّكُمْ فِي زَمَانٍ إِذَا سَأَلَ سَائِلٌ فَلْيُعْقِلْ وَ إِذَا سُئِلَ مَسْئُولٌ فَلْيَنْبَغِثْ أَلَا وَ إِنَّ مِنْ وَرَائِكُمْ أُمُورًا أَنْتُمْ جَلَلًا مُزَوَّجًا وَ بَلَاءٌ مُكَلِّحًا مُلِحًا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ أَنْ لَوْ قَدْ فَقَدْتُمُونِي وَ نَزَلَتْ بِكُمْ كَرَاهِيَةُ الْأُمُورِ وَ حَقَائِقُ الْبَلَاءِ لَقَدْ أَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ وَ فَشِلَ كَثِيرٌ مِنَ الْمُسْئُولِينَ

He^{asws} said: ‘You are in a time period when a questioner asks, so let him understand, and when the questioner is asked, let him affirm. Indeed! And from behind you are matters coming to you, majestic, paired, and grim afflictions, dire (dreadful). By the One^{azwj} Who Split the seed and Formed the person! If you were to lose me^{asws}, and abhorrent matters befall with you, and realities of afflictions, it would knock down many of the questioners, and defeat many of the questioned ones.

وَ ذَلِكَ إِذَا قَلَصَتْ حُرُوبُكُمْ وَ شَمَرَتْ عَنْ سَاقٍ وَ كَانَتِ الدُّنْيَا بَلَاءً عَلَيْكُمْ وَ عَلَى أَهْلِ بَيْتِي حَتَّى يَفْتَحَ اللَّهُ لِيَقِيَّةِ الْأَبْرَارِ فَانصُرُوا أَقْوَامًا كَانُوا أَصْحَابَ زَايَاتٍ يَوْمَ بَدْرٍ وَ يَوْمَ حُنَيْنٍ تُنصَرُوا وَ تُؤْجَرُوا وَ لَا تَسْبِقُوهُمْ فَتَصْرَعَكُمْ الْبَلِيَّةُ

And that would be when your wars are shorter and roll up from a leg, and the world would become a scourge upon you, and upon the people of my^{asws} family until Allah^{azwj} Grants victory to the remainder of the righteous. So, help the people who were bearers of the flags on the day of Badr, and day of Hunayn. Help and you will be rewarded, and do not precede them, for you - for the calamities will quicken to you’.

فَقَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنِ الْفِتَنِ

Another man stood up to him, he said, 'O Amir Al-Momineen^{asws}! Narrate to us about the Fitna'.

قَالَ إِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ شَبَّهَتْ وَ إِذَا أَذْبَرَتْ اسْتَقَرَّتْ يُشَبِّهَنَّ مُقْبِلَاتٍ وَ يُعْرِفَنَّ مُذْبِرَاتٍ إِنَّ الْفِتْنَ تَحُومُ كَالرَّيَاحِ يُصِيبَنَّ بَلَدًا وَ يُخْطِفَنَّ أُخْرَى أَلَا إِنَّ
أَخُوفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أُمَيَّةَ إِنَّهَا فِتْنَةٌ عَمِيَاءُ مُظْلِمَةٌ مُطِئَةٌ عَمَّتْ فِتْنَتُهَا وَ خَصَّتْ بَلِيَّتُهَا وَ أَصَابَ الْبَلَاءُ مَنْ أَبْصَرَ فِيهَا وَ أَخْطَأَ الْبَلَاءُ مَنْ
عَمِيَ عَنْهَا

He^{asws} said: 'The Fitna, when it comes, it's suspicious (confuses one), and when it turns around, it settles the suspicious being faced (so doubt is removed), and it's turning around is recognised (its affliction becomes clearly visible). The Fitna hovers like the winds hitting a city but missing another (town).

Indeed! The scariest of the Fitna upon you in my^{asws} presence is the Fitna of the clan of Umayya. It is a blinding Fitna of widespread darkness. Its Fitna is general and its affliction is particular, and the affliction will hit the one who (remains) insightful during it, and the affliction would miss the one who is blind from it.

يُظْهِرُ أَهْلٌ بِاطْلِقِهَا عَلَى أَهْلِ حَقِّهَا حَتَّى تَمْلَأَ الْأَرْضُ غُدُونًا وَ ظُلْمًا وَ يَدْعَا أَلَا وَ إِنَّ أَوَّلَ مَنْ يَضَعُ حَبْرُوتَهَا وَ يَكْسِرُ عَمَدَهَا وَ يَنْزِعُ أَوْتَادَهَا اللَّهُ رَبُّ
الْعَالَمِينَ

The people of its falsehood would prevail over the people of its right until the earth is filled with our^{asws} enemies, and injustice, and innovations. Indeed! The first one to place down its might, and break its pillars, and remove its pegs would be Allah^{azwj}, Lord^{azwj} of the worlds.

وَ أَنْتُمْ اللَّهُ لَتَجِدَنَّ بَنِي أُمَيَّةَ أَزْنَابَ سَوْءٍ لَكُمْ بَعْدِي كَالنَّابِ الصُّرُوسِ نَعَضُ بِفِيهَا وَ تَحْبِطُ بِيَدَيْهَا وَ تَضْرِبُ بِرِجْلَيْهَا وَ تَمْنَعُ دَرَكَهَا لَا يَزَالُونَ بِكُمْ حَتَّى لَا
يُتْرَكُوا فِي مِصْرِكُمْ إِلَّا تَابِعًا لَهُمْ أَوْ غَيْرَ ضَارٍ وَ لَا يَزَالُ بَلَاؤُهُمْ بِكُمْ حَتَّى لَا يَكُونَ انْتِصَارُ أَحَدِكُمْ مِنْهُمْ إِلَّا مِثْلُ انْتِصَارِ الْعَبْدِ مِنْ رَبِّهِ إِذَا رَأَهُ أَطَاعَهُ وَ إِذَا
تَوَارَى عَنْهُ شَتَمَهُ

And I^{asws} swear by Allah^{azwj}! You will be finding the clan of Umayya as evil lords after me^{asws}, like the canine teeth biting with its mouth, and crushing by its hand, and striking with its legs, and its turn would be prevented, not ceasing with you all until there is no one is left in your city except a follower of their, or non-harmful one, and their affliction will not cease with you until there will not be any victory from them for any one of you except like the victory of a slave from his master, when he sees him, he obeys him, and when he turns away from him, he reviles him.

وَ أَنْتُمْ اللَّهُ لَوْ فَرَّقُوَكُمْ تَحْتَ كُلِّ حَجَرٍ لَجَمَعَكُمْ اللَّهُ لِشَرِّ يَوْمٍ لَهُمْ أَلَا إِنَّ مِنْ بَعْدِي جُمَاعَ شَيْءٍ أَلَا إِنَّ فِتْنَتَكُمْ وَاحِدَةٌ وَ حَجَّتْكُمْ وَاحِدَةٌ وَ عُمَرَتُكُمْ وَاحِدَةٌ وَ
الْقُلُوبُ مُخْتَلِفَةٌ

And I^{asws} swear by Allah^{azwj}! If they were to separate you beneath every stone, Allah^{azwj} would Gather you for an evil day of theirs. Indeed, from after me^{asws} would be various groups! Indeed, your Qiblah is one, and your Hajj is one, and your Umrah is one, and the hearts are different'.

ثُمَّ أَدْخَلَ عَصَابِعَهُ بَعْضَهَا فِي بَعْضِ رَجُلٍ فَقَالَ مَا هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ هَذَا هَكَذَا يَقْتُلُ هَذَا هَذَا وَ يَقْتُلُ هَذَا هَذَا قِطْعًا جَاهِلِيَّةً لَيْسَ فِيهَا هُدًى وَ لَا عِلْمٌ يُرَى نَحْنُ أَهْلُ الْبَيْتِ مِنْهَا مَنَجَّاهٌ وَ لَسْنَا فِيهَا بِدُعَاةٍ

Then he^{asws} inserted his^{asws} fingers, some of them into others. A man stood up and said, 'What is this, O Amir Al-Momineen^{asws}? He^{asws} said: 'This! this is how this one will kill this one, and this one will kill this one, absolute ignorance. There is neither any guidance in it nor knowledge to be seen. We^{asws}, People^{asws} of the Household are disavowed from it with a salvation, and we^{asws} aren't in it with heresies (innovations)'.

فَقَامَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا نَصْنَعُ فِي ذَلِكَ الزَّمَانِ

A man stood up and said, 'O Amir Al-Momineen^{asws}! What should we do during that time?'

قَالَ انظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَإِنْ لَبَدُوا فَالْبُدُوا وَ إِنْ اسْتَصْرَحُوكُمْ فَانصُرُوهُمْ تُوَخَّزُوا وَ لَا تَسْتَعِزُّوهُمْ فَتَصْرَعَكُمْ الْبَلَاءُ

He^{asws} said: 'Look at the People^{asws} of the Household of your Prophet^{saww}. If they^{asws} sit back, then sit back, and if they cry out to you (for help), then help them^{asws}, you will be recompensed, and do not precede them^{asws}, the afflictions would quicken to you'.

فَقَامَ رَجُلٌ آخَرٌ فَقَالَ ثَمَّ مَا يَكُونُ بَعْدَ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ

Another man stood up and said, 'Then what will be happening after this, O Amir Al-Momineen^{asws}?'

قَالَ ثَمَّ إِنَّ اللَّهَ يُفْزِعُ الْفِتْنَةَ بِرَجُلٍ مِّنْ أَهْلِ الْبَيْتِ كَتَفْرِجِ الْأَدِيمِ بِأَبِي ابْنِ خَيْرَةِ الْإِمَاءِ يُسَوِّمُهُمْ خَسْفًا وَ يَسْقِيهِمْ بِكَأْسٍ مُّصَرَّةٍ فَلَا يُعْطِيهِمْ إِلَّا السَّيْفَ هَزْجًا هَزْجًا يَضَعُ السَّيْفَ عَلَى عَاتِقِهِ ثَمَانِيَةَ أَشْهُرٍ

He^{asws} said: 'Then Allah^{azwj} will Relieve the Fitna by a man from us^{asws}, People^{asws} of the Household, like the separating of the skin (from the flesh), by a son^{asws} of the best of the best mothers (Al-Qaim^{asws}). He^{asws} will give them disgrace and make them drink a cup of aloe (a bitter drink from a wild plant). He^{asws} will not give them except the sword, war (after) war, placing the sword upon his^{asws} shoulder for eight months'.

وَدَّتْ قُرَيْشٌ عِنْدَ ذَلِكَ بِالدُّنْيَا وَ مَا فِيهَا لَوْ يَرَوْنِي مَقَامًا وَاحِدًا قَدَرٍ حَلَبٍ شَاةٍ أَوْ جَزَرٍ جَزُورٍ لِأَقْبَلِ مِنْهُمْ بَعْضَ الَّذِي يَرُدُّ عَلَيْهِمْ حَتَّى تَقُولَ قُرَيْشٌ لَّوْ كَانَ هَذَا مِنْ وَلَدِ فَاطِمَةَ لَرَجَحْنَا

During that, Quraysh would wish with this world and whatever is in it, 'If they could show me even one place to milk a sheep or to slaughter a camel', in order to turn back some of that which is coming upon them, to the extent that Quraysh would be saying, 'If this one was from the sons^{asws} of (Syeda) Fatima^{asws}, he^{asws} would have mercy on us!'

فَيَعْرِيهُ اللَّهُ بَنِي أُمَيَّةَ فَيَجْعَلُهُمْ مَلْعُونِينَ أَيْنَمَا تُفْعَلُوا أُجْدُوا وَ قُتِلُوا تَقْتِيلًا سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا.

Allah^{azwj} would Let him be deceived by the clan of Umayya and Make them, **Accursed!** **Wherever they are found they shall be seized and killed with a massacre [33:61] Being a**

Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]³³²

600 - نَحْجُ، نَحْجُ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ ع قَالَهُ لِلْخَوَارِجِ وَ قَدْ خَرَجَ إِلَى مُعَسَّكِهِمْ وَ هُمْ مُقِيمُونَ عَلَى إِنْكَارِ الْحُكُومَةِ فَقَالَ ع أَكَلْتُمْ شَيْهًا مَعَنَا صِفِّينَ قَالُوا مِنَّا مَنْ شَهِدَ وَ مِنَّا مَنْ لَمْ يَشْهَدْ

(The book) 'Nahj Al Balagh' –

From a speech of his^{asws} spoke to the Kharijites, and he^{asws} had gone out to their army camp, and they were standing upon the denial of the arbitration. He^{asws} said: 'Did all of you attend Siffeen with us?' They said, 'From us are one who attended, and from us are one who did not attend'.

قَالَ ع فَأَمَّا تَزُوا فِرْقَتَيْنِ فَلْيُكُنْ مَنْ شَهِدَ صِفِّينَ فِرْقَةً وَ مَنْ لَمْ يَشْهَدْهَا فِرْقَةً حَتَّى أَكَلَّمَ كُلًّا بِكَلَامِهِ وَ نَادَى النَّاسَ فَقَالَ أَمْسِكُوا عَنِ الْكَلَامِ وَ أَنْصِتُوا لِقَوْلِي وَ أَقْبِلُوا بِأَفْعِدَتِكُمْ إِلَيَّ فَمَنْ نَشَدَنَاهُ شَهَادَةً فَلْيُكُنْ بِعِلْمِهِ فِيهَا

He^{asws} said: 'Separate into two segments. Let the ones who attended Siffeen be in one section, and the ones who did not attend Siffeen be in one section, until I speak to each with its speech', and he^{asws} called out at the people, he^{asws} said: 'Withhold from the talking and listen attentively to my^{asws} words, and accept to me^{asws} with your hearts. So, the one we adjure him with a testimony, let him speak with his knowledge regarding it'.

ثُمَّ كَلَّمَهُمْ ع بِكَالِمٍ طَوِيلٍ مِنْهُ أَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمَصَاحِفَ حِيلَةً وَ غِيْلَةً وَ مَكْرًا وَ خَدِيعَةً إِيَّائُنَا وَ أَهْلًا دَعَوْتَنَا اسْتَقَالُونَا وَ اسْتَرَاخُوا إِلَى كِتَابِ اللَّهِ سُبْحَانَهُ فَالْزَّائِي الْقَبُولُ مِنْهُمْ وَ التَّنْفِيسُ عَنْهُمْ

Then he^{asws} spoke to them with a lengthy speech, from it is: 'Did you not say during their raising the Qurans, 'It is a trick, and craftiness, and a plot, and a deception. They are our brother and people of our call. They are giving up to us, and seeking rest to the Book of Allah^{azwj} the Glorious, so the view is the acceptance from them, and taking a breather from them'?'

فَقُلْتُ لَكُمْ هَذَا أَمْرٌ ظَاهِرُهُ إِيمَانٌ وَ بَاطِنُهُ عُدْوَانٌ وَ أَوَّلُهُ رَحْمَةٌ وَ آخِرُهُ نَدَامَةٌ فَأَقِيمُوا عَلَى شَأْنِكُمْ وَ الزُّمُوا طَرِيقَتَكُمْ وَ عَصُوا عَلَى الْجِهَادِ بِتَوَاجِدِكُمْ وَ لَا تَلْتَفِتُوا إِلَى نَاعِقٍ نَعَقَ إِنْ أُجِيبَ أَصَلَ وَ إِنْ تَرَكَ دَلَّ

He^{asws} had said to you: 'This matter, its apparent is Eman and its hidden is enmity, and its beginning is mercy and its end is regret. So, stay upon your occupations and necessitate your path, and bite upon the Jihad with your front teeth, and do not turn towards any caller. If he (the caller) is answered, he (the caller) will lead astray, and if neglected, he (the caller) will be disgraced'.

وَ قَدْ كَانَتْ هَذِهِ الْفَعْلَةُ وَ قَدْ رَأَيْتُكُمْ أَغْطِئْتُمُوهَا وَ اللَّهُ لَئِنْ أَبَيْتُهَا مَا وَجَبَتْ عَلَيَّ فَرِيضَتُهَا وَ لَا حَمْلَنِي اللَّهُ ذَنْبَهَا وَ اللَّهُ إِنْ جَفَّتْهَا إِلَيَّ لِلْمُحِقِّ الَّذِي يُسَبِّحُ وَ إِنَّ الْكِتَابَ لَمَعِي مَا فَارَقْتُهُ مُذْ صَحَبْتُهُ

³³² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 599

And it had happened, the deed (arbitration), and you had viewed to give in to them. By Allah^{azwj}! If I^{asws} had refused it, it would not have been Obligated upon me^{asws} to impose it, nor would Allah^{azwj} have Loaded its sin on me^{asws}, and by Allah^{azwj}, if I^{asws} come to it, I^{asws} am the most rightful of the one to be followed, and that the Book is with me^{asws}, not having separated since I^{asws} accompanied it.

فَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ص وَ إِنَّ الْقَتْلَ لَيَدُورُ بَيْنَ الْأَبَاءِ وَ الْأَبْنَاءِ وَ الْإِخْوَانِ وَ الْقَرَابَاتِ فَمَا نَزَدَا عَلَى كُلِّ مُصِيبَةٍ وَ شِدَّةٍ إِلَّا إِيْمَانًا وَ مُضِيًّا عَلَى الْحَقِّ وَ تَسْلِيمًا لِلْأَمْرِ وَ صَبْرًا عَلَى مُضَضِّ الْجِرَاحِ

We were with Rasool-Allah^{saww} and the killing was circling between the fathers, and the sons, and the brothers, and the relatives. But, we did not increased during every difficulty and severity except in Eman, and we continued upon the truth and submitting to the Command, and being patient upon the pain of injuries.

وَ لَكِنَّا إِذَا أَصْبَحْنَا نُفَاتِلُ إِخْوَانَنَا فِي الْإِسْلَامِ عَلَى مَا دَخَلَ فِيهِ مِنَ الرَّيْبِ وَ الْإِعْوَاجِ وَ الشُّبْهَةِ وَ التَّأْوِيلِ فَإِذَا طَمِعْنَا فِي خَصْلَةٍ يَلُمُّ اللَّهُ بِهَا شَعْنًا وَ نَتَدَانِي بِهَا إِلَى الْبَقِيَّةِ فِيمَا بَيْنَنَا رَغَبًا فِيهَا وَ أَمْسَكْنَا عَمَّا سِوَاهَا.

But we rather fought our brothers in Al-Islam upon what had entered into it of the misguidance, and the crookedness, and the suspicions, and the interpretations. When we covet regarding a quality Allah^{azwj} would Bring together our scattered (pieces), and we can come closer by it to the remaining in what is between us, we would be desirous in it and we shall withhold from whatever is besides it".³³³

601 - ج، الاحتجاج أ لم تقولوا إلى آخر الكلام توضيح قوله ع بكلامه أي بالكلام الذي يليق به.

(The book) 'Al-Ihtijaj' – 'Did you not say' – up to the end of the speech, clarifying his^{asws} words with his^{asws} speech, i.e., with the speech which is appropriate with it".³³⁴

602 - نهج، نهج البلاغة وَ مِنْ كَلَامِ لَهُ ع فِي التَّحْكِيمِ إِنَّا لَمْ نُحْكَمْ الرِّجَالَ وَ إِنَّمَا حَكَّمْنَا الْقُرْآنَ وَ هَذَا الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْطُورٌ بَيْنَ الدَّفْعَتَيْنِ لَا يَنْطَلِقُ بِلِسَانٍ وَ لَا بُدَّ لَهُ مِنْ تَرْجُمَانٍ وَ إِنَّمَا يَنْطَلِقُ عَنْهُ الرَّجَالُ

(The book) 'Nahj Al Balagah' –

And from a speech of his^{asws} regarding the arbitration: 'We did not make the men to be judges, but rather we made the Quran to be the judge, and this here is the Quran, written out, and it is between the two covers. It does not speak with a tongue and there is no escape from the two translators, and rather the men would speak on its behalf.

وَ لَمَّا دَعَانَا الْقَوْمُ إِلَى أَنْ نُحْكَمَ بَيْنَنَا الْقُرْآنَ لَمْ نَكُنِ الْفَرِيقَ الْمُتَوَلَّى عَنْ كِتَابِ اللَّهِ تَعَالَى وَ قَدْ قَالَ اللَّهُ سُبْحَانَهُ فَإِنْ تَنَارَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ

And when the people called us that we should take the Quran as a judge between us, we were not going to be the group to turn away from the Book of Allah^{azwj} the Exalted, and

³³³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 600

³³⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 601

Allah^{azwj} the Glorious has Said: **Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59].**

فَرُدُّهُ إِلَى اللَّهِ أَنْ تُحْكَمَ بِكِتَابِهِ وَ رُدُّهُ إِلَى الرَّسُولِ أَنْ نَأْخُذَ بِسُنَّتِهِ فَإِذَا حُكِمَ بِالصِّدْقِ فِي كِتَابِ اللَّهِ فَتَحْنُ أَحَقُّ النَّاسِ بِهِ وَ إِنْ حُكِمَ بِسُنَّةِ رَسُولِ اللَّهِ ص فَتَحْنُ أَحَقُّ النَّاسِ وَأَوْلَاهُمْ بِهِ

So, refer to Allah^{azwj} if we are to judge by His^{azwj} Book, and refer it to the Rasool^{saww} if we are to take with his^{saww} Sunnah. When it is judged with the sincerity in the Book of Allah^{azwj}, then we would be the most rightful of the people with it, and if it is judged by the Sunnah of Rasool-Allah^{azwj}, then we would be the most rightful of the people, and their foremost with it.

وَأَمَّا قَوْلُكُمْ لَمْ جَعَلْتُمْ بَيْنَكُمْ وَ بَيْنَهُمْ آجَلًا فِي التَّحْكِيمِ فَإِنَّمَا فَعَلْتُ ذَلِكَ لِيُتَبَيَّنَ الْجَاهِلُ وَ يَتَبَيَّنَ الْعَالِمُ وَ لَعَلَّ اللَّهَ أَنْ يُصْلِحَ فِي هَذِهِ الْمُدَّةِ أَمْرَ هَذِهِ الْأُمَّةِ وَ لَا يُؤْخَذَ بِأَكْظَامِهَا فَتَفْجَلُ عَنْ تَبَيُّنِ الْحَقِّ وَ تَنْقَادَ لِأَوَّلِ الْعَيِّ

And as for your words, ‘Why did you^{asws} make a term to be between you^{asws} and them?’, so rather that was done for it to be clear to the ignorant one but the knower would be affirmed, and perhaps Allah^{azwj} would Effect reconciliation during this truce in the affairs of this community, and they would not be seized by their throats so they would hasten from clarifying the truth, and be towed to the first error.

إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالْحَقِّ أَحَبَّ إِلَيْهِ وَ إِنْ نَقَصَهُ وَ كَرِهَهُ مِنَ الْبَاطِلِ وَ إِنْ جَرَّ إِلَيْهِ فَائِدَةً وَ زَادَهُ

Surely the most superior of the people in the presence of Allah^{azwj} is the one who was working with the truth being more beloved to him and even if it incurs him a loss, and turns away from the falsehood and even if it flows the benefits and the increase to him.

فَأَيْنَ يَتَاهُ بِكُمْ وَ مِنْ أَيْنَ أَنْتُمْ اسْتَعِدُّوا لِلْمَسِيرِ إِلَى قَوْمٍ حَيَارَى عَنِ الْحَقِّ لَا يُبْصِرُونَهُ وَ مُورَعِينَ بِالْجَوْرِ لَا يَعْدِلُونَ عَنْهُ جَفَاءً عَنِ الْكِتَابِ نُكِبَ عَنِ الطَّرِيقِ

So, where are they going with you and from where are they coming with you? Prepare for the journey to a people confused from the truth. They are not even sighting it, and are entangles in the tyranny, not altering from it, being disloyal about the Book and deviating from the path.

مَا أَنْتُمْ بِوَثِيقَةٍ يُعَلَّقُ بِهَا وَ لَا زَوَافِرٍ عِزٍّ يُعْتَصَمُ إِلَيْهَا لَيْسَ حَشَّاشُ نَارِ الْحَرْبِ أَنْتُمْ أَفَّ لَكُمْ لَقَدْ لَقِيتُمْ مِنْكُمْ بَرِحًا يَوْمًا أَنْادِيَكُمْ وَ يَوْمًا أَنْاجِيَكُمْ فَلَا أَخْرَازُ صِدْقٍ عِنْدَ النَّدَاءِ وَ لَا إِخْوَانُ ثِقَةٍ عِنْدَ النَّجَاءِ.

You are not trustworthy to be relied with, nor are you holders of honour one can cling to, bad participants of the war are you. Ugh to you all! I^{asws} have faced worries from you. One day I^{asws} call you and one day I^{asws} whisper to you, but you are neither truly freely sincere at the call nor are you trustworthy brothers during the whispering”.³³⁵

603 ج، الإحتجاج قَالَ ع إِنَّا لَمْ نُحْكَمْ الرِّجَالَ إِلَى قَوْلِهِ وَ تَنْقَادَ لِأَوَّلِ الْعَيِّ.

³³⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 602

(The book) 'Al-Ihtijaj' – He^{asws} said: 'We did not make the men to be judges' – up to his^{asws} words: 'And (men) led to the first error'.³³⁶

604 - نَحْجُ، نَحْجُ الْبَلَاغَةِ وَ مِنْ كَلَامِهِ لَهُ عَ لِلْخَوَارِجِ فَإِنْ أَبَيْتُمْ إِلَّا أَنْ تَزْعُمُوا أَنِّي أَخْطَأْتُ وَ ضَلَلْتُ فَلِمَ تُضَلِّلُونَ عَائَةَ أُمِّهِ مُحَمَّدٍ ص بِضَلَالِي وَ تَأْخُذُونَهُمْ بِحَطَائِي وَ تُكْفِّرُونَهُمْ بِذُنُوبِي سُبُوفُكُمْ عَلَى عَوَاتِقِكُمْ تَضَعُونَهَا مَوَاضِعَ الْبَرَاءَةِ وَ السُّقْمِ وَ تَحْلُطُونَ مَنْ أَدْنَبَ بِمَنْ لَمْ يَذْنِبْ

(The book) 'Nahj Al Balagah' –

'So, if you are refusing except that you are claiming I^{asws} was mistaken and strayed, then why the generality of the community of Muhammad^{saww} you did not consider them to have strayed with my^{asws} straying, and seizing them due to my^{asws} mistake, and declaring them as Kafirs due to my^{asws} sins? Your swords are upon your shoulders, you can place these in places of the disavowing and the disease, and you are mingling the one who has sinned with the one who did not sin.

وَ قَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ص رَحِمَ الزَّائِي [الْمُحْصَنَ] ثُمَّ صَلَّى عَلَيْهِ ثُمَّ وَرَّثَهُ أَهْلُهُ وَ قَتَلَ الْقَاتِلَ وَ وَرَثَ مِيرَاثَهُ أَهْلُهُ وَ قَطَعَ السَّارِقَ وَ حَلَدَ الزَّائِي غَيْرَ الْمُحْصَنِ ثُمَّ قَسَمَ عَلَيْهِمَا مِنَ الْفَيْءِ وَ نَكَحَا الْمُسْلِمَاتِ

And you have known that Rasool-Allah^{azwj} stoned the adulterer (the married), then prayed Salat upon him, and made his family to inherit; and he^{saww} killed that killer and let his family inherit his inheritance; and cut (a finger) of the thief, and whipped the adulterer (unmarried), then distributed from the war booty upon them, and they married the Muslims women.

فَأَخَذَهُمْ رَسُولُ اللَّهِ ص بِذُنُوبِهِمْ وَ أَقَامَ حَقَّ اللَّهِ فِيهِمْ وَ لَمْ يَنْتَعِمْهُمْ سَهْمَهُمْ مِنَ الْإِسْلَامِ وَ لَمْ يُخْرِجْ أَسْمَاءَهُمْ مِنْ بَيْنِ أَهْلِهِ ثُمَّ أَنْتُمْ شِرَارُ النَّاسِ وَ مَنْ رَمَى بِهِ الشَّيْطَانُ مَرَامِيَهُ وَ ضَرَبَ بِهِ تَبَهُهُ

Rasool-Allah^{saww} seized them for their sins and established the Right of Allah^{azwj} among them, but did not prevent them their shares from Al-Islam and did not expel their names from between its rightful ones. Then, you are the evilest of the people and the one Satan^{la} has pelted with his^{la} aims and struck him with his^{la} temptation.

وَ سَيَهْلِكُ فِي صِنْفَانِ مُحِبٌّ مُفْرِطٌ يَذْهَبُ بِهِ الْحُبُّ إِلَى غَيْرِ الْحَقِّ وَ مُبْغِضٌ مُفْرِطٌ يَذْهَبُ بِهِ الْبُغْضُ إِلَى غَيْرِ الْحَقِّ وَ خَيْرُ النَّاسِ فِي خَالَا النَّعْطِ الْأَوْسَطُ قَالِزْمُوهُ

And two types (of people) would be destroyed regarding me^{asws} – one who loves excessively, the love would go away with him to other than the truth, and one who hates excessively, the hatred would go away from him when (discovering) the truth, and the best of the people regarding me^{asws} is of the state of the middle course, so necessitate him.

وَ الزَّمُوا السَّوَادَ الْأَعْظَمَ فَإِنَّ يَدَ اللَّهِ عَلَى [مَعَ] الْجَمَاعَةِ وَ إِيَّاكُمْ وَ الْفُرْقَةُ فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ كَمَا أَنَّ الشَّاذَّةَ مِنَ الْعَنَمِ لِلذَّنْبِ

³³⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 603

And necessitate the vast majority, for the Hand of Allah^{azwj} is upon (with) the community, and beware of the sectarianism, for the lone strayer from the people to the Satan^{la} is like the lone strayer from the sheep to the wolf.

أَلَا مَنْ دَعَا إِلَى هَذَا الشَّعَارِ فَأَقْتُلُوهُ وَ لَوْ كَانَ تَحْتَ عِمَامَتِي هَذِهِ وَ إِنَّمَا حُكِّمَ الْحَكَمَانِ لِيُحْيِيَا مَا أَحْيَا الْقُرْآنُ وَ يُمَيِّتَا مَا أَمَاتَ الْقُرْآنُ وَ إِحْيَاؤُهُ الْإِحْيَاءُ عَلَيْهِ وَ إِمَاتَتُهُ الْإِفْرَاقُ عَنْهُ فَإِنْ حَرَّثَا الْقُرْآنُ إِلَيْهِمْ أَتَّبَعْنَاهُمْ وَ إِنْ جَرَّثُوا الْقُرْآنَ أَتَّبَعُونَا

Indeed! The one who calls to this slogan, kill him, and even if he was beneath this turban of mine, and rather the judgments are two judgments. They would revive whatever the Quran revives and kill off whatever the Quran has killed off, and their revival is the unity upon it and its killing is the division from it. So, if the Quran flows from them to us, we shall follow them, and if the Quran flows from us to them, they should follow us.

فَلَمْ آتِ لَا أَبَا لَكُمْ بُجْرًا وَ لَا حَتْلُكُمْ عَنْ أَمْرِكُمْ وَ لَا لَبْسُكُمْ عَلَيْكُمْ وَ إِنَّمَا اجْتَمَعَ رَأْيُ مَلِكِكُمْ عَلَى اخْتِيَارِ رَجُلَيْنِ أَخَذْنَا عَلَيْهِمَا أَنْ لَا يَتَعَدَّيَا الْقُرْآنَ فَتَاهَا عَنْهُ وَ تَرَكَ الْحَقَّ وَ هُمَا يُبْصِرَانِهِ وَ كَانَ الْجَوْرُ هَوَاهُمَا فَمَضَيَا عَلَيْهِ وَ قَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا فِي الْحُكْمَةِ بِالْعَدْلِ وَ الصَّمَدِ لِلْحَقِّ سُوءَ رَأْيِهِمَا وَ جَوْرَ حُكْمِهِمَا.

May there be no father for you! I^{asws} neither came to trouble you nor have I^{asws} failed you about your affairs, and I^{asws} am not confusing it upon you, and rather your assembly united in a view upon choosing the two men. We took (a condition) upon them both that they would not leave the Quran, but they (still) deviated from it and neglected the truth, and they were both insightful (understanding) with it, and the tyranny was both their whims. They went upon it, and our exclusion had preceded upon them regarding the arbitration with the justice, and the sticking to the truth. Evil were their views and tyrannical were their judgments".³³⁷

605 - نَجْج، نَجْجِ الْبَلَاغَةِ وَ مِنْ كَلَامِ لَهُ ع فِي مَعْنَى الْحَكَمَيْنِ فَأَجْمَعَ رَأْيُ مَلِكِكُمْ عَلَى أَنْ اخْتَارَا رَجُلَيْنِ فَأَخَذْنَا عَلَيْهِمَا أَنْ يُجْعِلَا عِنْدَ الْقُرْآنِ وَ لَا يُجَاوِزَا وَ يَكُونَا لِسَبْتِهِمَا مَعَهُ وَ قُلُوبُهُمَا تَبَعُهُ فَتَاهَا عَنْهُ وَ تَرَكَ الْحَقَّ وَ هُمَا يُبْصِرَانِهِ

(The book) 'Nahj Al Balagah' –

And from a speech of his^{asws} in meaning the two judges (of the arbitration): 'The view of your assembly was united upon that they would choose the two men, and we took (a condition) upon them both that they would make it to be with the Quran and not exceed it, and their tongues would happen to be with him and their hearts would follow it. But they deviated away from it and neglected the truth, and they were both insightful with it.

وَ كَانَ الْجَوْرُ هَوَاهُمَا وَ الْأَعْوَجَابُ رَأْيَهُمَا وَ قَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا فِي الْحُكْمِ بِالْعَدْلِ وَ الْعَمَلِ بِالْحَقِّ سُوءَ رَأْيِهِمَا وَ جَوْرَ حُكْمِهِمَا وَ الثَّقَّةُ فِي أَيْدِينَا لِأَنْفُسِنَا حِينَ خَالَفَا سَبِيلَ الْحَقِّ وَ أَتَيَا بِمَا لَا يُعْرَفُ مِنْ مَعْكَوسِ الْحُكْمِ.

The tyranny was both their whims, and the crookedness was their opinions, and our exclusion had preceded upon them regarding the judging with the justice and working with the truth. Evil were their opinions, and tyrannical were their judgments, and the authority

³³⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 604

(now) is in our hands for ourselves when they have both opposed the way of the truth, and came with what cannot be recognised, from their inverted wisdom”.³³⁸

606 - نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ وَصِيَّتِهِ عَ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ لَمَّا بَعَثَهُ لِإِخْتِجَاجٍ عَلَى الْخَوَارِجِ لَا تُخَاصِمُهُمْ بِالْقُرْآنِ فَإِنَّ الْقُرْآنَ حَقٌّ ذُو وَجْهِ تَقُولُ وَ يَقُولُونَ وَ لَكِنْ حَاجُّهُمْ بِالسُّنَّةِ فَإِنَّهُمْ لَنْ يَجِدُوا عَنْهَا مَخِصًا.

(The book) 'Nahj Al Balagah' –

‘From his^{asws} bequest to Abdullah Bin Al-Abbas, when he^{asws} sent him for the argumentation against the Kharijites: ‘Do not debate them with the Quran, for the Quran is a carrier of (many) perspectives. You will say (a thing) and they would be saying (a thing differently). But, argue with them with the Sunnah (Ahadeeth), and they will never be finding any escape from it’.³³⁹

607 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ عَ وَ قَدْ أَرْسَلَ رَجُلًا مِنْ أَصْحَابِهِ يَغْلُمُ لَهُ عِلْمَ قَوْمٍ مِنْ جُنْدِ الْكُوفَةِ هُمَا بِاللَّحَاقِ بِالْخَوَارِجِ وَ كَانُوا عَلَى خَوْفٍ مِنْهُ عَ فَلَمَّا عَادَ إِلَيْهِ الرَّجُلُ قَالَ لَهُ أَمِنُوا فَقَطَّنُوا أَمْ جَبُنُوا فَظَعَنُوا فَقَالَ الرَّجُلُ بَلْ ظَعَنُوا يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Nahj Al Balagah' –

‘And from a speech of his^{asws}, and he^{asws} had sent a man from his^{asws} companions to know for him^{asws} the knowledge of the people from an army of Al-Kufa who had thought with joining up with the Kharijites, and they were upon a fear from him^{asws}. When the man returned to him^{asws}, he^{asws} said to him: ‘Are they believing and remaining or are cowards and moving away?’ The man said, ‘But, they are moving away, O Amir Al-Momineen^{asws}!’

فَقَالَ عَ بُعْدًا لَهُمْ كَمَا بَعْدَتْ نَمُودُ أَمَا لَوْ أُشْرِعَتِ الْأَسِنَّةُ إِلَيْهِمْ وَ صُبَّتِ السُّيُوفُ عَلَى هَامَاتِهِمْ لَقَدْ نَادَمُوا عَلَى مَا كَانُوا مِنْهُمْ إِنَّ الشَّيْطَانَ الْيَوْمَ قَدِ اسْتَفْلَهُمْ وَ هُوَ عَدَاؤُ مُتَبَرِّئٍ مِنْهُمْ وَ مُخَلَّ عَنْهُمْ

He^{asws} said: ‘Remoteness is for them, **as was remoteness (for the people) of Samood!** [11:95]. But, if I^{asws} had unsheathed the blades to them and the swords had hit upon their heads, they would have regretted upon what had happened from them. Today the Satan^{la} has scattered them, and tomorrow he^{la} would be disavowing from them.

فَحَسْبُهُمْ يُخْرِجُهُمْ مِنَ الْهُدَى وَ ارْتِكَاسِهِمْ فِي الضَّلَالِ وَ الْعَمَى وَ صَدَّيْهِمْ عَنِ الْحَقِّ وَ جَمَاحِهِمْ فِي التَّيْبَةِ.

It is sufficient for them, their exiting from the guidance and their reversion into the straying and the blindness, and their hindering from the truth, and their groping (wandering) in the darkness”.³⁴⁰

608 - ج، الإحتجاج رَوَى أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَ أَرْسَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ إِلَى الْخَوَارِجِ وَ كَانَ يَمْرَأَى مِنْهُمْ وَ مَسْمَعٍ لِسَانَهُمْ مَا ذَا الَّذِي نَقَمُوا عَلَيْهِ فَقَالَ لَهُمْ ابْنُ عَبَّاسٍ مَا ذَا نَقَمْتُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ

(The book) 'Al Ihtijaj' –

³³⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 605

³³⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 606

³⁴⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 607

'It is reported that Al-Momineen sent Abdullah Bin Abbas to the Kharijites, and was a (highly regarded) personality from, and a listener, to ask them what is that which they are avenging upon him^{asws}. Ibn Abbas said to them, 'What is that you are avenging against Amir Al-Momineen^{asws}?'

قَالُوا لَهُ فِي الْجَوَابِ نَقَمْنَا يَا ابْنَ الْعَبَّاسِ عَلَى صَاحِبِكَ خِصَالًا كُلُّهَا مُكَفَّرَةٌ مُوبِقَةٌ تَدْعُو إِلَى النَّارِ أَمَا أَوَّلُهَا فَإِنَّهُ حَتَّى اسْمُهُ مِنْ إِمْرَةِ الْمُؤْمِنِينَ ثُمَّ كَتَبَ بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ فَإِذَا لَمْ يَكُنْ أَمِيرَ الْمُؤْمِنِينَ فَتَحْنُ الْمُؤْمِنُونَ فَلَسْنَا نَرْضَى أَنْ يَكُونَ أَمِيرَنَا

They said to him in answer, 'O Ibn Al-Abbas! We are avenging upon your companions of characteristics which are all abhorrent, serious, calling to the Fire. The first of them is that he^{asws} deleted his^{asws} name as 'Amir Al-Momineen', then he^{asws} wrote between him^{asws} and Muawiya. So, when he^{asws} does not happen to be Emir of the Momineen, and we are Momineen, so we are not happy that he^{asws} should be our Emir.

وَأَمَّا الثَّانِيَةُ فَإِنَّهُ شَكَّ فِي نَفْسِهِ حِينَ قَالَ لِلْحَكَمَيْنِ انْظُرَا فَإِنْ كَانَ مُعَاوِيَةُ أَحَقَّ بِهَا فَأَنْبِتَاهُ وَإِنْ كُنْتُ أَوْلَى بِهَا فَأَنْبِتَانِي فَإِذَا هُوَ شَكَّ فِي نَفْسِهِ فَلَمْ يَدْرِ أ هُوَ الْمُحِقُّ أَمْ مُعَاوِيَةُ فَتَحْنُ فِيهِ أَشَدُّ شَكًّا

And as for the second, he doubted within himself^{asws} when he^{asws} said to the two judges, 'Consider, if Muawiya was more rightful with it, then affirm him, and if I^{asws} was foremost with it, then affirm me^{asws}. Thus, he^{asws} was doubtful regarding himself^{asws}, and he^{asws} did not know whether he^{asws} was more rightful or Muawiya, hence we are of severe doubt regarding him^{asws}.

وَالثَّالِثَةُ أَنَّهُ جَعَلَ الْحُكْمَ إِلَى غَيْرِهِ وَقَدْ كَانَ عِنْدَنَا أَحْكَمُ النَّاسِ

And the third is that he^{asws} made the judgment to be someone else, and he^{asws} used to be the wisest of the people in our presence.

وَالرَّابِعَةُ أَنَّهُ حَكَّمَ الرَّجَالَ فِي دِينِ اللَّهِ وَلَمْ يَكُنْ ذَلِكَ إِلَيْهِ

And the fourth, he went to the men for judgment in the religion of Allah^{azwj}, and that did not happen to be up to him^{asws}.

وَالْخَامِسَةُ أَنَّهُ قَسَمَ بَيْنَنَا الْكُرَاعَ وَالسَّلَاحَ يَوْمَ الْبَصْرَةِ وَمَنَعَنَا النِّسَاءَ وَالذُّرِّيَّةَ

And the fifth, he^{asws} distributed the animals and the weapons among us on the day of Al-Basra, and prevented us the women and the offspring (to be our slaves).

وَالسَّادِسَةُ أَنَّهُ كَانَ وَصِيًّا فَضَيَّعَ الْوَصِيَّةَ

And the sixth, he was a successor^{asws} but he^{asws} wasted the bequest'.

قَالَ ابْنُ عَبَّاسٍ قَدْ سَمِعْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَقَالََةَ الْقَوْمِ فَأَنْتَ أَحَقُّ بِجَوَابِهِمْ فَقَالَ نَعَمْ

Ibn Abbas said: 'O Amir Al-Momineen^{asws}! You^{asws} have heard the words of the people, and you^{asws} are more rightful with answering them'. He^{asws} said: 'Yes'.

ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ قُلْ لَهُمْ أَلَسْتُمْ تَرْضَوْنَ حُكْمَ اللَّهِ وَ حُكْمَ رَسُولِهِ قَالُوا نَعَمْ قَالَ أَبَدَأُ عَلَى مَا بَدَأْتُمْ بِهِ فِي بَدْءِ الْأَمْرِ

Then he^{asws} said: 'O Ibn Abbas! Say to them: 'Weren't you pleased with the Judgment of Allah^{azwj} and judgment of His^{azwj} Rasool^{saww}? They said, 'Yes'. He^{asws} said: 'Begin with what you had begun with in the beginning of the matter'.

ثُمَّ قَالَ كُنْتُ أَكْتُبُ لِرَسُولِ اللَّهِ ص الْوَحْيَ وَالْفَضَايَا وَالشُّرُوطَ وَالْأَمَانَ يَوْمَ صَالَحَ أَبَا سُفْيَانَ وَ سُهِيلَ بْنِ عَمْرٍو فَكُتِبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا اصْطَلَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ أَبُو سُفْيَانَ وَ سُهِيلُ بْنُ عَمْرٍو

Then he^{asws} said: 'I^{asws} used to write the Revelation for Rasool-Allah^{saww}, and the judgments, and the conditions, and the amnesty on the day he^{saww} reconciled with Abu Sufyan and Suheyl Bin Amro. He^{saww} wrote: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what has been reconciled upon by Muhammad^{saww} Rasool^{saww} of Allah^{azwj} and Abu Sufyan, and Suheyl Bin Amro'.

فَقَالَ سُهِيلُ إِنَّا لَا نَعْرِفُ الرَّحْمَنَ الرَّحِيمَ وَ لَا نُعْرِضُ أَنَّكَ رَسُولُ اللَّهِ وَ لَكُنَّا نَحْسَبُ ذَلِكَ شَرَفًا لَكَ أَنْ تُقَدِّمَ اسْمَكَ قَبْلَ أَسْمَائِنَا وَ إِن كُنَّا أَسَنَ مِنْكَ وَ أَبِي أَسَنُ مِنْ أَبِيكَ

Suheyl said, 'We neither recognise the Beneficent nor do we accept that you^{saww} are a Rasool^{saww} of Allah^{azwj}, but we reckon that is a nobility for you^{saww} if you^{asws} were to place your^{saww} name ahead before our names, and even though we are older than you^{saww} and my father was older than your^{saww} father^{asr}.

فَأَمَرَنِي رَسُولُ اللَّهِ ص فَقَالَ اكْتُبْ مَكَانَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِاسْمِكَ اللَّهُمَّ فَمَحَوْتُ ذَلِكَ وَ كَتَبْتُ بِاسْمِكَ اللَّهُمَّ وَ مَحَوْتُ رَسُولَ اللَّهِ وَ كَتَبْتُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

So, Rasool-Allah^{saww} instructed me saying: 'Write in place of 'In the Name of Allah^{azwj} the Beneficent, the Merciful', with 'In Your^{azwj} Name, O Allah^{azwj}'. So, I^{asws} deleted that and wrote: 'In Your^{azwj} Name, O Allah^{azwj}', and deleted 'Muhammad^{saww} Rasool^{saww} of Allah^{azwj}, and wrote 'Muhammad^{saww} Bin Abdullah^{asr}'.

فَقَالَ لِي إِنَّكَ تُدْعَى إِلَى مِثْلِهَا فَتُجِيبُ وَ أَنْتَ مُكْرَهٌ وَ هَكَذَا كَتَبْتُ بَيْنِي وَ بَيْنَ مُعَاوِيَةَ وَ عَمْرٍو بْنِ الْعَاصِ هَذَا مَا اصْطَلَحَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ مُعَاوِيَةُ وَ عَمْرٍو بْنُ الْعَاصِ فَقَالَا لَقَدْ ظَلَمْنَاكَ بِأَنْ أَقْرَرْنَا بِأَنَّكَ أَمِيرُ الْمُؤْمِنِينَ وَ قَاتَلْنَاكَ وَ لَكِنْ أَكْتُبْ عَلَيَّ بِنَ أَبِي طَالِبٍ فَمَحَوْتُ كَمَا هَذَا رَسُولُ اللَّهِ ص فَإِنْ أَبَيْتُمْ ذَلِكَ فَقَدْ جَحَدْتُمْ

He^{saww} said to me^{asws}: 'You will be called to similar to it. You^{asws} will answer and you^{asws} will be coerced, and that is how it was written between me^{asws} and Muawiya and Amro Bin Al-Aas, 'This is what is reconciled upon by Amir Al-Momineen and Muawiya and Amro Bin Al-Aas'. We have been unjust to you^{asws} by our accepting that you^{asws} are 'Amir Al-Momineen', and we fought you^{asws}, but write, 'Ali^{asws} Bin Abu Talib^{asws}'. So, I^{asws} deleted just as Rasool-Allah^{saww} had deleted. So, if you were to refuse that, you have rejected'.

فَقَالُوا هَذِهِ لَكَ خَرَجَتْ مِنْهَا

They said, 'This is for you^{asws}, you^{asws} have come out from it'.

فَقَالَ وَ أَمَّا قَوْلُكُمْ أَنِّي شَكَّكْتُ فِي نَفْسِي حَيْثُ قُلْتُ لِلْحَكَمَيْنِ انظُرَا فَإِنْ كَانَ مُعَاوِيَةُ أَحَقَّ بِمَا مَعِيَ فَأَتَيْتَاهُ فَإِنَّ ذَلِكَ لَمْ يَكُنْ شَكًّا مِنِّي وَ لَكِنِّي أَنْصَفْتُ فِي الْقَوْلِ قَالَ اللَّهُ تَعَالَى وَ إِنَّا أَوْ إِتَّكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ وَ لَمْ يَكُنْ ذَلِكَ شَكًّا وَ قَدْ عَلِمَ اللَّهُ أَنَّ نَبِيَّهُ عَلَى الْحَقِّ

He^{asws} said: 'And as for your words that I^{asws} doubted within myself^{asws} when I^{asws} said to the two judges: 'Consider, of Muawiya was more rightful with it than me^{asws}, then affirm him', that did not happen to be a doubt from me^{asws}, but I^{asws} was being fair in the words. Allah^{azwj} the Exalted Said: **And I or you are perhaps on a Guidance or in clear error' [34:24]**, and that did not happen to be a doubt, and Allah^{azwj} Knew that His^{azwj} Prophet^{saww} was upon the truth'.

قَالُوا وَ هَذِهِ لَكَ

They said, 'And this is for you'.

قَالَ وَ أَمَّا قَوْلُكُمْ أَنِّي جَعَلْتُ الْحَكَمَ إِلَى غَيْرِي وَ قَدْ كُنْتُ عِنْدَكُمْ أَحْكَمَ النَّاسِ فَهَذَا رَسُولُ اللَّهِ ص قَدْ جَعَلَ الْحَكَمَ إِلَى سَعْدِ يَوْمَ بَنِي قُرَيْظَةَ وَ قَدْ كَانَ أَحْكَمَ النَّاسِ وَ قَدْ قَالَ اللَّهُ تَعَالَى لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ فَمَنْ سَأَلْتُمْ بِرَسُولِ اللَّهِ ص

He^{asws} said: 'And as for your words that I^{asws} made the judgment to someone else, and I^{asws} used to be the wisest of the people in your presence, so this is Rasool-Allah^{saww} who had made the judgment to Sa'ad on the day of the clan of Qureyza, while he^{saww} was the wisest of the people, and Allah^{azwj} the Exalted has Said: **There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]**. Thus I^{asws} took the example of Rasool-Allah^{saww}.

قَالُوا وَ هَذِهِ لَكَ بِحُجَّتِنَا

They said, 'And this is for you by our own argument'.

قَالَ وَ أَمَّا قَوْلُكُمْ أَنِّي حَكَمْتُ فِي دِينِ اللَّهِ الرَّجَالَ فَمَا حَكَمْتُ الرَّجَالَ وَ إِنَّمَا حَكَمْتُ كَلَامَ رَبِّي الَّذِي جَعَلَهُ اللَّهُ حَكْمًا بَيْنَ أَهْلِهِ وَ قَدْ حَكَمَ اللَّهُ الرَّجَالَ فِي طَائِرٍ فَقَالَ وَ مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ فَبَدَاءَ الْمُسْلِمِينَ أَعْظَمَ مِنْ دَمِ طَائِرٍ

He^{asws} said: 'And as for your words that I^{asws} went to the men for judgment in the religion of Allah^{azwj}, so I^{asws} did not go to the men for judgment, rather I^{asws} went for the judgment of the Speech of my^{asws} Lord^{azwj} which Allah^{azwj} has Made it for a judgment between its people, and Allah^{azwj} had got the men to judge regarding a bird. He^{azwj} said: **'and the one from you who kills it deliberately, so his recompense would be like what he killed from the cattle. The possessor of justice from you would judge with it, [5:95]**. The blood of the Muslims is greater than blood of a bird'.

قَالُوا وَ هَذِهِ لَكَ بِحُجَّتِنَا

They said, 'And this is for you by our own argument'.

قَالَ وَ أَمَّا قَوْلُكُمْ أَنِّي قَسَمْتُ يَوْمَ الْبَصْرَةِ لَمَّا أَطْفَرَنِي اللَّهُ بِأَصْحَابِ الْجَمَلِ الْكُرَاعِ وَ السَّلَاحِ وَ مَنَعْتُكُمْ النِّسَاءَ وَ الذُّرِّيَّةَ فَإِنِّي مَنَنْتُ عَلَى أَهْلِ الْبَصْرَةِ كَمَا مَنَّ رَسُولُ اللَّهِ ص عَلَى أَهْلِ مَكَّةَ فَإِنْ عَدَوْا عَلَيْنَا أَخَذْنَا مِنْهُمْ بِذُنُوبِهِمْ وَ لَمْ نَأْخُذْ صَغِيرًا بِكَبِيرٍ وَ بَعْدَ فَأَيْتُكُمْ كَانَ يَأْخُذُ عَائِشَةَ فِي سَهْمِهِ

He^{asws} said: 'And as for your words that I^{asws}, on the day of Al-Basra (battle of the camel), when Allah^{azwj} Granted victory to me^{asws} over the companions of the camel, distributed the animals and the weaponry (of the enemy), and refused you the women and the offspring (of the enemy to be for you), so I^{asws} conferred upon the people of Al-Basra just as Rasool-Allah^{saww} had conferred upon the people of Makkah. So, if they were to be inimical to us, we will seized them for their sins, and we will not seize a young one for the old, and afterwards, so which of you would have taken Ayesha to be in his share?'

قَالُوا وَ هَذِهِ لَكَ بِحُجَّتِنَا

They said, 'And this is for you by our own argument'.

قَالَ وَ أَمَّا قَوْلُكُمْ أَلَيْ كُنْتُ وَصِيًّا فَصَيِّعْتُ الْوَصِيَّةَ فَأَنْتُمْ كَفَرْتُمْ وَ قَدْ مَثُمْتُ عَلَيْي وَ أَرْزَلْتُ الْأَمْرَ عَنِّي وَ لَيْسَ عَلَى الْأَوْصِيَاءِ الدُّعَاءُ إِلَى أَنْفُسِهِمْ إِنَّمَا يَبْعَثُ اللَّهُ الْأَنْبِيَاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَيَدْعُونَ إِلَى أَنْفُسِهِمْ وَ الْوَصِيُّ مَذْلُومٌ عَلَيْهِ مُسْتَعْنٍ عَنِ الدُّعَاءِ إِلَى نَفْسِهِ

He^{asws} said: 'And as for your word that I^{asws} was a successor, but I^{asws} wasted the bequest, so you have disbelieved and advanced to me^{asws}, and removed the command from me^{asws}, and it isn't for the successors^{as} to call to themselves. But rather, Allah^{azwj} Sends the Prophets^{as} to them, and they^{as} call (the people) to themselves, and the successor^{as} is the one pointed upon, needless from the calling to himself.

وَ ذَلِكَ لِمَنْ آمَنَ بِاللَّهِ وَ رَسُولِهِ ص وَ لَقَدْ قَالَ اللَّهُ عَزَّ ذِكْرُهُ وَ لِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا فَلَوْ تَرَكَ النَّاسُ الْحُجَّ لَمْ يَكُنِ الْبَيْتُ لِيَكْفُرَ بِرُكُوبِهِمْ إِيَّاهُ وَ لَكِنَّ النَّاسَ كَانُوا يَكْفُرُونَ بِرُكُوبِهِمْ الْبَيْتَ لِأَنَّ اللَّهَ تَعَالَى نَصَبَهُ لَهُمْ عِلْمًا

And that is for the one who believes in Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj}, Mighty is His^{azwj} Mention, Says: **And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; [3:97]**. If the people were to neglect the Hajj, the House (Kabah) would not be committing Kufr by their neglecting it, but the people would be committing Kufr by their neglecting the House, because Allah^{azwj} has Nominated it as a flag for them.

وَ كَذَلِكَ نَصَبَنِي عِلْمًا حَيْثُ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ أَنْتَ مِنِّي بِمَنْزِلَةِ الْكَعْبَةِ تُؤْتَى وَ لَا تَأْتِي

And similar to that, he^{saww} nominated me^{asws} as a flag when Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, and you^{asws} are from me^{saww} at the status of the Kabah. You^{asws} will be coming to and you^{asws} will not be going'.

فَقَالُوا وَ هَذِهِ لَكَ بِحُجَّتِنَا فَأَدْعُونَا فَرَجَعَ بَعْضُهُمْ وَ بَقِيَ مِنْهُمْ أَرْبَعَةُ آلَافٍ لَمْ يَرْجِعُوا مِنْ كَانُوا قَعَدُوا عَنْهُ فَقَاتَلَهُمْ فَقَتَلَهُمْ.

They said, 'And this is for you^{asws} by our own arguments', and they yielded. Some of them returned but four thousand from them remained. They did not return from the ones who had been there. They sat back from him^{asws}. So, he^{asws} fought them and killed them".³⁴¹

³⁴¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 608

609 - ب، قرب الإسناد اليقطيني عن القداح عن جعفر عن أبيه ع أَنَّ عَلِيًّا ع كَانَ يُبَاشِرُ الْقِتَالَ بِنَفْسِهِ وَ أَنَّهُ نَادَى ابْنَهُ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ يَوْمَ النَّهْرَوَانِ قَدَّمَ يَا بُنَيَّ الْلَوَاءَ فَقَدَّمَ ثُمَّ قَالَ قَدَّمَ يَا بُنَيَّ الْلَوَاءَ فَقَدَّمَ ثُمَّ وَقَفَ

(The book) 'Qurb Al Asnaad' – Al Yaqzeeny, from Al Qadah,

'From Ja'far^{asws}, from his^{asws} father^{asws}: 'Ali^{asws} used to undertake the fighting by himself, and he^{asws} called his^{asws} son Muhammad Bin Al-Hanafiya on the day of Al-Nahrawan: 'Advance the flag, O my^{asws} son!' He went ahead. Then he^{asws} said: 'Advance the flag, O my^{asws} son!' He went ahead, then stopped.

فَقَالَ لَهُ قَدَّمَ يَا بُنَيَّ فَتَكَعَّعَ الْفَتَى فَقَالَ قَدَّمَ يَا ابْنَ اللَّحْنَاءِ ثُمَّ جَاءَ عَلِيٌّ حَتَّى أَخَذَ مِنْهُ الْلَوَاءَ فَمَشَى بِهِ مَا شَاءَ اللَّهُ ثُمَّ أَمْسَكَ ثُمَّ تَقَدَّمَ عَلِيٌّ بَيْنَ يَدَيْهِ فَضَرَبَ قُدَمًا.

He^{asws} said to him: 'Advance, O my^{asws} son!' The youth hesitated. Then Ali^{asws} came until he^{asws} took the flag from him and walked with it for as long as Allah^{azwj} so Desired, then withheld. Then Ali^{asws} walked in front of him and struck (with the sword) ahead of him".³⁴²

610 - يد، التوحيد الدقاق عن الأسدي عن البرمكي عن جعفر بن سليمان الجعفري عن أبيه عن عبد الله بن الفضل الهاشمي عن سعد الخفاف عن الأصمعي بن ثبابة قال: لَمَّا وَقَفَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع عَلَى الْخَوَارِجِ وَعَظَهُمْ وَ دَكَّرَهُمْ وَ حَدَّرَهُمُ الْقِتَالَ قَالَ لَهُمْ مَا تَنْقُمُونَ مِنِّي إِلَّا أَنِّي أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ بِرَسُولِهِ

(The book) 'Al Tawheed' – Al Daqqaq, from Al Asady, from Al Barmakky, from Ja'far Bin Suleyman Al Ja'fari, from his father, from Abdullah Bin Al Fazl Al Hashimy, from Sa'ad Al Khafaf, from Al Asbagh Bin Nubata who said,

'When Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} paused at the Kharijites, and preached to them and reminded them and cautioned them of the battle, he^{asws} said to them: 'You are not avenging from me^{asws} except I^{asws} was the first one to believe in Allah^{azwj} and His^{azwj} Rasool^{sawwj}.

فَقَالُوا أَنْتَ كَذَلِكَ وَ لَكِنَّكَ حَكَمْتَ فِي دِينِ اللَّهِ أَبَا مُوسَى الْأَشْعَرِيَّ

They said, 'You^{asws} are like that, but you^{asws} let Abu Musa Al-Ashary judge in the religion of Allah^{azwj}.

فَقَالَ ع وَ اللَّهُ مَا حَكَمْتُ مَخْلُوقًا وَ إِنَّمَا حَكَمْتُ الْقُرْآنَ وَ لَوْ لَا أَنِّي غُلِبْتُ عَلَى أَمْرِي وَ خُولِفْتُ فِي رَأْيِي لَمَّا رَضِيتُ أَنْ تَضَعَ الْحَرْبُ أَوَارِهَا بَيْنِي وَ بَيْنَ أَهْلِ حَزْبِ اللَّهِ حَتَّى أَعْلِيَّ كَلِمَةَ اللَّهِ وَ أَنْصُرَ دِينَ اللَّهِ وَ لَوْ كَرِهَ الْجَاهِلُونَ وَ الْكَافِرُونَ.

He^{asws} said: 'By Allah^{azwj}! I^{asws} did not go for a judgment of a created being, and rather I^{asws} went for the Judgment of the Quran, and had I^{asws} not been overcome upon my^{asws} command, and opposed in my^{asws} orders, I^{asws} would not have agreed that the war place down its burdens (terminated) between me^{asws} and the people of war, by Allah^{azwj}, until the

³⁴² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 609

Word of Allah^{azwj} would have been higher, and the religion of Allah^{azwj} was victorious, and even if the ignorant ones and the Kafirs had been averse to it”³⁴³.

611 - ب، قرب الإسناد هارون عن ابني صدقة عن جعفر عن أبيه ع أَنَّ عَلِيًّا ع كَانَ يَدْعُو عَلَى الْخَوَارِجِ فَيَقُولُ فِي دُعَائِهِ اللَّهُمَّ رَبَّ الْبَيْتِ الْمَعْمُورِ وَ السَّقْفِ الْمَرْفُوعِ وَ الْبَحْرِ الْمَسْجُورِ وَ الْكِتَابِ الْمَشْطُورِ أَشْأَلُكَ الظَّفَرَ عَلَى هَؤُلَاءِ الَّذِينَ نَبَذُوا كِتَابَكَ وَرَاءَ ظُهُورِهِمْ وَ فَارَقُوا أُمَّةَ أَحْمَدَ ص غُتْرًا عَلَيْكَ.

(The book) ‘Qurb Al Asnaad’ – Haroun, from Ibn Sadaqa,

‘From Ja’far^{asws}, from his^{asws} father^{asws}: ‘Ali^{asws} used to supplicate against the Kharijites. He^{asws} was saying in his^{asws} supplication: ‘O Allah^{azwj}! Lord^{azwj} of the Bayt Al-Mamour, and the raised ceiling (sky), and the swelled sea, and the written Book! I^{asws} ask you^{asws} for the victory against them, those who have discarded Your^{azwj} Book behind their backs, and they had divided the community of Ahmad^{saww}, insolence against You^{azwj}’³⁴⁴.

612 - مد، العمدة بإسناده إلى أحمد بن حنبل من مسنده بإسناده عن زيد بن وهب قال: قَدِمَ عَلَى عَلِيٍّ ع قَوْمٌ مِنْ أَهْلِ الْبَصْرَةِ مِنَ الْخَوَارِجِ فِيهِمْ رَجُلٌ يُقَالُ لَهُ الْجُعْدُ بْنُ بَعْجَةَ فَقَالَ لَهُ اتَّقِ اللَّهَ يَا عَلِيُّ فَإِنَّكَ مَيِّتٌ

(The book) ‘Al-Amdah’ – A group from the people of Al-Basra, from the Kharijites, arrived to Ali^{asws}, among them was a man called Al-Ja’d Bin Ba’jah. He said to him^{asws}, ‘Fear Allah^{azwj}, O Ali^{asws}, for you^{asws} are dead!’

فَقَالَ عَلِيُّ ع بَلْ مَقْتُولٌ قَتَلًا صَرِيحًا عَلَى هَذَا يُخْضَبُ هَذِهِ يَغْنِي لِحْيَتَهُ وَ رَأْسُهُ عَهْدٌ مَعْهُودٌ وَ قَضَاءٌ مَقْضِيٌّ وَ قَدْ حَابَ مَنْ افْتَرَى

Ali^{asws} said: ‘But, I^{asws} would be killed by a killer strike upon this, dyeing this’ – meaning his^{asws} beard and his^{asws} head – ‘Being a pact pacted, and a decree Decreed, **and the one who fabricates would be disappointed**’ [20:61].

وَ عَاتَبَهُ فِي لِبَاسِهِ فَقَالَ مَا يَمْتَنِعُكَ أَنْ تَلْبَسَ فَقَالَ مَا لَكَ وَ لِلْبَاسِي هُوَ أَبْعَدُ مِنَ الْكَثِيرِ وَ أَجْدَرُ أَنْ يَقْتَدِيَ بِي الْمُسْلِمُ.

And he faulted him^{asws} regarding his^{asws} clothing. He said, ‘What prevents you to wear (good looking clothes)?’ He^{asws} said: ‘What is it to you and my^{asws} clothing? It is remote from the arrogance and is worthier for the Muslims to model me^{asws}’³⁴⁵.

613 - ل، الخصال في خبر اليهودي السائل أمير المؤمنين عما فيه من خصال الأوصياء قال ع وَ أَنَا السَّابِعَةُ يَا أَخَا الْيَهُودِ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ عَهْدَ إِلَيَّ أَنْ أَقَاتِلَ فِي آخِرِ الزَّمَانِ مِنْ أَتَامِي قَوْمًا مِنْ أَصْحَابِي يَصُومُونَ النَّهَارَ وَ يَقُومُونَ اللَّيْلَ وَ يَتْلُونَ الْكِتَابَ

(The book) ‘Al Khisaal’ –

‘In a Hadeeth of the Jew who asked Amir Al-Momineen^{asws} about what characteristics there are in the successors^{as}, he^{asws} said: ‘And as for the seventh, O Jewish brother, Rasool-Allah^{saww} had pacted to me^{asws} that I^{asws} would be fighting during the end of times from

³⁴³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 610

³⁴⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 611

³⁴⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 612

my^{asws} days, against a group from my^{asws} companions, who would be Fasting the days, and standing (for Salat) at nights and reciting the Book.

يُؤْتُونَ بِخِلَافِهِمْ عَلَيَّ وَ يُحَارِبُونَهُمْ إِتَائِي مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ فِيهِمْ ذُو الثَّدْيَةِ يُحْتَمُّ لِي بِقَتْلِهِمْ بِالسَّعَادَةِ

Due to their opposing me^{asws} and they warring against me^{asws}, they would be deviating from the religion the deviation of the arrow (shooting off) from the archer, among them would be 'One with the breast'. It would end for me^{asws} by killing them with the happiness.

فَلَمَّا انْصَرَفْتُ إِلَى مَوْضِعِي هَذَا يَغْنِي بَعْدَ الْحَكَمَيْنِ أَقْبَلَ بَعْضُ الْقَوْمِ عَلَى بَعْضٍ بِاللَّامِيَةِ فِيمَا صَارُوا إِلَيْهِ مِنْ تَحْكِيمِ الْحَكَمَيْنِ فَلَمْ يَجِدُوا لِأَنْفُسِهِمْ مِنْ ذَلِكَ مَخْرَجًا إِلَّا أَنْ قَالُوا كَانَ يَنْبَغِي لِأَمِيرِنَا أَنْ لَا يُتَابَعَ مَنْ أَخْطَأَ وَأَنْ يَقْضِيَ بِحَقِيقَةِ رَأْيِهِ عَلَى قَتْلِ نَفْسِهِ وَ قَتْلِ مَنْ خَالَفَهُ مِنَّا فَقَدْ كَفَرَ بِمُتَابَعَتِهِ إِنَّا نَا وَ طَاعَتِهِ لَنَا فِي الْخَطِإِ وَ أَجَلَ لَنَا بِذَلِكَ قَتْلُهُ وَ سَفْكُ دَمِهِ

So, when I^{asws} left to go to this place of mine^{asws}, meaning after the two judges, some of the people came to the others with the blaming regarding what they had come to, from the judgment of the two judges, but they could not find any way out for themselves from that except that they should be saying, 'It was appropriate for our commander that he^{asws} should not follow the one who is mistaken, and that he^{asws} should judge by the reality of his^{asws} view against the killing of his^{asws} own-self and killing the ones from us who opposed him. Thus, he^{asws} has committed Kufr by his^{asws} following us and his^{asws} obedience to us is the mistake, and due to that it is permissible for us to kill him^{asws} and shed his^{asws} blood'.

فَتَحَمَّغُوا عَلَى ذَلِكَ وَ خَرَجُوا رَاكِبِينَ رُؤُوسَهُمْ يُنَادُونَ بِأَعْلَى أَصْوَاتِهِمْ لَا حُكْمَ إِلَّا لِلَّهِ ثُمَّ تَفَرَّقُوا فُرْقَةً بِالتَّخِيلَةِ وَ أُخْرَى بِخُرُورَاءَ وَ أُخْرَى رَاكِبَةً رَأْسَهَا تَحْطُ الْأَرْضَ شَرْقًا حَتَّى عَبَرَتْ دِجْلَةَ فَلَمْ تَمُرْ بِمُسْلِمٍ إِلَّا امْتَحَنَتْهُ فَمَنْ تَابَعَهَا اسْتَحْيَتْهُ وَ مَنْ خَالَفَهَا قَتَلَتْهُ

They united upon that and their chiefs went out riding calling out at the top of their voices, 'There is no judgment except for Allah^{azwj}!' Then they dispersed into sects at Al-Nukheyla, and others at Haroura, and other rode at the top of it wandering in the land eastwards until they crossed the (river) Dijlah (Tigris), and they did not pass by any Muslim until they tested him. The one who followed them, they let him live, and the one who opposed them, they killed him.

فَخَرَجْتُ إِلَى الْأُولَيْنِ وَاحِدَةً بَعْدَ أُخْرَى أَدْعُوهُمْ إِلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ الرَّجُوعِ إِلَيْهِ فَأَبَيَا إِلَّا السَّيْفَ لَا يَقْنَعُهُمَا غَيْرُ ذَلِكَ فَلَمَّا أَعْيَبَ الْحِيلَةَ فِيهِمَا حَاكَمْتُهُمَا إِلَى اللَّهِ عَزَّ وَ جَلَّ فَقَتَلَ اللَّهُ هَذِهِ وَ هَذِهِ كَانُوا يَا أَخَا الْيَهُودِ لَوْ مَا فَعَلُوا لَكَانُوا زُجْنًا قَوِيًّا وَ سَدًّا مَنِيعًا فَأَتَى اللَّهُ إِلَّا مَا صَارُوا إِلَيْهِ

They went to the first ones, one after another, calling them to the obedience of Allah^{azwj} Mighty and Majestic and the referring (matters) to Him^{azwj}. They refused except (using) the sword, nor being content with other than that. When the trick was exhausted regarding the two (judges), they made them both to be judged to Allah^{azwj} Mighty and Majestic. Allah^{azwj} Killed this one and this one. They were, O Jewish brother, had they not done so, they would have been a strong corner and a solid dam, but Allah^{azwj} Refused except what they had come to.

ثُمَّ كَتَبْتُ إِلَى الْفِرْقَةِ الثَّلَاثَةِ وَ وَجَّهْتُ رُسُلِي تَثْرَى وَ كَانُوا مِنْ جِلَّةِ أَصْحَابِي وَ أَهْلِ التَّعَبُّدِ مِنْهُمْ وَ الزُّهْدِ فِي الدُّنْيَا فَأَبَتْ إِلَّا اتِّبَاعَ أُخْتَيْهَا وَ الْإِخْتِدَاءَ عَلَى مِثَالِهِمَا وَ أَشْرَعَتْ فِي قَتْلِ مَنْ خَالَفَهَا مِنَ الْمُسْلِمِينَ وَ تَتَابَعَتْ إِلَيَّ الْأَخْبَارُ بِفِعْلِهِمْ

Then I^{asws} rode to the third sect and diverted my^{asws} messengers to see, and they were from the majestic of my^{asws} companions and people of worship from them, and the ascetics in the word. But, it (the third sect) refused except it would follow its two sisters (sects) and doing the same as them, and they started in killing the ones from the Muslims who opposed it, and the news of their deeds continued to flow to me^{asws}.

فَخَرَجْتُ حَتَّى قَطَعْتُ إِلَيْهِمْ دَجْلَةَ أَوْجُهُ السُّفَرَاءِ وَ النَّصَحَاءِ وَ أَطْلُبُ الْعُنَى بِجُهْدِي هَذَا مَرَّةً وَ هَذَا مَرَّةً وَ أَوْمَى بِيَدِهِ إِلَى الْأَشْتَرِ وَ الْأَخْنَفِ بْنِ قَيْسٍ وَ سَعِيدِ بْنِ قَيْسٍ الْأَرْحَبِيِّ وَ الْأَشْعَثِ بْنِ قَيْسٍ الْكِنْدِيِّ

I^{asws} went out until I^{asws} cut across the (river) Dijlah to them. I^{asws} diverted the ambassadors and the advisers and sought the agreement with my^{asws} efforts, by this one at times, and by this one at times' – and he^{asws} gestured by his^{asws} to Al-Ashtar and Al-Ahnaf Bin Qays, and Saeed Bin Qays Al-Arhaby, and Al-Ash'as Bin Qays Al-Kindy.

فَلَمَّا أَبَوْا إِلَّا تِلْكَ رَكْبَتُهَا مِنْهُمْ فَقَتَلَهُمُ اللَّهُ يَا أَخَا الْيَهُودِ عَنْ آخِرِهِمْ وَ هُمْ أَرْبَعَةُ آلَافٍ أَوْ يَزِيدُونَ حَتَّى لَمْ يَبْقَ مِنْهُمْ خَيْرٌ فَاسْتَخَرْتُ ذَا الْقُدْرَةِ مِنْ قَتْلَاهُمْ بِحُضْرَةِ مَنْ تَرَى لَهُ تَذِي كُنْزِي الْمَرْأَةِ

When they refused except that behaviour from them, Allah^{azwj} Killed them, O Jewish brother, up to the last of them, and they were four thousand or more, until no informant of theirs could flee. I^{asws} extracted the 'One with the breast' from their slain ones in the presence of the ones who could see the breast like the breast of the woman'.

ثُمَّ انْتَفَت عَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Then he^{asws} turned towards his^{asws} companions. He^{asws} said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'³⁴⁶

614 - يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع عَنْ أَبِيهِ قَالَ: لَمَّا أَرَادَ عَلِيٌّ ع أَنْ يَسِيرَ إِلَى النَّهْرَوَانِ اسْتَنْفَرَ أَهْلَ الْكُوفَةِ وَ أَمْرَهُمْ أَنْ يُعَسِّكُوا بِالْمَدَائِنِ فَتَأَخَّرَ عَنْهُ شَبُّ بْنُ رَبِيعٍ وَ عَمْرُو بْنُ حُرَيْثٍ وَ الْأَشْعَثُ بْنُ قَيْسٍ وَ جَرِيرُ بْنُ عَبْدِ اللَّهِ وَ قَالُوا ائْذَنْ لَنَا أَبَآمًا نَتَخَلَّفُ عَنْكَ فِي بَعْضِ حَوَائِجِنَا وَ نَلْحَقُ بِكَ

(The book) 'Al Khraj Wa Al Jaraih' – It is reported from Abu Hamza,

'From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'When Ali^{asws} intended to travel to Al-Nahrawan, he^{asws} mobilised the people of Al-Kufa and ordered them to be camped at Al-Madain. Shabas Bin Rabie, and Amro Bin Hureys, and Al-Ash'as Bin Qays, and Jareer Bin Abdullah delayed and said, 'Give permission to us of some days to stay behind from you^{asws} regarding some of our needs, and we will catch up with you^{asws}'.

فَقَالَ لَهُمْ قَدْ فَعَلْتُمُوهُ سَوَاءً لَكُمْ مِنْ مَشَايِخِ قَوْمِ اللَّهِ مَا لَكُمْ مِنْ حَاجَةٍ تَتَخَلَّفُونَ عَلَيْهَا وَ إِنِّي لَأَعْلَمُ مَا فِي قُلُوبِكُمْ وَ سَأُبَيِّنُ لَكُمْ تُرِيدُونَ أَنْ تُتَبَّطُوا عَنِّي النَّاسَ وَ كَأَنِّي بِكُمْ بِالْخَوْزَنَقِ وَ قَدْ بَسَطْتُمْ سُفْرَتَكُمْ لِلطَّعَامِ إِذْ يَمُرُّ بِكُمْ صَبٌّ فَتَأْمُرُونَ صَبِيَانَكَ فَيَصِيدُونَهُ فَتَخْلَعُونِ وَ تُبَايَعُونَهُ

He^{asws} said to them: 'You have done from the elders what is evil for you. By Allah^{azwj}, there is no need for you to be staying behind upon it, and I^{asws} know what is in your hearts, and I^{asws}

³⁴⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 613

shall be showing it to you all. You want to demoralise the people from me^{asws}, and it is as if I^{asws} am with you at Al-Khawarnaq, and your sheets have been spread out for the meal, when a lizard passes by you, and you are instructing your children to hunt it. So, you (then) vacate me^{asws} and pledge allegiance to it’.

ثُمَّ مَضَى إِلَى الْمَدَائِنِ وَ خَرَجَ الْقَوْمُ إِلَى الْخَوَارِئِقِ وَ هَيَّئُوا طَعَاماً فَبَيْنَمَا هُمْ كَذَلِكَ عَلَى سُفَرِهِمْ وَ قَدْ بَسَطُوهَا إِذْ مَرَّ بِهِمْ ضَبٌّ فَأَمَرُوا صِبْيَانَهُمْ فَأَخَذُوهُ وَ أَوْثَقُوهُ وَ مَسَحُوا أَيْدِيَهُمْ عَلَى يَدَيْهِ كَمَا أَخْبَرَ عَلِيٌّ ع وَ أَقْبَلُوا عَلَى الْمَدَائِنِ

Then he^{asws} went to Al-Madain, and the group went out to Al-Khawarnaq, and they prepared a meal. While they were like that upon their meal and they had spread their sheet, when a lizard passed by them. They instructed their children to seize it and fasten it, and they wiped their hands upon its hand just as Ali^{asws} had informed, and they came to Al-Madain.

فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع بَشِّرُوا لِلظَّالِمِينَ بَدَلًا لِيُبْعَثَكُمْ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ إِمَامِكُمُ الضَّبُّ الَّذِي بَايَعْتُمْ كَأَنِّي أَنْظُرُ إِلَيْكُمْ يَوْمَ الْقِيَامَةِ مَعَ إِمَامِكُمْ وَ هُوَ يَسُوقُكُمْ إِلَى النَّارِ

Amir Al-Momineen^{asws} said to them: **‘Evil is the replacement of the unjust ones [18:50].** Allah^{azwj} will be Resurrecting you on the Day of Qiyamah with your imam, the lizard which you have pledged allegiance to. It is as if I^{asws} am looking at you on the Day of Qiyamah being with your imam, and he is ushering you to the Fire’.

ثُمَّ قَالَ لَمَنْ كَانَ مَعَ رَسُولِ اللَّهِ ص مُنَافِقُونَ فَإِنَّ مَعِيَ مُنَافِقِينَ أَمَا وَ اللَّهُ يَا شَبَثُ وَ يَا ابْنَ خُرَيْثٍ لَتَقَاتِلَانِ ابْنِي الْحُسَيْنَ هَكَذَا أَخْبَرَنِي رَسُولُ اللَّهِ ص.

Then he^{asws} said: ‘As there were hypocrites with Rasool-Allah^{saww}, so with me^{asws} there are hypocrites. But, by Allah^{azwj}, O Shabas, and O Ibn Hureys! You two will be fighting my^{asws} son^{asws} Al-Husayn^{asws}. This is how Rasool-Allah^{saww} has informed me^{asws}’.³⁴⁷

615- بَج، الخرائج و الجرائع رَوَى أَنَّ عَلِيًّا ع لَمَّا سَارَ إِلَى النَّهْرَوَانِ شَكَّ رَجُلٌ يُقَالُ لَهُ جُنْدَبٌ فَقَالَ لَهُ عَلِيٌّ ع الزُّمْنِي وَ لَا تُفَارِقْنِي فَلَزِمَهُ فَلَمَّا دَنَوْا مِنْ قَنْطَرَةِ النَّهْرَوَانِ نَظَرَ عَلِيٌّ ع قَبْلَ زَوَالِ الشَّمْسِ إِلَى قَنْتَرٍ يُؤَدُّهُ بِالصَّلَاةِ

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘When Ali^{asws} travelled to Al-Nahrawan, a man called Jundab doubted. Ali^{asws} said to him: ‘Stick to me^{asws} and do not separate from me^{asws}’. So, he adhered with him^{asws}. When they were nearby from the archway of Al-Nahrawan, Ali^{asws} looked at the direction of the setting of the sun towards Qanbar instructing him to call the Azaan for the Salat.

فَنَزَلَ وَ قَالَ ابْتِغِي بِنَاءً فَمَعَدَ يَتَوَضَّأُ فَأَقْبَلَ فَارِسٌ وَ قَالَ قَدْ عَبَرَ الْقَوْمُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا عَبَرُوا وَ لَا يَغِيرُونَهَا وَ لَا يُفْلِتُ مِنْهُمْ إِلَّا دُونَ الْعَشْرَةِ وَ لَا يُقْتَلُ مِنْكُمْ إِلَّا دُونَ الْعَشْرَةِ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ

He^{asws} descended and said: ‘Come to me with water’. He^{asws} sat and performed wud’u, and a horseman came and said, ‘The people (Kharijites) have cross over’. Amir Al-Momineen^{asws} said: ‘They have not crossed, and they will not be crossing it, nor will they flee from it except

³⁴⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 614

less than ten of them, nor will there be killed from you except less than ten. By Allah^{azwj}! Neither am I^{asws} lying, nor have I^{asws} been lied to!

فَتَعَجَّبَ النَّاسُ فَقَالَ جُنْدَابُ إِنَّ صَاحِبَ مَا قَالَ عَلَيَّ عَ فَلَا أَسْتَاجُ إِلَى دَلِيلٍ غَيْرِهِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَقْبَلَ فَارِسٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ الْقَوْمُ عَلَى مَا ذَكَرْتَ لَمْ يَغِبُوا الْقَنْطَرَةَ فَصَلَّى بِالنَّاسِ الظُّهْرَ وَ أَمَرَهُمْ بِالْمَسِيرِ إِلَيْهِمْ

The people were astounded. Jundab said, 'If what Ali^{asws} said was correct, then I am not needy to any evidence other than it'. While they were like that when a horseman came and said, 'O Amir Al-Momineen^{asws}! The people (Kharijites) are upon what you^{asws} mentioned. They did not cross the archway'. He^{asws} prayed Salat leading the people and ordered them with the travelling to them.

فَقَالَ جُنْدَابُ قُلْتُ لَا يَصِلُ إِلَى الْقَنْطَرَةِ قَبْلِي أَحَدٌ فَكَرَضْتُ فَرَسِي فَإِذَا هُمْ دُونَ الْقَنْطَرَةِ وَهُوَ فُكُنْتُ أَوَّلَ مَنْ رَمَى فَقَتَلُوا كُلَّهُمْ إِلَّا تِسْعَةً وَ قُتِلَ مِنْ أَصْحَابِنَا تِسْعَةٌ

Jundab said, 'I said, 'No one will pray Salat at the archway before me'. So, I galloped my horse and there they were beneath the archway, standing. I was the first one to shoot. All of them were killed except nine, and nine from our companions were killed.

ثُمَّ قَالَ عَلَيَّ عَ اطْلُبُوا ذَا الثُّدَيَّةِ فَطَلَبُوهُ فَلَمْ يَجِدُوهُ فَقَالَ اطْلُبُوا فَوَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ ثُمَّ قَامَ فَركبَ الْبُعْلَةَ نَحْوَ قَتْلَى كَثِيرٍ فَقَالَ أَقْبَلُوهَا فَاسْتَخْرِجُوا ذَا الثُّدَيَّةِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَجَّلَكَ إِلَى النَّارِ

Then Ali^{asws} said: 'Search for 'One with the breast!' They sought him but could not find him. He^{asws} said: 'Search, for by Allah^{azwj}, neither am I^{asws} lying nor have I^{asws} been lied to!' Then he^{asws} stood and rode the mule towards the many slain ones. He^{asws} said: 'Turn them over!' They extracted the 'One with the breast'. He^{asws} said: 'The praise is for Allah^{azwj} Who Hastened you to the Fire'.

وَ قَدْ كَانَ الْخَوَارِجُ خَرَجُوا عَلَيْهِ قَبْلَ ذَلِكَ بِجَانِبِ الْكُوفَةِ فِي حُرُورَاءَ وَ كَانُوا إِذْ ذَاكَ اثْنَيْ عَشَرَ أَلْفًا قَالَ فَخَرَجَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ عَ فِي إِزَارِهِ وَ رِدَائِهِ رَاكِبًا الْبُعْلَةَ فَقِيلَ لَهُ الْقَوْمُ شَاكُونَ فِي السَّلَاحِ أَ تُخْرِجُ إِلَيْهِمْ كَذَلِكَ قَالَ إِنَّهُ لَيْسَ يَوْمٌ قِتَالِهِمْ

And the Kharijites had come out to him^{asws} before that, by the side of Al-Kufa, in Haroura, and when that happened, they were twelve thousand. Amir Al-Momineen^{asws} went out to them in his^{asws} trouser and his^{asws} cloak (no armour), riding the mules. It was said to him^{asws}, 'The people are clad in the weaponry and you^{asws} are going out to them like this?' He^{asws} said: 'It isn't the day of fighting them'.

وَ صَارَ إِلَيْهِمْ بِحُرُورَاءَ وَ قَالَ هُمْ لَيْسَ الْيَوْمَ أَوَانُ قِتَالِكُمْ وَ سَتَقْتُلُونَ حَتَّى تَصِيرُوا أَرْبَعَةَ آلَافٍ فَتَخْرُجُونَ عَلَيَّ فِي مِثْلِ هَذَا الْيَوْمِ فِي مِثْلِ هَذَا الشَّهْرِ فَأَخْرِجْ إِلَيْكُمْ بِأَصْحَابِي فَأَقَاتِلْكُمْ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا دُونَ عَشْرَةٍ وَ يُقْتَلُ مِنْ أَصْحَابِي يَوْمَئِذٍ دُونَ عَشْرَةٍ هَكَذَا أَخْبَرَنِي رَسُولُ اللَّهِ ص

And he^{asws} came to them at Haroura and said to them: 'It isn't today the time of fighting you all, and you will be dividing until you become four thousand, and you will be coming out against me^{asws} in the like of this day and the like of this month. I^{asws} shall be coming out to you with my^{asws} companions and kill you until there does not remain from you except less

than ten, and on that day the slain from my^{asws} companions would be below ten. That is how Rasool-Allah^{saww} has informed me’.

فَلَمْ يَبْرَحْ مِنْ مَكَانِهِ حَتَّى تَبَرَّأَ بَعْضُهُمْ مِنْ بَعْضٍ وَ تَفَرَّقُوا إِلَى أَنْ صَارُوا أَرْبَعَةَ آلَافٍ بِالنَّهْرَوَانِ.

He^{asws} had not departed from his^{asws} place until they disavowed from each other and they separated until they became four thousand at Al-Nahrawan”.³⁴⁸

616- يج، الخرائج و الجرائح رَوَى عَنْ جُنْدَبِ بْنِ زُهَيْرٍ الْأَزْدِيِّ قَالَ: لَمَّا فَارَقَتِ الْحَوَارِجُ عَلِيًّا خَرَجَ عِ الْبِهِمْ وَ خَرَجْنَا مَعَهُ فَأَنْتَهَيْنَا إِلَى عَسْكَرِهِمْ فَإِذَا هُمْ دَوِّي كَدَوِي النَّحْلِ فِي قِرَاءَةِ الْقُرْآنِ وَ فِيهِمْ أَصْحَابُ الْبِرَاسِ وَ دُؤُو الثَّفِينَاتِ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Jundab Bin Zuheyr Al Azdy who said,

‘When the Kharijites separated from Ali^{asws}, he^{asws} went out to them, and we went out with him^{asws}. We ended up to their camp, and there was a humming for them in the recitation of the Quran like the humming of the bees, and among them were companions of hoods (hooded ones), and ones with the thickened forehead skin (from frequent prostrations).

فَلَمَّا رَأَيْتُ ذَلِكَ دَخَلَنِي شَكٌّ فَتَنَحَّيْتُ وَ نَزَلْتُ عَنْ فَرَسِي وَ رَكَزْتُ رُجْجِي وَ وَضَعْتُ ثُرْبِي وَ نَثَرْتُ عَلَيْهِ دِرْعِي وَ قُمْتُ أَصْلِي وَ أَنَا أَقُولُ فِي دُعَائِي اللَّهُمَّ إِنْ كَانَ قِتَالٌ هَؤُلَاءِ رِضًا لَكَ فَأَرِنِي مِنْ ذَلِكَ مَا أَعْرِفُ بِهِ أَنَّهُ الْحَقُّ وَ إِنْ كَانَ لَكَ سَخَطٌ فَاصْرِفْ عَنِّي

When I saw that, doubt entered me. I went to the side and descended from my horse, and I fastened my spear and placed down my gear and threw my armour upon it and stood to pray Salat, and I was saying in my supplication, ‘O Allah^{azwj}! If killing them was a Pleasure for You^{azwj}, then Show me from that what I can recognise with it that it is the truth, and if it was a Wrath for You^{azwj}, the Turn it away from me’.

إِذْ أَقْبَلَ عَلَيَّ عَ فَنَزَلَ عَنْ بَغْلَةِ رَسُولِ اللَّهِ ص وَ قَامَ يُصَلِّي إِذْ جَاءَهُ رَجُلٌ فَقَالَ قَطَعُوا النَّهْرَ ثُمَّ جَاءَ آخَرُ يَشْتَدُّ بِهِ دَابَّتُهُ فَقَالَ قَطَعُوهُ وَ دَهَبُوا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا قَطَعُوهُ وَ لَا يَقْطَعُونَهُ وَ لَيَقْتُلَنَّ دُونَ النُّطْفَةِ عَهْدٌ مِنَ اللَّهِ وَ رَسُولِهِ ص

When Ali^{asws} came, he^{asws} descended from the mule of Rasool-Allah^{saww} and stood to pray Salat, when a man came and said, ‘They have crossed the river!’ Then another one came, fastened his animal with his^{asws}, and said, ‘They have cut across and gone!’ Amir Al-Momineen^{asws} said: ‘They have not crossed it and they will not be crossing it, and they will be killed by the drop (river), being a Pact from Allah^{azwj} and His^{azwj} Rasool^{saww}’.

وَ قَالَ لِي يَا جُنْدَبُ تَرَى النَّلَّ قُلْتُ نَعَمْ قَالَ إِنَّ رَسُولَ اللَّهِ ص حَدَّثَنِي أَنَّهُمْ يُقْتَلُونَ عِنْدَهُ ثُمَّ قَالَ إِنَّا نَبْعَثُ إِلَيْهِمْ رَسُولًا يَدْعُوهُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ فَيَرْشُدُونَ وَجْهَهُ بِالْبَيْلِ وَ هُوَ مَقْتُولٌ

And he^{asws} said to me: ‘O Jundab! Do you see the hill?’ ‘I said, ‘Yes’. He^{asws} said: ‘Rasool-Allah^{saww} had narrated to me^{asws} that they would be killed by it’. Then he^{asws} said: ‘We shall send a messenger to them, calling them to the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}’, but they threw arrows at his face and he was killed.

³⁴⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 615

قَالَ فَانْتَهَيْنَا إِلَى الْقَوْمِ فَإِذَا هُمْ فِي مُعَسْكِرِهِمْ لَمْ يَبْرَحُوا وَ لَمْ يَتْرَكُوا فَنَادَى النَّاسَ وَ ضَعَهُمْ ثُمَّ أَتَى الصَّفَّ وَ هُوَ يَقُولُ مَنْ يَأْخُذْ هَذَا الْمُصْحَفَ فَيَمْسِ بِهٖ إِلَى هَؤُلَاءِ الْقَوْمِ فَيَدْعُوهُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ هُوَ مُقْتُولٌ وَ لَهُ الْجَنَّةُ

He (the narrator) said, 'We ended up to the people and they were in their camp, not having moved nor departed. He^{asws} called out at the people and condemned them. Then he^{asws} came to the row (of the soldiers), and he^{asws} said: 'Who will take this Quran and walk with it to these people, and call them to the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}, and he would be killed, and the Paradise would be for him'.

فَمَا أَحَابَهُ أَحَدٌ إِلَّا شَابٌّ مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ فَلَمَّا رَأَى حَدَاثَتَهُ سَنَّهٗ قَالَ لَهُ ارْجِعْ إِلَى مَوْقِفِكَ ثُمَّ أَعَادَ فَمَا أَحَابَهُ أَحَدٌ إِلَّا ذَلِكَ الشَّابُّ قَالَ خُذْهُ أَمَا إِنَّكَ مُقْتُولٌ

But no one answered him^{asws} except a youth from the clan of Aamir Bin Sa'sa. When he^{asws} saw his young age, he^{asws} said to him: 'Return to your position'. Then he^{asws} repeated, but no one answered him^{asws} except that youth'. He^{asws} said: 'Take it, but you will be killed'.

فَمَشَى بِهِ حَتَّى إِذَا دَنَا مِنَ الْقَوْمِ حَيْثُ يُسْمِعُهُمْ نَادَاهُمْ إِذْ رَمَوْا وَجْهَهُ بِالْتَّبِيلِ فَأَقْبَلَ عَلَيْهِمَا وَ وَجْهَهُ كَالْفُتَيْدِ فَقَالَ عَلِيُّ ع دُونَكُمْ الْقَوْمَ فَحَمَلْنَا عَلَيْهِمْ

He walked with it until when he was nearby from the people where they could make them hear, he called out to them. Then they shot at his face with the arrows. He came back to us and his face was like the hedgehog. Ali^{asws} said: 'Deal with the people!' We attacked upon them.

قَالَ جُنْدَبٌ ذَهَبَ الشُّكُّ عَنِّي وَ قَتَلْتُ بِكَفِّي ثَمَانِيَةً وَ لَمَّا قُتِلَ الْحُرُورِيُّ قَالَ عَلِيُّ ع التَّمِسُوا فِي قَتْلَاهُمْ رَجُلًا مَخْذُوجًا حدى [إِخْدَى] يَدَيْهِ مِثْلُ نَذْيِ الْمَرْأَةِ فَطَلَبُوهُ فَلَمْ يَجِدُوهُ فَقَامَ فَأَمَرَ بِحِمِّ فَقَلَبَ بَعْضُهُمْ عَلَى بَعْضٍ فَإِذَا حَبَشِيٌّ إِخْدَى عَضُدَيْهِ مِثْلُ نَذْيِ الْمَرْأَةِ عَلَيْهِ شَعْرَاتُ كَسْبَالِ السَّنَّوْرِ

Jundab said, 'The youth went away from me and I killed eight with my hand, and when Al-Haroura had been killed, Ali^{asws} said: 'Search among their slain for a one-armed man! One of his hand would be like the breast of a woman'. They sought him but could not find him. He^{asws} stood up and instructed with them, and they were turned over upon each other, and there was an Ethiopian man, one of his forearms was like the breast of a woman, upon it were hair like that of a cat.

فَكَبَّرَ وَ كَبَّرَ النَّاسُ مَعَهُ وَ قَالَ هَذَا شَيْطَانٌ لَوْ لَا أَنَّ تَتَكَلَّمُوا لَحَدَّثْتُكُمْ بِمَا أَعَدَّ اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ لِمَنْ قَاتَلَ هَؤُلَاءِ.

He^{asws} exclaimed Takbeer and the people exclaimed Takbeer along with him^{asws}, and he^{asws} said: 'This one is a Satan^{la}! Were it not that you might be careless, I^{asws} would have narrated to you with what Allah^{azwj} has Promised upon the tongue of your Prophet^{saww}, for the one who kills them'³⁴⁹.

617 - شَاءَ، الْإِرْشَادُ مِنْ كَلَامِ أَمِيرِ الْمُؤْمِنِينَ ع لِلْحَوَارِجِ حِينَ رَجَعَ إِلَى الْكُوفَةِ وَ هُوَ بظَاهِرِهَا قَبْلَ دُخُولِهِ إِثَّاها بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ اللَّهُمَّ إِنَّ هَذَا مَقَامٌ مَنْ فَلَحَ فِيهِ كَانَ أَوَّلَى بِالْفَلَحِ يَوْمَ الْقِيَامَةِ وَ مَنْ نُطِفَ فِيهِ أَوْ عَنَتَ فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا

(The book) 'Al Irshad' –

³⁴⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 616

'From a speech of Amir Al-Momineen^{asws} to the Kharijites when he^{asws} returned to Al-Kufa, and apparently it was before his^{asws} entering it, after having praised Allah^{azwj}, and extolling upon Him^{azwj}: 'O Allah^{azwj}! Surely this is a place, one who wins in it would be the first one with the winning on the Day of Qiyamah, and one who oppresses in it or commits sins, **so he would be blind in the Hereafter and more straying from the way [17:72].**

نَسَدْتُكُمْ بِاللَّهِ أَ تَعْلَمُونَ أَنَّهُمْ حِينَ رَفَعُوا الْمَصَاحِفَ فَقُلْتُمْ يُجِيبُهُمْ إِلَى كِتَابِ اللَّهِ قُلْتُ لَكُمْ إِنِّي أَعْلَمُ بِالْقَوْمِ مِنْكُمْ إِنَّهُمْ لَيَسُوا بِأَصْحَابِ دِينٍ وَلَا قُرْآنٍ إِنِّي صَجِيتُهُمْ وَ عَرَفْتُهُمْ أَطْفَالًا وَ رِجَالًا فَكَانُوا شَرَّ أَطْفَالٍ وَ شَرَّ رِجَالٍ امضُوا عَلَى حَقِّكُمْ وَ صِدْقِكُمْ إِنَّمَا رَفَعُوا الْقَوْمَ لَكُمْ هَذِهِ الْمَصَاحِفُ خَدِيعَةً وَ وَهْنًا وَ مَكِيدَةً

I^{asws} adjure you with Allah^{azwj}! Are you knowing that when they raised the Qurans you had said we should answer them to the Book of Allah^{azwj}, so I^{asws} said to you, I^{asws} am more knowing with the people than you are. They aren't companions of the religion nor Quran. I^{asws} had accompanied them and knew them as children and as men. They were the evilest of children and evilest of men. Continue upon your rights and your sincerity, but rather the people raising these Qurans to you is a deception and a weakness and a plot.

فَرَدَدْتُمْ عَلَيَّ رَأْيِي وَ قُلْتُمْ لَا بَلْ نَقْبَلُ مِنْهُمْ فَقُلْتُ لَكُمْ اذْكُرُوا قَوْلِي لَكُمْ وَ مَعْصِيَتَكُمْ إِنِّي فَلَمَّا أُبَيِّنْتُ إِلَّا الْكِتَابَ اشْتَرَطْتُ عَلَى الْحُكَمَيْنِ أَنْ يُجِيبَا مَا أَحْيَاهُ الْقُرْآنُ وَ أَنْ يُجِيبَا مَا أَمَاتَهُ الْقُرْآنُ فَإِنْ حَكَمَا بِحُكْمِ الْقُرْآنِ فَلَيْسَ لَنَا أَنْ نُخَالِفَ حُكْمَ مَنْ حَكَمَ بِمَا فِي الْكِتَابِ وَ إِنْ أَبَيَا فَتَنَحَّنْ مِنْ حُكْمِهِمَا بِرَاءً

But you rejected my^{asws} view upon me^{asws} and you said, 'No, but we should accept from them'. I^{asws} said to you: 'Remember my^{asws} words to you and your disobedience to me^{asws}'. When you refused except the Book, I^{asws} stipulated a condition upon the two judges that they should revive what the Quran has revived and kill what the Quran has killed. So, if they were to judge with a Judgment of the Quran, it wouldn't be for us to judge the one who has judged with what is in the Book, and even if they both refused. Thus, we are disavowed from their judgment'.

قَالَ بَعْضُ الْخَوَارِجِ فَخَبَرْتَنَا أَنَّهُ تَرَاهُ عَذْلًا يُحْكَمُ الرَّجَالُ فِي الدِّمَاءِ

One of the Kharijites said, 'Inform us, do you^{asws} see it as justice to get the men to judge regarding the blood?'

فَقَالَ عَ إِنَّمَا نَحْكُمُ الرَّجَالَ إِنَّمَا حَكَمْنَا الْقُرْآنَ وَ هَذَا الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْطُورٌ بَيْنَ دَفْتَيْنِ لَا يَنْطِقُ وَ إِنَّمَا يَتَكَلَّمُ بِهِ الرَّجَالُ

He^{asws} said: 'We did not get the men to judge, but rather we got the Quran to be the judge, and this (here) is the Quran, and rather it is of written lines between the two covers, not speaking, and rather the men are speaking with it'.

قَالُوا لَهُ فَخَبَرْتَنَا عَنِ الْأَجْلِ الَّذِي جَعَلْتَهُ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ

They said to him^{asws}, 'Inform us about the term which you^{asws} made it to be in what is between you and them'.

قَالَ لِيَتَعَلَّمَ الْجَاهِلُ وَ يَتَّبِعَ الْعَالِمُ وَ لَعَلَّ اللَّهَ أَنْ يُصْلِحَ فِي هَذِهِ الْهُدْنَةِ أَمْرَ هَذِهِ الْأُمَّةِ اذْخُلُوا مِصْرَكُمْ رَحِمَكُمُ اللَّهُ وَ رَحِلُوا مِنْ عِنْدِ آخِرِهِمْ.

He^{asws} said: 'In order for the ignorant one to know and the learned to be affirmed, and perhaps Allah^{azwj} would Make a reconciliation to be during this truce, in the affairs of the community. Enter your cities, may Allah^{azwj} have Mercy on you!' And they departed from the presence of their last one".³⁵⁰

618 - قب، المناقب لابن شهر آشوب لما دخل أمير المؤمنين ع الكوفة جاء إليه زرعة بن البرج الطائي و خرقوص بن زهير التميمي ذو الندبة فقال لا حكم إلا لله فقال ع كلمه حتى يراؤ بها باطلاً

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'When Amir Al-Momineen^{asws} entered Al-Kufa, Zur'ah Bin Al-Burj Al-Taie and Hurwous Bin Zuheyr Al-Tameemi (one with the breast) came to him^{asws} and said, 'There is no judgment except for Allah^{azwj}'. He^{asws} said: 'A truthful phrase intending falsehood with it'.

قال خرقوص قُتِبَ مِنْ خَطِيئَتِكَ وَ ارْجِعْ عَنْ قِصَّتِكَ وَ اخْرُجْ بِنَا إِلَى عَدُوِّنَا تُقَاتِلُهُمْ حَتَّى نَلْقَى رَبَّنَا

Hurqous said, 'Then repent from your^{asws} sin and return from your story and come out with us to our enemy (Syrian forces), we shall fight them until we meet our Lord^{azwj}'.

فَقَالَ عَلِيٌّ ع قَدْ أَرَدْتُكُمْ عَلَى ذَلِكَ فَعَصَيْتُمُونِي وَ قَدْ كَتَبْنَا بَيْنَنَا وَ بَيْنَ الْقَوْمِ كِتَاباً وَ شُرُوطاً وَ أَعْطَيْنَا عَلَيْهَا عُهُوداً وَ مَوَافِقاً وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ أَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ الْآيَةَ

Ali^{asws} said: 'I^{asws} had wanted you to be upon that, but you disobeyed me^{asws}, and we have already written an agreement between us and the people, and conditions, and we have given a pact upon it and a covenant, and Allah^{azwj} the Exalted Said: **'And fulfil the Covenant of Allah when you were Covenanted [16:91]'** – the Verse.

فَقَالَ خَرْقُوصُ ذَلِكَ ذَنْبٌ يَنْبَغِي أَنْ نَتُوبَ عَنْهُ

Hurqous said, 'That is a sin befitting that we repent from it'.

فَقَالَ عَلِيٌّ ع مَا هُوَ بِذَنْبٍ وَ لَكِنَّهُ عَجْزٌ مِنَ الرَّأْيِ وَ صَعْفٌ فِي الْعَقْلِ وَ قَدْ تَقَدَّمْتُ فَتَهَيَّئْتُكُمْ عَنْهُ

Ali^{asws} said: 'It is not a sin, but it is a frustration from the view and weakness in the intellect, and you had gone ahead and I^{asws} had forbidden you from it'.

فَقَالَ ابْنُ الْكَوَاءِ الْآنَ صَحَّ عِنْدَنَا أَنَّكَ لَسْتَ بِإِمَامٍ وَ لَوْ كُنْتَ إِمَاماً لَمَا رَجَعْتَ فَقَالَ عَلِيٌّ ع وَبَلَّكُمْ قَدْ رَجَعَ رَسُولُ اللَّهِ ص عَامَ الْحُدَيْبِيَةِ عَنْ قِتَالِ أَهْلِ مَكَّةَ

Ibn Al Kawa said, 'Now it is proven correct in our presence that you^{asws} aren't an Imam^{asws}, and had you^{asws} been an Imam^{asws}, you would not have retracted'. He^{asws} said: 'Woe be unto you all! Rasool-Allah^{saww} had retracted in the year of Al-Hudeybiya from fighting the people of Makkah'.

³⁵⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 617

فَفَارَقُوا أَمِيرَ الْمُؤْمِنِينَ عَ وَ قَالُوا لَا حُكْمَ إِلَّا لِلَّهِ وَ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ وَ كَانُوا اثْنَيْ عَشَرَ أَلْفًا مِنْ أَهْلِ الْكُوفَةِ وَ الْبَصْرَةِ وَ غَيْرِهِمَا وَ نَادَى مُتَابِعُهُمْ أَنَّ أَمِيرَ الْقِتَالِ شَبْتُ بْنُ رِيعِي وَ أَمِيرَ الصَّلَاةِ عَبْدُ اللَّهِ بْنُ الْكَوَاءِ وَ الْأَمْرُ شُورَى بَعْدَ الْفَتْحِ وَ الْبَيْعَةُ لِلَّهِ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

They separated from Amir Al-Momineen^{asws} and said, 'There is no judgment except for Allah^{azwj} nor obedience to the creatures in disobedience of the Creator'. And they were twelve thousand from the people of Al-Kufa and Al-Basra, and other (places), and their caller called out that the commander of the battle is Shays Bin Rabie, and commander of the Salat is Abdullah Bin Al-Kawa, and the command (caliphate) would be a consultation after the victory, and the allegiance is to Allah^{azwj} upon the enjoining with the good and forbidding from the evil'.

وَ اسْتَعْرَضُوا النَّاسَ وَ قَتَلُوا عَبْدَ اللَّهِ بْنَ خَبَّابِ بْنِ الْأَرْثِ وَ كَانَ عَامِلُهُ عَلَى النَّهْرَوَانِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ يَا ابْنَ عَبَّاسٍ امْضِ إِلَى هَؤُلَاءِ الْقَوْمِ فَاَنْظُرْ مَا هُمْ عَلَيْهِ وَ لِمَاذَا اجْتَمَعُوا

And they browsed the people and they killed Abdullah Bin Khabab Bin Al-Ars, and he was his^{asws} office bearer at Al-Nahrawan. Amir Al-Momineen^{asws} said: 'O Ibn Abbas! Go to these people and looked at what they are upon, and what they are gathering upon'.

فَلَمَّا وَصَلَ إِلَيْهِمْ قَالُوا وَبِئْسَ أَكْفَرْتَ بِرَبِّكَ كَمَا كَفَرَ صَاحِبُكَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ خَرَجَ خَطِيبُهُمْ عَتَّابُ بْنُ الْأَعْوَرِ التَّعْلَبِيُّ فَقَالَ ابْنُ عَبَّاسٍ مَنْ بَنَى الْإِسْلَامَ فَقَالَ اللَّهُ وَ رَسُولُهُ فَقَالَ النَّبِيُّ أَحْكَمَ أُمُورُهُ وَ بَيَّنَّ حُدُودَهُ أَمْ لَا قَالَ بَلَى

When he arrived to them, they said, 'Woe be unto you, O Ibn Abbas! Are you disbelieving just as your companion Ali^{asws} Bin Abu Talib^{asws} has disbelieved?' And their preacher Attab Bin Al-Awr Al-Sa'alby came out, so Ibn Abbas said, 'Who built Al-Islam?' He said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}'. He said, 'did the Prophet^{saww} rule its affairs and explained its limits or not?' He said, 'Yes'.

قَالَ فَالَّذِي بَقِيَ فِي دَارِ الْإِسْلَامِ أَمْ ارْتَحَلَ قَالَ بَلِ ارْتَحَلَ قَالَ فَأُمُورُ الشَّرْعِ ارْتَحَلَتْ مَعَهُ أَمْ بَقِيَتْ بَعْدَهُ قَالَ بَلِ بَقِيَتْ قَالَ وَ هَلْ قَامَ أَحَدٌ بَعْدَهُ بِعِمَارَةِ مَا بَنَاهُ قَالَ نَعَمْ الدَّرَجَةُ وَ الصَّحَابَةُ

He said, 'Did the Prophet^{saww} remain in the house of Al-Islam (Makkah) or did he^{saww} depart?' He said, 'But, he^{saww} departed'. He said, 'Did the matters of Law depart with him^{asws} or remained after him^{saww}?' He said, 'But, they remained'. He said, 'Did anyone stand after him^{saww} with the building that he^{saww} had built?' He said, 'Yes, the offspring and the companions'.

قَالَ أَفَعَمَرُوهَا أَوْ خَرَبُوهَا قَالَ بَلِ عَمَرُوهَا قَالَ فَلَا أَلَا هِيَ مَعْمُورَةٌ أَمْ خَرَابٌ قَالَ بَلِ خَرَابٌ قَالَ خَرَبَهَا ذُرِّيَّتُهُ أَمْ أُمَّتُهُ قَالَ بَلِ أُمَّتُهُ قَالَ وَ أَنْتَ مِنَ الذَّرِيَّةِ أَوْ مِنَ الْأُمَّةِ قَالَ مِنَ الْأُمَّةِ قَالَ أَنْتَ مِنَ الْأُمَّةِ وَ خَرَبْتَ دَارَ الْإِسْلَامِ فَكَيْفَ تَرْجُو الْجَنَّةَ وَ جَرَى بَيْنَهُمْ كَلَامٌ كَثِيرٌ

He said, 'Did they build it or ruin it?' He said, 'But they built it'. He said, 'So, is it now built or ruined?' He said, 'But, (it is) ruined'. He said, 'Did his^{saww} offspring ruin it or his^{saww} community?' He said, 'But, his^{saww} community did'. He said, 'And are you from the offspring or from the community?' He said, 'From the community'. He said, 'You are from the

community and have ruined the house of Al-Islam, so how can you wish for the Paradise?' And a lot of talk flowed between them.

فَحَضَرَ أَمِيرُ الْمُؤْمِنِينَ ع فِي مِائَةِ رَجُلٍ فَلَمَّا قَابَلَهُمْ خَرَجَ إِلَيْهِ ابْنُ الْكَوَا فِي مِائَةِ رَجُلٍ فَقَالَ ع أَنْشِدُكُمْ اللَّهَ هَلْ تَعْلَمُونَ حَيْثُ رَفَعُوا الْمَصَاحِفَ فَقُلْتُمْ يُجِيبُهُمْ إِلَى كِتَابِ اللَّهِ فَقُلْتُ لَكُمْ إِنِّي أَعْلَمُ بِالْقَوْمِ مِنْكُمْ

Amir Al-Momineen^{asws} presented among a hundred men. When he^{asws} face them, Ibn Al-Kawa came out to him among a hundred men. He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know, when they raised the Qurans, you had said we should answer to the Book of Allah^{azwj}, so I^{asws} said to you all: 'But, I^{asws} am more knowing with the people than you are'.

وَذَكَرَ مَقَالَهُ إِلَى أَنْ قَالَ فَلَمَّا أُبَيِّنْتُ إِلَّا الْكِتَابَ اشْتَرَطْتُ عَلَى الْحَكَمَيْنِ أَنْ يُحْيِيَا مَا أَحْيَا الْقُرْآنُ وَ أَنْ يُمَيِّتَا مَا أَمَاتَ الْقُرْآنُ فَإِنْ حَكَمَا بِحُكْمِ الْقُرْآنِ فَلَيْسَ لَنَا أَنْ نُخَالِفَ حُكْمَهُ وَ إِنْ أَبَيَا فَتَنَحُّنُ مِنْهُ بِرَاءً

And he (the narrator) mentioned his^{asws} words up to he^{asws} said: 'When you are refusing except the Book, I^{asws} shall stipulate a condition upon the two judges that they would revive what the Quran revives and kill off what the Quran kills off. So, if they were to judge with the judgment of the Quran, it wouldn't be for us that we oppose His^{azwj} Judgment, and if they refuse, then we would be disavowed from it'.

فَقَالُوا لَهُ أَخْبِرْنَا أ تَرَاهُ عَدْلًا تَحْكِيمَ الرِّجَالِ فِي الدِّمَاءِ فَقَالَ إِنَّا لَنَسْأَلُ الرِّجَالَ حَكْمَنَا وَ إِنَّمَا حَكَمْنَا الْقُرْآنَ وَ الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْطُورٌ بَيْنَ دَفْتَيْنِ لَا يَنْطِقُ إِنَّمَا يَتَكَلَّمُ بِهِ الرِّجَالُ

They said to him^{asws}, 'Inform us, do you^{asws} see it as justice, judgment of the men regarding the blood?' He^{asws} said: 'We did not get the men to judge us, and rather we got the Quran to Judge us, and the Quran, it is of written lines between the two covers, not speaking, and rather it is the men who speak with it'.

قَالُوا فَأَخْبِرْنَا عَنِ الْأَجْلِ لَمْ جَعَلْتَهُ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ قَالَ لِيَعْلَمَ الْجَاهِلُ وَ يَتَبَيَّنَ الْعَالِمُ وَ لَعَلَّ اللَّهَ يُصْلِحَ فِي هَذِهِ الْمُدَّةِ هَذِهِ الْأُمَّةَ وَ جَرَتْ بَيْنَهُمْ مُخَاطَبَاتٌ فَجَعَلَ بَعْضُهُمْ يَرْجِعُ

They said, 'Inform us about the term which you^{asws} made it to be regarding what was between you^{asws} and them'. He^{asws} said: 'For the ignorant one to know and the learned to be affirmed, and perhaps Allah^{azwj} would Reconcile this community during this term'. And the addressing flowed between them, and some of them went on to return.

فَأَعْطَى أَمِيرُ الْمُؤْمِنِينَ ع زَايَةَ أَمَانٍ مَعَ أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَنَادَاهُمْ أَبُو أَيُّوبَ مَنْ جَاءَ إِلَى هَذِهِ الزَّايَةِ أَوْ خَرَجَ مِنْ بَيْنِ الْجَمَاعَةِ فَهُوَ آمِنٌ فَرَجَعَ مِنْهُمْ ثَمَانِيَةَ آلَافٍ رَجُلٍ فَأَمَرَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع أَنْ يَتَمَيَّزُوا مِنْهُمْ وَ أَقَامَ الْبَاثُونَ عَلَى الْحِلَافِ وَ قَصَدُوا إِلَى نَهْرَوَانَ

Amir Al-Momineen^{asws} gave the flag of amnesty to be with Abu Ayoub Al-Ansari. Abu Ayoub called out to them: 'One who comes to this flag, or goes out from between the group, he would be safe'. Eight thousand men from them returned. Amir Al-Momineen^{asws} ordered that there should be differentiation between them, and the rest stayed upon the opposition, and they aimed to Nahrawan.

فَخَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع أَهْلَ الْكُوفَةِ وَ اسْتَنْفَرَهُمْ فَلَمْ يُجِيبُوهُ فَتَمَثَّلَ

فَلَمْ تَسْتَبِيحُوا النَّصْحَ إِلَّا ضَحَى الْعَدِ

أَمَرْتُكُمْ أَمْرِي بِمَنْعِجِ اللَّوَى

Amir Al-Momineen^{asws} addressed the people of Al-Kufa, and mobilised them, but they did not answer him^{asws}, so he^{asws} gave an example (in a couplet): '*I^{asws} had ordered you with my^{asws} instructions with the twisting of the flags, but the advice did not become clear except the next day at noon*'.

ثُمَّ اسْتَنْفَرَهُمْ فَفَزَعَهُ أَلْفَا رَجُلٍ يُقَدِّمُ عَدِيَّ بْنَ حَاتِمٍ وَ هُوَ يَقُولُ

وَ عَادُوا إِلَهَ النَّاسِ رَبَّ الْمَشَارِقِ-

إِلَى شَرِّ خَلْقٍ مِنْ شَرِّائِ تَحَرُّوا-

Then he mobilised, and a thousand men were mobilised. Adayy Bin Hatim came ahead and he said (a couplet), '*To evil people, from formed parties, and they were inimical to God of the people, Lord^{azwj} of the easts*'.

فَوَجَّهَ أَمِيرُ الْمُؤْمِنِينَ ع نَحْوَهُمْ وَ كَتَبَ إِلَيْهِمْ عَلَى يَدَيِ عَبْدِ اللَّهِ بْنِ أَبِي عَقِبٍ وَ السَّعِيدُ مَنْ سَعِدَتْ بِهِ رَغْبَتُهُ وَ الشَّقِيُّ مَنْ شَقِيَتْ بِهِ رَغْبَتُهُ وَ خَيْرُ النَّاسِ خَيْرُهُمْ لِنَفْسِهِ وَ شَرُّ النَّاسِ شَرُّهُمْ لِنَفْسِهِ وَ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ مِنْ خَلْقِهِ قَرَابَةٌ وَ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

Amir Al-Momineen^{asws} headed towards them, and wrote to them upon the hands of Abdullah Bin Abu Aqib: 'And the fortunate is the one his desires are fortunate with him, and the wretched is the one his desires are wretched with, and best of the people is their best for himself, and evilest of the people is their evilest to himself, and there isn't any relationship between Allah^{azwj} and anyone from His^{azwj} creatures, **Every soul would be held for what it earns [74:38]**'.

فَلَمَّا أَتَاهُمْ أَمِيرُ الْمُؤْمِنِينَ فَاسْتَعْظَمَهُمْ أَبَوْا إِلَّا قِتَالَهُ وَ تَنَادَوْا أَنْ دَعُوا مُحَاطَبَةَ عَلِيِّ وَ أَصْحَابِهِ وَ بَارَزُوا الْجَنَّةَ وَ صَاحُوا الرُّوحَ الرَّوَاحِ إِلَى الْجَنَّةِ

When Amir Al-Momineen^{asws} came to them, he^{asws} felt compassion with them, but they refused except fighting him^{asws}, and they called out, 'Leave addressing Ali^{asws} and his^{asws} companions, and come out to the Paradise!', And they shouted, 'The soul is departing to the Paradise!'

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُعْبِي أَصْحَابَهُ وَ نَهَاهُمْ أَنْ يَتَقَدَّمَ إِلَيْهِمْ أَحَدٌ وَ كَانَ أَوَّلُ مَنْ خَرَجَ مِنَ الْخَوَارِجِ لِلْبَرَارِ أَخْنَسُ بْنُ الْغَزِيرِ الطَّائِي وَ جَعَلَ يَقُولُ

عَلَى النَّهْرِ كَانُوا يُخْضِبُونَ الْعَوَالِيَا-

خَنَائِكَ فَاعْفُ حَوْنَنَا وَ الْمَسَاوِيَا-

فَكُلُّ عَلَى الرَّحْمَنِ أَصْبَحَ ثَاوِيَا-

فَمَاتُوا مِنْ حَيٍّ جَدِيلَةٍ فُتِّلُوا-

يُنَادُونَ لَا حُكْمَ إِلَّا لِرَبَّنَا-

هُمْ فَارْتَوْا مَنْ جَارَ فِي اللَّهِ حُكْمُهُ

And Amir Al-Momineen^{asws} was arranging his^{asws} companions and forbidding that any of them to advance to them, and the first one from the Kharijites to come out for the duel was Akhnas Bin Al-Aziz Al-Taie, and he went on to say (a poem), '*Eighty from the tribe of Jadeelah were killed by the river. They were dyed at the high ground, calling out, 'There is no judgment except for our Lord^{azwj}! Mercy is for You^{azwj}! Forgive our sins and our evil deeds.*

They have separated from sheltering in the Judgment of Allah^{azwj}, so everyone has become secondary to the Beneficent!

فَقَتَلَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ خَرَجَ عَبْدُ اللَّهِ بْنُ وَهَبٍ الرَّاسِيُّ يَقُولُ

أَنَا ابْنُ وَهَبٍ الرَّاسِيِّ الشَّارِي-
أَضْرِبُ فِي الْقَوْمِ لِأَخْذِ النَّارِي-
وَيَرْجِعُ الْحَقُّ إِلَى الْأَخْيَارِ-

أَنَا ابْنُ وَهَبٍ الرَّاسِيِّ الشَّارِي-
حَتَّى تَزُولَ دَوْلَةُ الْأَشْرَارِ-

Amir Al-Momineen^{asws} killed him. And Abdullah Bin Wahab Al-Rasy came out saying (a poem), 'I am the son of Wahab Al-Rasy Al-Shary. I shall strike among the people to take the retaliation, until the government of the evil is removed, and the truth returned to the good ones!'

وَ خَرَجَ مَالِكُ بْنُ الْوَضَّاحِ وَقَالَ

وَ لَا أُرِيدُ لَدَى الْهَيْجَاءِ تَرْيِضًا-

إِنِّي لَبَائِعُ مَا يَفْنَى بِبَاقِيَةٍ-

And Malik Bin Al-Wazah came out and said (a couplet), 'I am selling what is to perish for the eternal life, and I do not want the satire to please'.

وَ خَرَجَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع الْوَضَّاحُ بْنُ الْوَضَّاحِ مِنْ جَانِبٍ وَ ابْنُ عَمِّهِ حُرْقُوصٌ مِنْ جَانِبٍ فَقَتَلَ أَمِيرُ الْمُؤْمِنِينَ الْوَضَّاحَ وَ ضَرَبَ ضَرْبَةً عَلَى رَأْسِ الْحُرْقُوصِ فَقَطَعَهُ وَ وَقَعَ رَأْسُ سَيْفِهِ عَلَى الْفَرَسِ فَشَرَدَ وَ رَجُلُهُ فِي الرِّكَابِ حَتَّى أَوْقَعَهُ فِي دُولَابٍ خَرَابٍ فَصَارَتِ الْحُرُورِيَّةُ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

And Al-Wazah Bin Al-Wazah came out to Amir Al-Momineen^{asws} from one side, and the son of his uncle Hurqous from one (another) side. Amir Al-Momineen^{asws} killed Al-Wazah and he^{asws} struck a strike upon the head of Al-Hurqous and cut him, and the head (sharp-end) of his^{asws} sword fell upon the horse, so it was startled, and his legs were in the stirrups, until it dropped him in the desolated water-wheel, and the Harouriya (Kharijites) became **like ashes the wind blows hard upon during a stormy day. [14:18].**

فَكَانَ الْمَقْتُولُونَ مِنْ أَصْحَابِ عَلِيٍّ ع رُوَيْبَةُ بْنُ وَبَرٍ الْبَحْلِيُّ وَ رِفَاعَةُ بْنُ وَائِلٍ الْأَرْحَبِيُّ وَ الْفَيَّاضُ بْنُ خَلِيلٍ الْأَزْدِيُّ وَ كَيْسُومُ بْنُ سَلَمَةَ الْجُمَحِيُّ وَ حَبِيبُ بْنُ عَاصِمٍ الْأَزْدِيُّ إِلَى تَمَامِ تِسْعَةٍ وَ انْقَلَتِ مِنَ الْخَوَارِجِ تِسْعَةٌ كَمَا تَقْدَمُ ذِكْرُهُ وَ كَانَ ذَلِكَ لَيْسَعٍ خَلَوْنَ مِنْ صَفَرٍ سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ.

The ones from the companions of Ali^{asws} slain were Rowbah Bin Wabar Al-bajaly, and Rifa'at Bin Wail Al-Arhaby, and Al-Fayyaz Bin Khaleel Al-Azdy, and Keysoum Bin Salamah Al-Jumhy, and Habeeb Bin Aasim Al-Azdy up to the complete nine; and from the Kharijites nine fled just as its mention has preceded, and that (happened) on the nine (days) vacated from Safar of the year thirty-eight".³⁵¹

أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَمَرَ أَنْ يُعْتَشَرَ عَنِ الْمُخَدَجِ بَيْنَ الْقَتْلَى فَلَمْ يَجِدُوهُ فَقَالَ رَجُلٌ وَاللَّهِ مَا هُوَ فِيهِمْ فَقَالَ ع وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ.

³⁵¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 a

Abu Nueym Al Asfahany, from Sufyan Al Sowry,

'Amir Al-Momineen^{asws} ordered that there should be an investigation regarding the one-armed (man) between the slain, but they could not find him. A man said, 'By Allah^{azwj}! He is not among them'. He^{asws} said: 'By Allah^{azwj}! Neither have I^{asws} lied nor have I^{asws} been lied to'.³⁵²

تَارِيحُ الطَّرِيّ وَ إِنَانَهُ ابْنُ بَطْلَةَ وَ سُنُّنُ أَبِي دَاوُدَ وَ مُسْنَدُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ وَ أَبِي مُوسَى الْوَائِلِيِّ وَ جُنْدَبٍ وَ أَبِي الْوَضِيِّ وَ اللَّفْظُ لَهُ قَالَ: قَالَ عَلِيٌّ عِ اطْلُبُوا الْمُخَدَجَ فَقَالُوا لَمْ نَجِدْهُ فَقَالَ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ يَا عَجَلَانُ ائْتِنِي بِبَغْلَةٍ رَسُولِ اللَّهِ ص فَأَتَاهُ بِالْبَغْلَةِ فَرَكِبَهَا وَ جَالَ فِي الْقَتْلِ ثُمَّ قَالَ اطْلُبُوهُ هَاهُنَا فَاسْتَخْرَجُوهُ مِنْ تَحْتِ الْقَتْلِ فِي نَهْرٍ وَ طِينٍ

Tareekh Al Tabari, and Ibn Battah highlighted, and Sunan of Ibn Dawood, and Musnad of Ahmad Bin Abdullah Bin Abu Rafie, and Abu Musa Al Waily, and Jundab, and Abu Al Wazy, and the words of it, said,

'Ali^{asws} said: 'Seek the one-armed one!' They said, 'We could not find him'. He^{asws} said: 'By Allah^{azwj}! Neither have I^{asws} lied nor have I^{asws} been lied to. O Ajlan! Bring to me the mule of Rasool-Allah^{saww}!' He came with the mule. He^{asws} rode it and wandered among the slain, then said: 'Seek him over here!' They extracted him from beneath the slain, in the river and the mud'.

وَ فِي رِوَايَةِ أَبِي نُعَيْمٍ عَنْ سُفْيَانَ قَتِيلٍ قَدْ أَصْبَنَاهُ فَسَجَدَ لِلَّهِ تَعَالَى فَتَصَبَّهَا-.

And in a report of Abu Nueym, from Sufyan, 'It was said, 'We have found him!' He^{asws} performed a Sajdah for Allah^{azwj} the Exalted. He^{asws} set it up".³⁵³

تَارِيحُ الْقُمِّي أَنَّهُ رَجُلٌ أَسْوَدُ عَلَيْهِ شَعْرَاتٌ عَلَيْهِ فُرْطُلٌ مُخَدَجٌ الْبِدِ إِحْدَى تَنَدِيهِ كَتَدِي الْمَرْءَةِ عَلَيْهِ شَعِيرَاتٌ مِثْلُ مَا يَكُونُ عَلَى ذَنْبِ الْبُرْثُوعِ.

Tareekh Al-Qummi – He was a black man (Ethiopian). Upon him were hairs, upon him was cat skin, disabled of one hand, his breast was like the breast of a woman, upon it was hair like what happens to be upon the rodent (Jerboa).³⁵⁴

وَ فِي مُسْنَدِ مُوَصَّلِي حَبَشِي مِثْلُ الْبَعِيرِ فِي مَنْكَبِهِ مِثْلُ ثَدِي الْمَرْءَةِ فَقَالَ صَدَقَ اللَّهُ وَ رَسُولُهُ ص.

And in (the book) 'Musnad' of Mowsuly – (He was) an Ethiopian like the camel, in his shoulder was (a lump) like the breast of a woman. He^{asws} said: 'Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth".³⁵⁵

وَ فِي رِوَايَةِ أَبِي دَاوُدَ وَ ابْنِ بَطْلَةَ أَنَّهُ قَالَ عَلِيٌّ ع مَنْ يَعْرِفُ هَذَا فَلَمْ يَعْرِفْهُ أَخَذَ فَقَالَ رَجُلٌ أَنَا رَأَيْتُ هَذَا بِالْحَيْرَةِ فَقُلْتُ إِلَى أَيَّنْ تُرِيدُ فَقَالَ إِلَى هَذِهِ وَ أَشَارَ إِلَى الْكُوفَةِ وَ مَا لِي بِهَا مَعْرِفَةٌ فَقَالَ عَلِيٌّ ع صَدَقَ هُوَ مِنَ الْجَانِّ وَ فِي رِوَايَةِ أُخْرَى: هُوَ مِنَ الْجَنِّ.

And in a report of Abu Dawood and Ibn Battah, 'Ali^{asws} said: 'Who recognises this one' But no one knew him. A man said, 'I saw this one at Al-Hira and I said, 'Where are you intending

³⁵² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 b

³⁵³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 c

³⁵⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 d

³⁵⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 e

to (go to)?' He said, 'To this', and he gestured towards Al-Kufa, and there is no recognition for me with it'. Ali^{asws} said: 'You speak the truth. He is from the Jaan (predecessors of the Jinn)'. And in another report: 'He is from the Jinn'.³⁵⁶

و فِي رَوَايَةِ أَحْمَدَ قَالَ أَبُو الْوُضَيْي لَا يَأْتِيَنَّكُمْ أَحَدٌ يُخْبِرُكُمْ مَنْ أَبُوهُ قَالَ فَجَعَلَ النَّاسُ يَقُولُونَ هَذَا مَلَكٌ هَذَا مَلَكٌ هَذَا مَلَكٌ وَ يَقُولُ عَلِيٌّ ابْنُ مَنْ.

And in a report of Ahmad, 'Abu Ayoub Al-Wazy said, 'Will anyone come to you informing who his father is?' He (the narrator) said, 'Then people went on saying, 'This is an Angel! This is an Angel!' And Ali^{asws} said: 'Son of who?'³⁵⁷

و فِي مُسْنَدِ الْمُؤَصِّلِي فِي حَدِيثٍ مَنْ قَالَ مِنَ النَّاسِ إِنَّهُ رَأَاهُ قَبْلَ مَصْرَعِهِ فَإِنَّهُ كَاذِبٌ.

And in (the book) 'Musnad' of Al-Mowsily in a Hadeeth: 'One from the people who says he had seen him before his death, so he is a liar'.³⁵⁸

و فِي مُسْنَدِ أَحْمَدَ بِإِسْنَادِهِ عَنْ أَبِي الْوُضَيْي أَنَّهُ قَالَ قَالَ عَلِيٌّ عَ أَمَا إِنَّ خَلِيلِي أَخْبَرَنِي بِثَلَاثَةِ إِخْوَةٍ مِنَ الْجِنِّ هَذَا أَكْبَرُهُمْ وَ الثَّانِي لَهُ جَمْعٌ كَثِيرٌ وَ الثَّلَاثُ فِيهِ ضَعْفٌ.

And in (the book) 'Musnad' of Ahmad, by his chain from Abu Al-Wazy who said, 'Ali^{asws} said: 'But, my^{asws} friend^{saww} had informed me^{asws} of three brothers from the Jinn. This one is their eldest, and the second has a huge crowd for him, and the third has weakness in him'.³⁵⁹

إِبَانَةُ ابْنِ بَطَّةَ: أَنَّهُ ذَكَرَ الْمُقْتُولَ بِالنَّهْرَوَانِ فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ هُوَ شَيْطَانُ الرَّهْطَةِ زَادَ أَبُو يَعْلَى فِي الْمُسْنَدِ شَيْطَانُ رَهْطَةٍ رَجُلٌ مِنْ بَجِيلَةَ يَقَالُ لَهُ الْأَشْهَبُ أَوْ ابْنُ الْأَشْهَبِ عَلَامَةٌ فِي قَوْمِ ظُلْمَةٍ.

Highlighted by Ibn Batah – 'There was a mention of the ones killed at Nahrawan. Sa'ad Bin Abu Waqas said, 'It is the hallway of Satan^{la}'. Abu Ya'la added in (the book) 'Al-Musnad', 'A hallway of Satan^{la} is a man from Bajeela called Al-Ash'hab, or son of Al-Ash'hab, being a sign among an unjust people'.³⁶⁰

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّعْبِيعِيُّ بِإِسْنَادِهِ عَنْ عَلِيٍّ عَ أَنَّهُ لَمَّا انْصَرَفَ مِنْ صِفِّينَ خَاصَ النَّاسُ فِي أَمْرِ الْحَكَمَيْنِ فَقَالَ بَعْضُ النَّاسِ مَا يَمْتَنِعُ أَمِيرَ الْمُؤْمِنِينَ عَ مِنْ أَنْ يَأْمُرَ بَعْضَ أَهْلِ بَيْتِهِ فَيَتَكَلَّمَ فَقَالَ لِلْحَسَنِ قُمْ يَا حَسَنُ فَقُلْ فِي هَذَيْنِ الرَّجُلَيْنِ عَبْدُ اللَّهِ بْنُ قَيْسٍ وَ عَمْرُو بْنُ الْعَاصِ

Muhammad Bin Abdullah Al Rainy,

'From Ali^{asws}, when he^{asws} left from Siffeen, the people fought regarding the matter of the arbitration. Some of the people said, 'What prevents Amir Al-Momineen^{asws} from instructing one of his^{asws} family members to speak?' He^{asws} said to Al-Hassan^{asws}: 'Stand, O Hassan^{asws}, and say regarding these two men, Abdullah Bin Qays and Amro Bin Al-Aas'.

³⁵⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 f

³⁵⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 g

³⁵⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 h

³⁵⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 i

³⁶⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 j

فَقَامَ الْحَسَنُ فَقَالَ أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ أَكْثَرْتُمْ فِي أَمْرِ عَبْدِ اللَّهِ بْنِ قَيْسٍ وَ عَمْرُو بْنِ الْعَاصِ فَإِنَّمَا بُعِثَا لِيَحْكُمَا بِكِتَابِ اللَّهِ فَحَكَمَا بِالْهُوَى عَلَى الْكِتَابِ وَ مَنْ كَانَ هَكَذَا لَمْ يُسَمَّ حَكَمًا وَ لَكِنَّهُ مَحْكُومٌ عَلَيْهِ

Al-Hassan^{asws} stood up and said: ‘O you people! You have spoken a lot regarding the matter of Abdullah Bin Qays and Amro Bin Al-Aas. They were both sent to judge by the Book of Allah^{azwj}, but they judged by the personal opinion upon the Book, and the one who was like this, cannot be named as a judge, but he would be judged upon.

وَ قَدْ أَخْطَأَ عَبْدُ اللَّهِ بْنُ قَيْسٍ فِي أَنْ أَوْصَى بِمَا إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَأَخْطَأَ فِي ذَلِكَ فِي ثَلَاثٍ حِصَالٍ فِي أَنَّ أَبَاهُ لَمْ يَرْضَهُ لَهَا وَ فِي أَنَّهُ لَمْ يَسْتَأْذِنْهُ وَ فِي أَنَّهُ لَمْ يَجْتَمِعْ عَلَيْهِ الْمُهَاجِرُونَ وَ الْأَنْصَارُ الَّذِينَ نَفَذُوا لِمَنْ بَعْدَهُ

And Abdullah Bin Qays was mistaken regarding what had had been advised with to Abdullah Bin Umar. He was mistaken regarding three things – regarding that his father did not agree with it, and regarding that he had not instructed him, and regarding that the Emigrants and the Helpers had not united upon him, those who had implemented it for the one after him.

وَ إِنَّمَا الْحُكُومَةُ فَرْضٌ مِنَ اللَّهِ وَ قَدْ حَكَّمَ رَسُولُ اللَّهِ ص سَعْدًا فِي بَنِي فُرَيْظَةَ فَحَكَمَ فِيهِمْ بِالْحُكْمِ الَّذِي لَا شَكَّ فِيهِ فَقَفَذَ رَسُولُ اللَّهِ ص حُكْمَهُ وَ لَوْ خَالَفَ ذَلِكَ لَمْ يُجْرِهِ ثُمَّ جَلَسَ

And rather, the judging is an Obligation from Allah^{azwj}, and Rasool-Allah^{saww} had got Sa’ad to judge regarding the clan of Qureyza, so he judged regarding them with a Judgment of Allah^{azwj}. There is no doubt in it, and Rasool-Allah^{saww} implemented his judgment, and if he had opposed that, he^{saww} would not have implemented it’. Then he^{asws} sat down.

ثُمَّ قَالَ عَلِيٌّ ع لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قُمْ فَتَكَلَّمْ فَقَامَ وَ قَالَ أَيُّهَا النَّاسُ إِنَّ لِلْحَقِّ أَهْلًا أَصَابُوهُ بِالتَّوْفِيقِ وَ النَّاسُ بَيْنَ رَاضٍ بِهِ وَ رَاغِبٍ عَنْهُ وَ إِنَّمَا بُعِثَ عَبْدُ اللَّهِ بْنُ قَيْسٍ يُهْدَى إِلَى ضَلَالَةٍ وَ بُعِثَ عَمْرُو بْنُ الْعَاصِ بِضَلَالَةٍ إِلَى الْهُدَى فَلَمَّا التَّقِيَا رَجَعَ عَبْدُ اللَّهِ عَنْ هَذَا وَ ثَبَتَ عَمْرُو عَلَى ضَلَالَتِهِ

Then Ali^{asws} said to Abdullah Bin Al-Abbas: ‘Stand and speak!’ He stood up and said, ‘O you people! For the truth there are people who are achieving it by the inclination, and the people are between agreeing with it and turning away from it, and rather Abdullah Bin Qays (Abu Musa Ashari) was sent with guidance to straying, and Amro Bin Al-Aas had been sent with straying towards the guided ones. And when they met, Abdullah returned from his guidance and Amro was steadfast upon his straying.

وَ اللَّهُ لَفِي حَكَمًا بِالْكِتَابِ لَقَدْ حَكَمَا عَلَيْهِ وَ إِنْ حَكَمَا بِمَا اجْتَمَعَا عَلَيْهِ مَعَ مَا اجْتَمَعَا عَلَى شَيْءٍ وَ إِنْ كَانَا حَكَمَا بِمَا سَارَا إِلَيْهِ لَقَدْ سَارَ عَبْدُ اللَّهِ وَ إِمَامُهُ عَلِيٌّ وَ سَارَ عَمْرُو وَ إِمَامُهُ مُعَاوِيَةُ فَمَا بَعْدَ هَذَا مِنْ غَيْبٍ يُنْتَظَرُ وَ لَكِنَّهُمْ سَيُّمُوا الْحَرْبَ وَ أَحْبَبُوا الْبَقَاءَ وَ دَفَعُوا الْبَلَاءَ وَ رَجَا كُلُّ قَوْمٍ صَاحِبَهُمْ ثُمَّ جَلَسَ

By Allah^{azwj}! If they had judged by the Book, they would have judged against him (Muawiya), and if they had judged with what they had both united upon, they would not have united upon anything, and if they had judged with what they had both followed to, Abdullah would have followed and his Imam^{asws} is Ali^{asws}, and Amro would have followed and his imam is Muawiya. So, what is there after this from the unseen to wait for, but they had tired of the war and loved the life, and they repelled the affliction, and each people pleased their master’. Then he sat down.

ثُمَّ قَالَ لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ قُمْ فَتَكَلَّمْ فَقَامَ عَبْدُ اللَّهِ وَ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذَا الْأَمْرَ كَانَ النَّظَرُ فِيهِ إِلَيَّ وَ الرِّضَا فِيهِ لِعَبْدِهِ فَجِئْتُمْ بِعَبْدِ اللَّهِ بْنِ قَيْسٍ فَقُلْتُمْ لَا نَرْضَى إِلَّا هَذَا فَارْضَ بِهِ فَإِنَّهُ رِضَانَا

Then he^{asws} said to Abdullah son of Ja'far^{as}: 'Stand and speak!' Abdullah stood up and said, 'O you people! Surely this matter (arbitration), the looking in it was towards Ali^{asws} and the pleasure in it was someone else. You had come with Abdullah Bin Qays (Al-Ashari) and you said, 'We will not be pleased except with this one, so be pleased with him for he is our pleasure'.

وَ أَنْتُمْ مَا اسْتَفَدَنْاهُ عِلْمًا وَ لَا انْتَهَرْنَا مِنْهُ غَايِبًا وَ لَا أَمَلْنَا ضَعْفَهُ وَ لَا رَجَوْنَا بِهِ صَاحِبَهُ وَ لَا أَفْسَدَ بِمَا عَمِلَا الْعِرَاقَ وَ لَا أَصْلَحَا الشَّامَ وَ لَا أَمَانًا حَقًّا عَلَيَّ وَ لَا أَحْيَا بِاطِلٍ مُعَاوِيَةَ وَ لَا يُذْهِبُ الْحَقُّ رُفْيَةَ رَاقٍ وَ لَا تَفْخُهُ شَيْطَانٍ وَ أَنَا الْيَوْمَ لَعَلِّي مَا كُنَّا عَلَيْهِ أَمْسٍ وَ حَلَسَ.

And I swear by Allah^{azwj}! We neither benefitted of his knowledge, nor are we awaiting any unseen matter from him, nor do we have any hope of his weakness, nor are we hoping for his companion with him, nor did they spoil Iraq with what they did not correct Syria, nor did they kill a right of Ali^{asws} nor revived falsehood of Muawiya, nor did the truth do away the charm of a charmer nor blowing of Satan^{la}, and today I am upon what we were upon yesterday'. And he sat down".³⁶¹

نُوفُ الْبِكَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ نَادَى بَعْدَ الْخُطْبَةِ بِأَعْلَى صَوْتِهِ الْجِهَادَ الْجِهَادَ عِبَادَ اللَّهِ أَلَا وَ إِنِّي مُعَشِّكُ فِي يَوْمِي هَذَا فَمَنْ أَرَادَ الرُّوَاحَ إِلَى اللَّهِ فَلْيُخْرُجْ

Nowf Al-Bikaly, from Amir Al-Momineen^{asws}, he^{asws} called out after the address, at the top of his^{asws} voice: 'Al-Jihad! Al-Jihad, servants of Allah^{azwj}! Indeed, and I^{asws} am encamping in this day of mine^{asws}, so the one who wants the departure to Allah^{azwj}, let him come out!'

قَالَ نُوفٌ وَ عَقَدَ لِلْحُسَيْنِ ع فِي عَشْرَةِ آلَافٍ وَ لِقَيْسِ بْنِ سَعْدٍ فِي عَشْرَةِ آلَافٍ وَ لِأَيُّبِ الثُّوبِ الْأَنْصَارِيِّ فِي عَشْرَةِ آلَافٍ وَ لِعَبْرِهِمْ عَلَى أَعْدَادٍ أُخَرَ وَ هُوَ يُرِيدُ الرِّجْعَةَ إِلَى صِفِّينَ فَمَا دَارَتْ الْجُمُعَةُ حَتَّى ضَرَبَهُ الْمُلُغُونَ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ فَتَرَا جَعَتِ الْعَسَاكِرُ.

Nowf (the narrator) said, 'And he^{asws} convened for Al-Husayn^{asws} among ten thousand, and for Qays Bin Sa'ad among ten thousand, and for Abu Ayoub Al-Ansari among them thousand, and for other upon other numbers, and he^{asws} wanted the return to Siffeen, but the Friday did not turn until the accursed Ibn Muljim^{la} struck him^{asws}, and the soldiers returned".³⁶²

619 - كشف، كشف الغمة قَالَ ابْنُ طَلْحَةَ لَمَّا عَادَ أَمِيرُ الْمُؤْمِنِينَ مِنْ صِفِّينَ إِلَى الْكُوفَةِ بَعْدَ إِقَامَةِ الْحُكْمَيْنِ أَقَامَ يَنْتَظِرُ انْقِصَاءَ الْمَدَّةِ الَّتِي بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ لِيَرْجِعَ إِلَى مُقَاتَلَتِهِ وَ الْمُحَارَبَةِ إِذْ انْخَزَلَتْ طَائِفَةٌ مِنْ خَاصَّةِ أَصْحَابِهِ فِي أَرْبَعَةِ آلَافٍ فَارِسٍ وَ هُمْ الْعُبَادُ وَ النَّسَاكُ فَخَرَجُوا مِنَ الْكُوفَةِ وَ خَالَفُوا عَلِيًّا ع وَ قَالُوا لَا حُكْمَ إِلَّا لِلَّهِ وَ لَا طَاعَةَ لِمَنْ عَصَى اللَّهَ

(The book) 'Kashf Al Ghumma' – Ibn Talha said,

'When Amir Al-Momineen^{asws} returned from Siffeen to Al-Kufa after establishing the two judges, he^{asws} awaited the expiry of the term which was between him^{asws} and Muawiya in

³⁶¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 k

³⁶² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 l

order to return to his fighting and the war, when a group of his special companions abandoned among four thousand horsemen, and they were (devout) worshippers, and ritualists. They went out from Al-Kufa and opposed Ali^{asws}, and they said, 'There is no judgment except for Allah^{azwj}, and there is no obedience to the one who disobeys Allah^{azwj}!'

وَ انْحَارَ إِلَيْهِمْ نَيْفٌ عَنْ ثَمَانِيَةِ آلَافٍ مِمَّنْ رَأَوْهُمْ فَصَارُوا اثْنَيْ عَشَرَ أَلْفًا وَ سَارُوا إِلَى أَنْ نَزَلُوا بِحُرُورَاءَ وَ أَمَرُوا عَلَيْهِمْ عَبْدَ اللَّهِ بْنُ الْكَوَاءِ فَدَعَا عَلِيٌّ ع عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَأَرْسَلَهُ إِلَيْهِمْ فَخَادَتْهُمْ فَلَمْ يَرْتَدِّعُوا وَ قَالُوا لِيُخْرِجَ إِلَيْنَا عَلِيٌّ بِنَفْسِهِ لِنَسْمَعَ كَلَامَهُ عَسَى أَنْ يَزُولَ مَا بَأْنُسِنَا إِذَا سَمِعْنَاهُ

And Nayf sided with them in about eight thousand from the ones who viewed with their views, and they became twelve thousand, and they travelled until they descended at Haroura, and Abdullah Bin Al-Kawa was a commander upon them. Ali^{asws} called Abdullah Bin Abbas, may Allah^{azwj} be Pleased with him, and sent him to them. He discussed with them but they did not retract and said, 'Let Ali^{asws} come out to us himself^{asws} for us to hear his^{asws} speech, maybe he^{asws} would remove what is with ourselves when we hear him^{asws}.'

فَرَجَعَ ابْنُ عَبَّاسٍ فَأَخْبَرَهُ فَرَكِبَ فِي جَمَاعَةٍ وَ مَضَى إِلَيْهِمْ فَرَكِبَ ابْنُ الْكَوَاءِ فِي جَمَاعَةٍ مِنْهُمْ فَوَاقَفَهُ فَقَالَ لَهُ عَلِيٌّ ع يَا ابْنَ الْكَوَاءِ إِنَّ الْكَلَامَ كَثِيرٌ فَأَبْرِزْ إِلَيَّ مِنْ أَصْحَابِكَ لِأَكَلِّمَكَ فَقَالَ وَ أَنَا آمِنٌ مِنْ سَيْفِكَ فَقَالَ نَعَمْ

Ibn Abbas returned and informed him^{asws}. He^{asws} rode among a group and went to them. Ibn Al-Kawa rode among a group of theirs and they met. Ali^{asws} said to him: 'O Ibn Al-Kawa! The speech is a lot, so come out from your companions so I^{asws} can talk to you'. He said, 'And I would be safe from your^{asws} sword?' He^{asws} said: 'Yes'.

فَخَرَجَ إِلَيْهِ فِي عَشْرَةٍ مِنْ أَصْحَابِهِ فَقَالَ لَهُ عَلِيٌّ ع عَنِ الْحَرْبِ مَعَ مُعَاوِيَةَ وَ ذَكَرَ لَهُ رَفْعَ الْمَصَاحِفِ عَلَى الرِّمَاحِ وَ أَمَرَ الْحُكَمَاءَ وَ قَالَ أَمْ أَقُلُّ لَكُمْ إِنَّ أَهْلَ الشَّامِ يُخَادِعُونَكُمْ بِمَا فَإِنَّ الْحَرْبَ قَدْ عَصَنَتْهُمْ قَدْ رَوْنِي أَنَا جُرْهُمُ فَأَبِيتُمْ

He came out to him^{asws} from his companions. Ali^{asws} spoke to him about the war with Muawiya, and mentioned to him the raising of the Qurans upon the spears, and the matter of the two judges and said: 'Did I^{asws} not say to you all that the people of Syria are deceiving you with it, for the war has bitten them, so leave me^{asws}, I^{asws} will defeat them? But you refused.

أَمْ أُرِدُّ أَنْ أَنْصِبَ ابْنَ عَمِّي حَكَمًا وَ قُلْتُ إِنَّهُ لَا يَنْخَدِيعُ فَأَبِيتُمْ إِلَّا أَبَا مُوسَى وَ قُلْتُمْ رَضِينَا بِهِ حَكَمًا فَأَجَبْتُمْ كَارِهًا وَ لَوْ وَجَدْتُ فِي ذَلِكَ الْوَقْتِ أَعْوَانًا غَيْرَكُمْ لَمَا أَجَبْتُمْكُمْ

Did I^{asws} not want to nominate the son of my^{asws} uncle as a judge and said he would not be deceived? But you refused except for Abu Musa Al-Ashari, and you said, 'We are pleased with him as a judge'. So, I^{asws} answered you unwillingly, and had I^{asws} found during that time supporters other than you, I^{asws} would not have answered you.

وَ شَرَطْتُ عَلَى الْحُكَمَاءِ بِحُضُورِكُمْ أَنْ يَحْكُمَا بِمَا أَنْزَلَ اللَّهُ مِنْ قَاتِلَتِهِ إِلَى خَاتَمَتِهِ وَ السُّنَّةِ الْجَامِعَةِ وَ إِنَّهُمَا إِنْ لَمْ يَفْعَلَا فَلَا طَاعَةَ لهُمَا عَلَيَّ كَأَنَّ ذَلِكَ أَوْ لَمْ يَكُنْ

And I^{asws} had stipulated upon the two judges in your presence that they would both judge with what Allah^{azwj} had Revealed, from its beginning to its end, and the total Sunnah, and they both did not do so. Thus, there is no obedience to them upon me^{asws}. Did that happen or not happen?’

قَالَ ابْنُ الْكَوَاءِ صَدَقْتَ قَدْ كَانَ هَذَا كُلُّهُ فَلِمَ لَا تَرْجِعُ الْآنَ إِلَى حَرْبِ الْقَوْمِ فَقَالَ حَتَّى تَنْقَضِيَ الْمُدَّةُ الَّتِي بَيْنَنَا وَبَيْنَهُمْ قَالَ ابْنُ الْكَوَاءِ وَ أَنْتَ جُمِعَ عَلَى ذَلِكَ قَالَ نَعَمْ لَا يَسْعَى غَيْرُهُ

Ibn Al-Kawa said, ‘You^{asws} speak the truth, all this had happened, so why don’t you return now to war against the people (of Syria)?’ He^{asws} said: ‘Until after the period expires which is between us and them’. Ibn Al-Kawa said, ‘And you^{asws} are acknowledging upon that?’ He^{asws} said: ‘Yes, there is no leeway for me^{asws} apart from it’.

فَعَادَ ابْنُ الْكَوَاءِ وَالْعَشْرَةُ الَّذِينَ مَعَهُ إِلَى أَصْحَابِ عَلِيٍّ ع رَاجِعِينَ عَنْ دِينَ الْخَوَارِجِ وَ تَفَرَّقَ الْبَاقُونَ وَ هُمْ يَقُولُونَ لَا حُكْمَ إِلَّا لِلَّهِ وَ أَمَرُوا عَلَيْهِمْ عَبْدَ اللَّهِ بْنَ وَهَبٍ الرَّاسِبِيَّ وَ حُرْقُوصَ بْنَ زُهَيْرٍ الْبَجَلِيَّ الْمَعْرُوفَ بِذِي الثَّدْيَةِ وَ عَسْكَرُوا بِالنَّهْرَوَانِ

Ibn Al-Kawa and the ten, those who were with him, returned to the companions of Ali^{asws}, returning from the religion of the Kharijites, and the rest dispersed and they were saying, ‘There is no judgment except Allah^{azwj}’, and Abdullah Bin Wahab Al-Rasy was a commander upon them and Hurqous Bin Zuheyr Al-Bajaly, well-known as ‘The one with breasts’, and they encamped at Al-Nahrawan.

وَ خَرَجَ إِلَيْهِمْ عَلِيٌّ ع فَسَارَ حَتَّى بَقِيَ عَلَى فَرَسَخَيْنِ مِنْهُمْ وَ كَاتِبُهُمْ وَ رَاسِلُهُمْ فَلَمْ يَزِدْهُمْ فَارَكَبَ إِلَيْهِمْ ابْنُ عَبَّاسٍ وَ قَالَ سَلُّهُمْ مَا الَّذِي نَقَمُوهُ وَ أَنَا رِذْفُكَ فَلَا تَخَفْ مِنْهُمْ

And Ali^{asws} went out to them. He^{asws} travelled until he^{asws} was two Farsakhs (about 10 km) from them, and wrote letters to them and sent messages to them, but they did not retract, so he^{asws} sent Ibn Abbas to them and said, ‘Ask them, what is that which they are Avenging, and I^{asws} shall ride behind you, so do not fear from them.

فَلَمَّا جَاءَهُمْ ابْنُ عَبَّاسٍ قَالَ مَا الَّذِي نَقَمْتُمْ مِنْ أَمِيرِ الْمُؤْمِنِينَ قَالُوا نَقَمْنَا أَشْيَاءَ لَوْ كَانَ حَاضِرًا لَكَفَرْنَا بِهَا وَ عَلِيٌّ ع وَرَاءَهُ يَسْمَعُ ذَلِكَ فَقَالَ ابْنُ عَبَّاسٍ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ سَمِعْتُ كَلَامَهُمْ وَ أَنْتَ أَحَقُّ بِالْجَوَابِ

When Ibn Abbas came to them, he said, ‘What is that which you are avenging from Amir Al-Momineen^{asws}?’ They said, ‘We are avenging certain things, if he^{asws} was present, we would declare him^{asws} a Kafir due to these’, and Ali^{asws} was behind him, listening that. Ibn Abbas said, ‘O Amir Al-Momineen^{asws}! You^{asws} have heard their speech, and you^{asws} are more rightful with the answering’.

فَتَقَدَّمَ وَ قَالَ أَيُّهَا النَّاسُ أَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ فَتَكَلَّمُوا بِمَا نَقَمْتُمْ عَلَيَّ فَقَالُوا نَقَمْنَا عَلَيْكَ أَوَّلًا أَنَّا قَاتَلْنَا بَيْنَ يَدَيْكَ بِالْبَصْرَةِ فَلَمَّا أَظْفَرَكَ اللَّهُ هِمَّ أَجَمْتَنَا مَا فِي عَسْكَرِهِمْ وَ مَنَعْتَنَا النَّسَاءَ وَ الدَّرِيَّةَ فَكَيْفَ حَلَّ لَنَا مَا فِي الْعَسْكَرِ وَ لَمْ نَحِلَّ لَنَا النَّسَاءُ

He^{asws} went ahead and said: ‘O you people! I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, so speak! Due to what are you taking revenge upon me^{asws}?’ They said, ‘We are avenging upon firstly, we fought in front of you^{asws} at Al-Basra. When Allah^{azwj} Granted you^{asws} victory with them, you

legalised for us whatever was there in their army and you^{asws} refused us the women and the offspring, so how can it be permissible for us what is among the army and the women not permissible for us?’

فَقَالَ هُمْ عَلَيَّ يَا هَؤُلَاءِ إِنَّ أَهْلَ الْبَصْرَةِ قَاتَلُونَا وَ بَدَّوْنَا بِالْقِتَالِ فَلَمَّا ظَفَرْتُمْ اقْتَسَمْتُمْ سَلْبَ مَنْ قَاتَلَكُمْ وَ مَنَعْتُمْ مَنِ السَّاءِ وَ الدَّرِيَّةَ فَإِنَّ النِّسَاءَ لَمْ يُقَاتِلْنَ وَ الدَّرِيَّةَ وُلِدُوا عَلَى الْفِطْرَةِ وَ لَمْ يَنْكُحُوا وَ لَا ذَنْبَ هُمْ وَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص مِنْ عَلَى الْمُشْرِكِينَ فَلَا تَعْجَبُوا إِنْ مَنَنْتُ عَلَى الْمُسْلِمِينَ فَلَمْ أَسْلُبْ نِسَاءَهُمْ وَ لَا دُرِّيَّتَهُمْ

Ali^{asws} said to them: ‘O you all! The people of Al-Basra fought us, and they initiated us with the fighting. When we were victorious with them, we plundered the ones who fought against you and prevented you from the women and the offspring, for the women did not fight and the offspring are upon the nature and did not violate (anything) nor is there any sin for them, and you had seen Rasool-Allah^{saww} had conferred upon the Polytheists, so you should not be surprised if I^{asws} were to confer upon the Muslims, and neither their women nor their offspring had become Muslims (at the conquest of Makkah)’.

وَ قَالُوا نَقَمْنَا عَلَيْكَ يَوْمَ صِفِّينَ كَوْنَكَ مَحْوَتِ اسْمِكَ مِنْ إِمْرَةِ الْمُؤْمِنِينَ فَإِذَا لَمْ تَكُنْ أَمِيرَنَا فَلَا نُطِيعُكَ وَ لَسْتُ أَمِيرًا لَنَا

And they said, ‘We are avenging upon you^{asws} the day of Siffeen, you happening to delete you^{asws} name from being an Emir of the Momineen. So, when you^{asws} do not happen to be our Emir, then we cannot obey you^{asws} and you^{asws} aren’t a commander of ours’.

فَقَالَ يَا هَؤُلَاءِ إِنَّمَا اقْتَدَيْتُ بِرَسُولِ اللَّهِ ص حِينَ صَالَحَ سُهَيْلَ بْنَ عَمْرِو

He^{asws} said: ‘O you all! But rather I emulated with Rasool-Allah^{azwj} when he^{saww} had reconciled with Suheyb Bin Amro (Al-Hudeybiya)’.

قَالُوا فَإِنَّا نَقَمْنَا عَلَيْكَ أَنَّكَ قُلْتَ لِلْحَكَمَيْنِ انْظُرَا كِتَابَ اللَّهِ فَإِنْ كُنْتُ أَفْضَلُ مِنْ مُعَاوِيَةَ فَأَتَيْتَانِي فِي الْحِلَافَةِ فَإِذَا كُنْتُ شَاكَاً فِي نَفْسِكَ فَنَحْنُ فِيكَ أَشَدُّ وَ أَعْظَمُ شَكَاً

They said, ‘We are avenging upon you^{asws} (because) you^{asws} said to the two judges: ‘Look into the Book of Allah^{azwj}, so if I^{asws} was superior than Muawiya, then affirm me^{asws} in the caliphate’. When you^{asws} were doubtful in yourself, then we are of more intense and greater doubt regarding you^{asws}’.

فَقَالَ ع إِنَّمَا أَرَدْتُ بِذَلِكَ النَّصْفَةَ فَإِنِّي لَوْ قُلْتُ احْكُمَا لِي وَ ذَرَا مُعَاوِيَةَ لَمْ يُرَضَ وَ لَمْ يَقْبَلْ وَ لَوْ قَالَ النَّبِيُّ ص لِنَصَارَى بَحْرَانَ لَمَّا قَدِمُوا عَلَيْهِ تَعَالَوْا حَتَّى نَبْتَهِلَ وَ أَجْعَلَ لَعْنَةَ اللَّهِ عَلَيْكُمْ لَمْ يَرْضَوْا وَ لَكِنْ أَنْصَفَهُمْ مِنْ نَفْسِهِ كَمَا أَمَرَهُ اللَّهُ تَعَالَى فَقَالَ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَأَنْصَفَهُمْ عَنْ نَفْسِهِ فَكَذَلِكَ فَعَلْتُ أَنَا وَ لَمْ أَعْلَمْ بِمَا أَرَادَ عَمْرُو بْنُ الْعَاصِ مِنْ خُدْعَةِ أَبِي مُوسَى

He^{asws} said: ‘But rather, I^{asws} intended by that the fairness. If I^{asws} had said: ‘Judge for me^{asws} and drop Muawiya’, he would not have agreed and not accepted, and if the Prophet^{saww} had said to the Christians of Najran when they had arrive to him^{saww}: ‘Come, until we imprecate and make the Curse of Allah^{azwj} to be upon you all’, they would not have agreed, but he^{saww} was being fair to them from himself^{saww} just as Allah^{azwj} had Commanded him^{saww}: **and make the Curse of Allah to be upon the liars [3:61]**. So, he^{saww} was fair to them from himself^{saww}’.

Similar to that is what I^{asws} did, and I^{asws} did not know what Amro Bin Al-Aas intending of deceiving Abu Musa’.

قَالُوا فَإِنَّا نَقْمُنَا عَلَيْكَ أَنْكَ حَكَمْتَ حَكْمًا فِي حَقِّ هُوَ لَكَ

They said, ‘We are avenging upon you^{asws} (because) you gave the judgment to two judges regarding a right which was for you^{asws}’.

فَقَالَ إِنَّ رَسُولَ اللَّهِ حَكَمَ سَعْدُ بْنُ مُعَاذٍ فِي بَنِي قُرَيْظَةَ وَ لَوْ شَاءَ لَمْ يَفْعَلْ وَ أَنَا اقْتَدَيْتُ بِهِ فَهَلْ بَقِيَ عِنْدَكُمْ شَيْءٌ

He^{asws} said: ‘Rasool-Allah^{saww} to Sa’ad Bin Muaz to judge regarding the clan of Qureyza, and had he^{saww} so desired, would not have done so, and I^{asws} modelled with him^{saww}. So, does there remain anything (else) with you?’

فَسَكَتُوا وَ صَاحَ جَمَاعَةٌ مِنْهُمْ مِنْ كُلِّ نَاحِيَةِ التَّوْبَةِ التَّوْبَةَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اسْتَأْمَنَ إِلَيْهِ ثَمَانِيَةُ آلَافٍ وَ بَقِيَ عَلَى خَرِيهِ أَرْبَعَةُ آلَافٍ فَأَمَرَ عِ الْمُسْتَأْمِنِينَ بِالْإِعْتِزَالِ عَنْهُمْ فِي ذَلِكَ الْوَقْتِ وَ تَقَدَّمَ بِأَصْحَابِهِ حَتَّى دَنَا مِنْهُمْ وَ تَقَدَّمَ عَبْدُ اللَّهِ بْنُ وَهَبٍ وَ دُو الثُّدَيَّةِ خُرْفُوصٌ وَ قَالَا مَا نُرِيدُ بِقِتَالِنَا إِيَّاكَ إِلَّا وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ

They were silent, and a group from them shouted from every side, ‘The repentance! The repentance, O Amir Al-Momineen^{asws}!’ And eight thousand believed him^{asws} and there remained four thousand upon warring him^{asws}, so he^{asws} instructed the believers with isolating away from them during that time, and he^{asws} advance with his^{asws} companions until he^{asws} was near from them, and Abdullah Bin Wahab and ‘the one with a breast) Hurqous advanced and they said, ‘We do not want to fight you^{asws} except the Face of Allah^{azwj} and the House of the Hereafter!’

فَقَالَ عَلِيٌّ عَ هَلْ نُبْئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Ali^{asws} said: ‘Say: ‘**Shall We Inform you of the greatest losers in deeds [18:103] Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?**’ [18:104]’.

ثُمَّ التَحَمَّ الْقِتَالُ بَيْنَ الْفَرِيقَيْنِ وَ اسْتَعَرَّ الْحَرْبُ بِلَظَاهَا وَ اسْفَرَّتْ عَنْ رُؤْفَةٍ صُبْحَهَا وَ حُمْرَةٍ ضَحَاهَا فَتَحَادَلُوا وَ بَجَّالَدُوا بِالْأَسِنَّةِ رِمَاحَهَا وَ حِدَادِ طُبَاهَا فَحَمَلَ فَارِسٌ مِنَ الْخَوَارِجِ يُقَالُ لَهُ الْأَخْسَرُ الطَّائِي وَ كَانَ شَهِدَ صَفِيْنٍ مَعَ عَلِيٍّ عَ فَحَمَلَ وَ شَقَّ الصُّفُوفَ يَطْلُبُ عَلِيًّا عَ فَبَدَرَهُ عَلِيٌّ بِضَرْبَةٍ فَقَتَلَهُ

Then the fighting began between the two parties, and the war inflamed with its flames, and the blueness of the morning turned yellow and its day reddened. They argued and whipped with the blades, and the spears, and the edges of the arrows. A horseman from the Kharijites called Al-Akhsan Al-Taie, and he had attended Siffeen with Ali^{asws}, went on to attack and split the rows seeking Ali^{asws}. Ali^{asws} rushed towards him with a strike and killed him.

فَحَمَلَ دُو الثُّدَيَّةِ لِيَضْرِبَ عَلِيًّا فَسَبَقَهُ عَلِيٌّ عَ وَ ضَرَبَهُ فَقَلَعَ الْبَيْضَةَ وَ رَأْسَهُ فَحَمَلَهُ فَرَسُهُ وَ هُوَ لَمَّا بِهِ فَأَلْقَاهُ فِي آجِرِ الْمَعْرَكَةِ فِي حَرْفٍ دَالِيَةٍ عَلَى شَطِّ النَّهْرَوَانِ وَ خَرَجَ مِنْ بَعْدِهِ ابْنُ عَمِّهِ مَالِكُ بْنُ الْوَضَّاحِ وَ حَمَلَ عَلَى عَلِيٍّ عَ فَضَرَبَهُ عَلِيٌّ فَقَتَلَهُ

'The one with a breast' attacked to strike Ali^{asws}, but Ali^{asws} preceded him^{asws} and struck him and split his helmet and his head. His horse carried him away and he was (injured) with what was with him. He^{asws} met him at the end of the battle in the edge of a waterwheel at the bank of the Euphrates. And a son of his uncle, Malik Bin Al-Wazah came out from after him and attacked upon Ali^{asws}. Ali^{asws} struck him and killed him.

وَتَقَدَّمَ عَبْدُ اللَّهِ بْنُ وَهَبٍ الرَّاسِيُّ فَصَاحَ يَا ابْنَ أَبِي طَالِبٍ وَاللَّهِ لَا تَبْرُحُ مِنْ هَذِهِ الْمَعْرَكَةِ أَوْ تَأْتِي عَلَى أَنْفُسِنَا أَوْ تَأْتِي عَلَى نَفْسِكَ فَأَبْرَزَ إِلَيْنَا وَإِلَيْكَ وَدَرِ النَّاسِ جَانِبًا

And Abdullah Bin Wahab Al-Rasy advanced and shouted, 'O son^{asws} of Abu Talib^{asws}! By Allah^{azwj}, we will not depart from this battle. Either you^{asws} come upon ourselves or we come upon yourself, so come out for duel to me^{asws}, and I^{asws} shall come for duel to you, and leave the people aside!'

فَلَمَّا سَمِعَ عَلِيٌّ عَ كَلَامَهُ تَبَسَّمَ وَ قَالَ قَاتَلَهُ اللَّهُ مِنْ رَجُلٍ مَا أَقَلَّ حَيَاءَهُ أَمَا إِنَّهُ لَيَعْلَمُ أَنِّي خَلِيفُ السَّيْفِ وَ خَدِيءُ الرُّمَحِ وَ لَكِنَّهُ قَدْ يَحْسَنُ مِنَ الْحَيَاةِ أَوْ إِنَّهُ لَيَطْمَعُ طَمَعًا كَاذِبًا ثُمَّ حَمَلَ عَلِيٌّ عَ فَضَرَبَهُ عَلِيٌّ عَ وَ قَتَلَهُ وَ أَخْفَاهُ بِأَصْحَابِهِ الْقَتْلَى

When Ali^{asws} heard his speech, he^{asws} smiled and said: 'May Allah^{azwj} Kill him from a man! How little is his shame. But, he knows that I^{asws} am an ally of the sword, and friend of the spear, but he has despaired from the life, or he is coveting a false greed'. Then Ali^{asws} attacked. Ali^{asws} struck him and killed him and joined him with his slain companions.

وَ اخْتَلَطُوا فَلَمْ يَكُنْ إِلَّا سَاعَةٌ حَتَّى قُتِلُوا بِأَجْمَعِهِمْ وَ كَانُوا أَرْبَعَةَ آلَافٍ فَمَا أَفَلَتَ مِنْهُمْ إِلَّا تِسْعَةٌ أَنْفُسٍ رَجَلَانِ هَرَبَا إِلَى خُرَاسَانَ إِلَى أَرْضِ سِجِسْتَانَ وَ يَحَا نَسَلُهُمَا وَ رَجَلَانِ صَارَا إِلَى بِلَادِ عُمَانَ وَ يَحَا نَسَلُهُمَا وَ رَجَلَانِ صَارَا إِلَى الْيَمَنِ وَ فِيهَا نَسَلُهُمَا وَ هُمُ الْإِبَازِيَّةُ وَ رَجَلَانِ صَارَا إِلَى بِلَادِ الْجَزِيرَةِ إِلَى مَوْضِعٍ يُعْرَفُ بِالسَّنِّ وَ الْبَوَازِيحِ وَ إِلَى شَاطِئِ الْفُرَاتِ وَ صَارَ آخَرُ إِلَى تَلٍّ مُؤَزَّنٍ وَ غَنِمَ

And they mingled, and not even an hour has passed until they were all killed. And they were four thousand, and no one could flee from them except nine persons. Two men fled to Khurasan to the land of Sijistan, and their offspring are at it, and two men came to the country of Oman, and their offspring are at it, and two men came to Al-Yemen and their offspring are therein, and they are Al-Ibaziya (sect), and two men came to the country Algeria to a place known as 'Al-Sinni' and 'Al-Bawazeeh', and to the banks of Euphrates, and the last one came to a hill Mowzan.

أَصْحَابُ عَلِيٍّ عَ غَنَائِمٌ كَثِيرَةٌ وَ قُتِلَ مِنْ أَصْحَابِ عَلِيٍّ عَ تِسْعَةٌ بِعَدَدِ مَنْ سَلِمَ مِنَ الْخَوَارِجِ وَ هِيَ مِنْ جُمْلَةِ كَرَامَاتِ عَلِيٍّ عَ فَإِنَّهُ قَالَ نَقَتْلُهُمْ وَ لَا يُقْتَلُ مِنَّا عَشْرَةٌ وَ لَا يَسْلَمُ مِنْهُمْ عَشْرَةٌ

The companions of Ali^{asws} attained a lot of booty, and nine were killed from the companions of Ali^{asws}, the number of the ones from the Kharijites who were safe, and it is from the summary of miracles of Ali^{asws}, for he^{asws} had said: 'We will kill them and not ten from us would be killed, nor would ten of them be safe'.

فَلَمَّا قُتِلُوا قَالَ عَلِيٌّ عَ التَّمِسُوا الْمَخْدَجَ فَالْتَمِسُوهُ فَلَمْ يَجِدُوهُ فَقَامَ عَلِيٌّ عَ بِنَفْسِهِ حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ فَقَالَ أَخْرُوهُمْ فَوَجَدُوهُ مِمَّا يَلِي الْأَرْضَ فَكَبَّرَ عَلِيٌّ عَ وَ قَالَ صَدَقَ اللَّهُ وَ بَلَغَ رَسُولُهُ

When they had been killed, Ali^{asws} said: 'Search for the one-armed one!' They sought him but could not find him. Ali^{asws} stood up himself^{asws} until he^{asws} came to see people who had been slain, being on top of each other. He^{asws} said: 'Extract them!' They found him from what follows the ground. Ali^{asws} exclaimed Takbeer and said: 'Allah^{azwj} Spoke the truth and His^{azwj} Rasool^{saww} delivered'.

قَالَ أَبُو الْوُضِيِّ فَكَأَنِّي أَنْظُرُ إِلَيْهِ حَبَشِيٌّ عَلَيْهِ قُرْطُوقٌ إِحْدَى يَدَيْهِ مِثْلُ ثُدْيِ الْمَرْأَةِ عَلَيْهَا شَعْرَاتٌ مِثْلُ ذَنْبِ الْبُرْبُوعِ وَ هَذَا أَبُو الْوُضِيِّ هُوَ عَبْدُ بَنٍ نَسِيبِ الْقَيْسِيِّ تَابِعِي يَرْوِي عَنْهُ هَذَا الْقَوْلُ أَبُو دَاوُدَ فِي سُنَنِهِ كَمَا قَالَ.

Abu Al-Wazy said, 'It is as if I am looking at him, an Ethiopian, upon him was cat skin, one of his hands was like the breast of a woman, upon it were hairs like the tail of a rodent (Jerboa)'. And this Abu Al-Wazy, he is Abbad Bin Naseeb Al-Qaysi. A disciple reported from this word, Abu Dawood, in his Sunnah just as he said".³⁶³

620 - إِرْشَادُ الْقُلُوبِ، خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ دَاتٍ لَيْلَةٍ مِنْ مَسْجِدِ الْكُوفَةِ مُتَوَجِّهًا إِلَى دَارِهِ وَ قَدْ مَضَى رُبْعٌ مِنَ اللَّيْلِ وَ مَعَهُ كُمَيْلُ بْنُ زِيَادٍ وَ كَانَ مِنْ خِيَارِ شِيعَتِهِ وَ مُحِبِّهِ فَوَصَلَ فِي الطَّرِيقِ إِلَى بَابِ رَجُلٍ يَتْلُو الْقُرْآنَ فِي ذَلِكَ الْوَقْتِ وَ يَمْرُقُ قَوْلُهُ تَعَالَى أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَحْذَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ فُلٌ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ بِصَوْتٍ شَجِيٍّ حَزِينٍ

(The book) 'Irshad Al Quloob' –

'Amir Al-Momineen^{asws} went out one night from Masjid Al-Kufa heading to his^{asws} house, and a quarter of the night had passed, and with him^{asws} was Kumeyl Bin Ziyad, and he was from his choicest Shias and ones who loved him^{asws}. In the road he^{asws} arrived to the door of a man reciting the Quran in that time, and he recited Words of the Exalted: **Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: 'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9],** in a mellow grief-stricken voice.

فَاسْتَحْسَنَ كُمَيْلٌ ذَلِكَ فِي بَاطِنِهِ وَ أَعْجَبَهُ حَالُ الرَّجُلِ مِنْ غَيْرِ أَنْ يَقُولَ شَيْئًا فَاتَّقَتِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ إِلَيْهِ وَ قَالَ يَا كُمَيْلُ لَا تُعْجِبَكَ طَنَظَنَةُ الرَّجُلِ إِنَّهُ مِنْ أَهْلِ النَّارِ وَ سَأْنَبْتُكَ فِيمَا بَعْدُ

Kumeyl approved that in his inside and the state of the man fascinated him from without him saying anything. He^{asws} turned towards him and said: 'O Kumeyl! Do not be fascinated by the humming of the man, he is from the people of the Fire, and I^{asws} shall inform you afterwards'.

فَتَحَيَّرَ كُمَيْلٌ لِمُكَاشَفَتِهِ لَهُ عَلَى مَا فِي بَاطِنِهِ وَ لِشَهَادَتِهِ بِدُخُولِ النَّارِ مَعَ كَوْنِهِ فِي هَذَا الْأَمْرِ وَ تِلْكَ الْحَالَةِ الْحَسَنَةِ وَ مَضَى مُدَّةٌ مُتَطَاوِلَةٌ إِلَى أَنْ آَلَ حَالُ الْخَوَارِجِ إِلَى مَا آَلَ وَ قَاتَلَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَ وَ كَانُوا يَحْفَظُونَ الْقُرْآنَ كَمَا أُنْزِلَ

Kumeyl was confused at his^{asws} revealing to him against what was in his inside, and of his^{asws} testifying of him entering the Fire, along with his being in this matter (devoutness), and that good state. And a prolonged time passed until it came to the state of the Kharijites to what

³⁶³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 619

it came to, and Amir Al-Momineen^{asws} fought them, and they were memorising the Quran as it had been Revealed.

فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى كُمَيْلِ بْنِ زِيَادٍ وَ هُوَ وَاقِفٌ بَيْنَ يَدَيْهِ وَ السَّيْفُ فِي يَدِهِ يَقْطُرُ دَمًا وَ رُؤُوسُ أُولَئِكَ الْكَفَرَةِ الْفَجَرَةِ مُحْلَقَةٌ عَلَى الْأَرْضِ فَوَضَعَ رَأْسَ السَّيْفِ عَلَى رَأْسٍ مِنْ تِلْكَ الرُّؤُوسِ وَ قَالَ يَا كُمَيْلُ أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا أَيُّ هُوَ ذَلِكَ الشَّخْصُ الَّذِي كَانَ يَقْرَأُ الْقُرْآنَ فِي تِلْكَ اللَّيْلَةِ فَأَعْجَبَكَ خَالُهُ

Amir Al-Momineen^{asws} turned to Kumeyl Bin Ziyad and he^{asws} was standing in front of him, and his^{asws} sword was dripping blood, and the head of those disbelievers, transgressor were thrown upon the ground. He^{asws} placed his^{asws} sword upon a head from those heads and said: 'O Kumeyl! **Safe is He who is obedient during the hours of the night, performing Sajdah and standing, [39:9].** Yes, he is that person who was reciting the Quran during that night and his state fascinated you'.

فَقَبَّلَ كُمَيْلٌ قَدَمَيْهِ وَ اسْتَغْفَرَ اللَّهَ وَ صَلَّى عَلَى بَجْهُولِ الْقَدْرِ.

Kumeyl kissed his^{asws} feet and sought Forgiveness of Allah^{azwj} and sent Salawaat upon one whose worth had been ignored".³⁶⁴

621 - فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري مضعنا عن أبي وائل السهمي قال: خرجنا مع أمير المؤمنين علي بن أبي طالب ع فلما انتهينا إلى النهروان قال و كنت شاكاً في قتالهم فضررت بفرسي فأفحمته في أشجار كانت هناك قال فو الله لكانه عليم ما في قلبي فأقبل يسير على بعلة النبي ص حتى نزل بتلك الأشجار فنزل فوضع فرسه ثم جلس عليه ثم احتبى بحمائل سيفه

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fuzari transmitting from Abu Wail Al Sahmy who said,

'We went out with Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. When we ended up to Al-Nahrawan, and we had doubted in fighting them, so I struck my horse and pushed it to be among the trees which were over there. By Allah^{azwj}, it is as if he^{asws} knew what was in my heart. He^{asws} came a little upon the mule of the Prophet^{saww} until he^{asws} descended by those trees. He^{asws} descended and placed his spread, then sat upon it. Then he^{asws} turned the belt of his^{asws} sword.

فَأَنَا أَرَاهُ وَ لَا يَرَانِي إِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا يُجْلِسُكَ فَقَدْ عَبَرَ الْقَوْمُ النَّهْرَ قَالَ كَذَبْتَ لَمْ يَعْبُرُوا قَالَ فَرَجَعَ

I could see him^{asws} and he^{asws} could not see me, when a man came to him^{asws} and said, 'O Amir Al-Momineen^{asws}! What make you^{asws} to be seated, for the people (Kharijites) have crossed the river'. He^{asws} said: 'You are lying, they have not crossed'. He returned.

ثُمَّ جَاءَ آخَرُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا يُجْلِسُكَ فَقَدْ عَبَرَ الْقَوْمُ النَّهْرَ وَ قَتَلُوا فُلَانًا وَ فُلَانًا قَالَ كَذَبْتَ لَمْ يَعْبُرُوا وَ اللَّهُ لَا يَعْبُرُونَ حَتَّى أَقْتُلَهُمْ عَهْدٌ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Then another came and said, 'O Amir Al-Momineen^{asws}! What makes you^{asws} to be seated, for the people (Kharijites) have crossed the river, and they have killed so and so, and so and

³⁶⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 620

so'. He^{asws} said: 'You are lying, they have not crossed. By Allah^{azwj}! They will not be crossing until I^{asws} kill them, being a pact from Allah^{azwj} and His^{azwj} Rasool^{saww}'.

قَالَ ثُمَّ دَعَا بِفَرَسٍ فَرَكِبَهُ فَمَلَأْتُ مَا رَأَيْتُ كَالْيَوْمِ وَاللَّهِ لَئِنْ كَانَ صَادِقًا لَأُضْرِبَنَّ بِسَيْفِي حَتَّى يَنْقَطِعَ قَالَ وَ لَمَّا جَاؤُنِي اتَّبَعْتُهُ فَانْتَهَيْنَا إِلَى الْقَوْمِ فَإِذَا هُمْ يُرِيدُونَ الْغُبُورَ فَشَدَّ عَلَيْهِمْ رَجُلٌ يُقَالُ لَهُ مُعِينٌ أَوْ مُغِيثٌ فَعَرَضَ رُحْمَهُ عَلَى الْفَنْطَرَةِ فَردَّ الْقَوْمُ

He (the narrator) said, 'Then he^{asws} called for a horse and rode it. I said, 'I have not seen (the) like of today. By Allah^{azwj}! If he^{asws} was truthful, I will strike with my sword until it is cut'. And when he^{asws} allowed me, I followed him^{asws}, and we ended up to the group (Kharijites), and there, they were intending the crossing. A man called Mueen or Mugees was severe to them and installed his spear upon the archway, so the group returned.

ثُمَّ إِنَّ عَلِيًّا عَ صَاحَ بِالْقَوْمِ فَتَنَحَّوْا قَالَ ثُمَّ حَلُّوْا عَلَيْنَا فَانْهَزَمْنَا وَ هُوَ وَاقِفٌ ثُمَّ التَفَتَ إِلَيْنَا فَقَالَ مَا هَذَا كَأَنَّمَا يُسَافِرُونَ إِلَى الْمَوْتِ وَ هُمْ يَنْظُرُونَ فَلَمَّا أَوْ لَيْسَ إِلَى الْمَوْتِ نُسَاقُ

Then Ali^{asws} shouted at the group. They moved away from him^{asws}. Then they attacked upon us to defeat us, and he^{asws} was standing. Then he^{asws} turned towards us and said: '**It is as if they are being driven to the death and they are looking on [8:6]**'. We said, 'Are we not being driven to the death?'

قَالَ شَدُّوا الْأَضْرَاسَ وَ أَكْثِرُوا الدُّعَاءَ وَ اخْلُوعُوا عَلَى الْقَوْمِ قَالَ فَفَعَلْنَا فَوَ اللَّهُ مَا انْتَصَفَ النَّهَارُ وَ مِنْهُمْ أَحَدٌ يُخْبِرُ عَنْ أَحَدٍ قَالَ فَلَمَّا رَأَى النَّاسُ ذَلِكَ عَجِبُوا مِنْ قَوْلِهِ فَقَالَ أَتَيْهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ص أَخْبَرَنِي أَنَّ فِي هَؤُلَاءِ الْقَوْمِ رَجُلًا مُخَدَّجَ الْبَدَنِ

He^{asws} said: 'Grit the teeth, and frequent the supplications, and attack upon the group!' We did so. By Allah^{azwj}! Half the day had not passed and there was not one of them who could inform about anyone. When the people saw that, they were astounded from his^{asws} words. He^{asws} said: 'O you people! Rasool-Allah^{saww} had informed me^{asws} that among these people there is a man disabled of the hand!'

فَأَقْبَلَ يَسِيرُ حَتَّى انْتَهَيْنَا إِلَى جُوبَةٍ فَتَلَّى فَقَالَ ارْفَعُوهُمْ فَرَفَعْنَاهُمْ فَاسْتَخْرَجْنَا الرَّجُلَ فَمَدَدْنَا الْمُخَدَّجَةَ فَاسْتَوَتْ مَعَ الصَّحِيحَةِ ثُمَّ خَلَّيْنَاهَا فَرَجَعَتْ كَمَا كَانَتْ فَلَمَّا رَأَى النَّاسُ قَدْ عَجَبُوا قَالَ أَتَيْهَا النَّاسُ إِنَّ فِيهِ عِلَامَةً أُخْرَى فِي يَدِهِ الصَّحِيحَةِ فِي بَطْنِ عَضْدِهِ مِثْلَ رَكَبِ الْمَرْأَةِ

He^{asws} came a little until we ended up to a pit of slain. He^{asws} said: 'Raise them'. We raised them and we extracted the man. We extended the lame hand and it equated with the healthy one. Then we left it and it returned to what it had been. When he^{asws} saw the people to have been astonished, he^{asws} said: 'O you people! There is another sign in it. In his healthy hand, in the inside of his forearm is like the breast of a woman'.

قَالَ فَشَقَّقْتُ ثُوبًا كَانَ عَلَيْهِ بِأَسْنَانِي أَنَا وَ الْأَصْبَعُ بِنُ بُنَاتَةٍ حَتَّى رَأَيْتَاهُ كَمَا وَصَفَ وَ رَأَوُهُ النَّاسُ.

He (the narrator) said, 'I tore off the clothes which were upon him with my teeth, Al-Asbagh Bin Nubata and I, until we saw it just as he^{asws} had described, and the people saw it''.³⁶⁵

³⁶⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 621

622 - كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: بَعَثَ أَمِيرُ الْمُؤْمِنِينَ ع عَبْدِ اللَّهِ بْنُ عَبَّاسٍ إِلَى ابْنِ الْكَوَّاءِ وَ أَصْحَابِهِ وَ عَلَيْهِ فَمِصْرٌ رَقِيقٌ وَ حُلَّةٌ فَلَمَّا نَظَرُوا إِلَيْهِ قَالُوا يَا ابْنَ عَبَّاسٍ أَنْتَ خَيْرُنَا فِي أَنْفُسِنَا وَ أَنْتَ تَلْبَسُ هَذَا اللَّبَاسَ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} send Abdullah Bin Al-Abbas to Ibn Al-Kawa and his companions, and upon him was a thin shirt and a suit. When they looked at him, they said, 'O Ibn Abbas! You are our best one among us, and you are wearing these (good) clothes?'

فَقَالَ هَذَا أَوَّلُ مَا أَخَاصِمُكُمْ فِيهِ فُلْنٌ مِنْ حَرَمِ زِينَةِ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ.

He said, 'This is the first of what I shall dispute you all with: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32].** And Allah^{azwj} Mighty and Majestic Said: **Take to your adornments at every Masjid [7:31]**'.³⁶⁶

623 - كَأ، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ صَفْوَانَ عَنْ يُونُسَ بْنِ إِسْرَاهِيمَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ عَبْدِ اللَّهِ بْنَ عَبَّاسٍ لَمَّا بَعَثَهُ أَمِيرُ الْمُؤْمِنِينَ إِلَى الْخَوَارِجِ يُوَاقِفُهُمْ لَيْسَ أَفْضَلُ ثِيَابِهِ وَ تَطْيِبُ بِأَطْيَبِ طَبِيبِهِ وَ رَكِبَ أَفْضَلَ مَرَاجِيهِ فَخَرَجَ فَوَاقَفَهُمْ فَقَالُوا يَا ابْنَ عَبَّاسٍ بَيْنَنَا أَنْتَ أَفْضَلُ النَّاسِ إِذْ أَتَيْنَا فِي لِبَاسِ الْجَبَابِرَةِ وَ مَرَاجِيهِمْ

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Isa, from Safwan, from Yusuf Bin Ibrahim who said,

'I entered to see Abu Abdullah^{asws}. He^{asws} said: 'Abdullah Bin Abbas, when Amir Al-Momineen^{asws} sent him to the Khawarijites, so he paused to them wearing the best of his clothes, and perfumed himself with the best of his perfumes, and rode the best of his rides. He went and paused to them. They said, 'O Ibn Abbas! Between us, you are the best of the people, but you have come to us in the clothes of the tyrants and their rides'.

فَقَالَ عَلَيْهِمْ هَذِهِ الْآيَةُ فُلْنٌ مِنْ حَرَمِ زِينَةِ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ فَالْبَسَ وَ جَمَّلَ فَإِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ لِيَكُنْ مِنْ خَلَائِلِ.

He recited to them this Verse **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32].** Therefore, wear (nice clothes) and beautify, for Allah^{azwj} is Beautiful, He^{azwj} Loves the beauty, but it should be from the Permissible(s) (means)".³⁶⁷

624 - ختص، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعُكْلِيِّ الْحَرَمَازِيِّ عَنْ صَالِحِ بْنِ أَسْوَدَ بْنِ صَنْعَانَ الْعَنَوِيِّ عَنْ مِسْمَعِ بْنِ عَبْدِ اللَّهِ الْبُصْرِيِّ عَنْ رَجُلٍ قَالَ: لَمَّا بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع صَعْصَعَةَ بْنَ صُوحَانَ إِلَى الْخَوَارِجِ قَالُوا لَهُ أَرَأَيْتَ لَوْ كَانَ عَلِيُّ مَعَنَا فِي مَوْضِعٍ أَ تَكُونُ مَعَهُ قَالَ نَعَمْ قَالُوا فَأَنْتَ إِذَنْ مُقَلِّدٌ عَلَيْنَا دِينَكَ ارْجِعْ فَلَا دِينَ لَكَ

³⁶⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 622

³⁶⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 623

(The book) 'Al Ikhtisas' – Muhammad Bin Ali, from Muhammad Bin Al Hassan, from al Akly Al Hirmany, from Salih Bin Aswad Bin San'an Al Ghanawy, from Misma'a Bin Abdullah Al Basry, from a man who said,

'When Ali^{asws} sent Sa'sa Bin Sowhan to the Kharijites, they said to him, 'What is your view, if Ali^{asws} was with us in our place, will you happen to be with him^{asws}?' He said, 'Yes'. They said, 'Then you are an emulator (Muqallid) of Ali^{asws} in your religion. Return, for there is no religion for you!'

فَقَالَ لَهُمْ صَغَصَعُهُ وَإِلَكُمْ أَلَا أَقْلَدُ مَنْ قَلَدَ اللَّهَ فَأَحْسَنَ التَّقْلِيدَ فَاضْطَلَعَ بِأَمْرِ اللَّهِ صِدِّيقاً لَمْ يَزَلْ أَوْ لَمْ يَكُنْ رَسُولُ اللَّهِ ص إِذَا اشْتَدَّتْ الْحَرْبُ قَدَّمَهُ فِي هَوَاتِجِهَا فَيَطَأُ صِمَاحَهَا بِأَخْمَصِهِ وَيُخِمُّدُ هَبْهَا بِحَدِّهِ مَكْدُوداً فِي ذَاتِ اللَّهِ عَنْهُ يَغَيِّرُ رَسُولُ اللَّهِ وَ الْمُسْلِمُونَ

Sa'sa said to them, 'Woe be unto you all! Should I not emulate the one^{asws} whom Allah^{azwj} has Collared (us with), so beautiful is the Taqleed? He^{asws} understood the Commands of Allah^{azwj} truthfully, unceasingly, or did it not happen that whenever the war intensified, would advance him^{asws} in its flames, so he^{asws} trampled its throat with his^{asws} soles, freeze its flames with his blades, enduring troubles for the Sake of Allah^{azwj}, passing by Rasool-Allah^{saww} and the Muslims.

فَأَيْنَ تَصْرِفُونَ وَ أَيْنَ تَذْهَبُونَ وَ إِلَى مَنْ تَرْغَبُونَ وَ عَمَّنْ تَصْدِفُونَ عَنِ الْقَمَرِ الْبَاهِرِ وَ السَّرَاجِ الرَّاهِرِ وَ صِرَاطِ اللَّهِ الْمُسْتَقِيمِ وَ سَبِيلِ اللَّهِ الْمُقِيمِ قَاتِلَكُمْ اللَّهُ أَيْ تُؤْفَكُونَ فِي الصَّدِيقِ الْأَكْبَرِ وَ الْغَرَضِ الْأَقْصَى تَزْمُونَ طَاشَتْ عُقُولُكُمْ وَ غَارَتْ حُلُومُكُمْ وَ شَاهَتْ وُجُوهُكُمْ

So, where are your turning to, and where are you going, and to whom are you desiring, and whom are you avoiding from, from the brilliant moon, and the bright lamp, and the Path of Allah^{azwj}, the straight, and the Way of Allah^{azwj}, the established? May Allah^{azwj} Fight you! Where are you going? Is it regarding the greatest truthful and the ultimate purpose you are shooting the recklessness of your intellects, and your hopes are drowned, and your faces are disfigured?

لَقَدْ عَلَوْتُمْ الْقُلَّةَ مِنَ الْجَبَلِ وَ بَاعَدْتُمُ الْعِلَّةَ مِنَ النَّهْلِ أَسْتَهْدِفُونَ أَمِيرَ الْمُؤْمِنِينَ ع وَ وَصِيَّ رَسُولِ اللَّهِ ص لَقَدْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ خُسْرَاناً مُبِيناً فَبَعْداً وَ سَحَقاً لِلْكَفَرَةِ الظَّالِمِينَ عَدَلَكُمْ عَنْ الْقَصْدِ الشَّيْطَانِ وَ عَمِيَ بِكُمْ عَنْ وَاضِحِ الْمَحَقَّةِ الْحَرَمَانِ

You have been at the top of the mountain and distanced the reason from the attacking. Are you targeting Amir Al-Momineen^{asws}, successor^{asws} of Rasool-Allah^{saww}? You have enticed yourselves to clear losses. So, remoteness and perdition be for the Kafirs, the unjust. The aim of Satan^{la} has turned with you all and had blinded you from the clear argument if the two sanctuaries.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِي نَطَقْتَ يَا ابْنَ صُوحَانَ بِشَفِيقَةٍ بَعِيرٍ وَ هَدَرْتَ فَأَطْنَبْتَ فِي الْهَدِيرِ أَلْبَلَّغَ صَاحِبِكَ أَنَّا مُقَاتِلُوهُ عَلَى حُكْمِ اللَّهِ وَ التَّنْزِيلِ

Abdullah Bin Wahab Al-Rasy said to him, 'O Ibn Sowhan! You are speaking with the foam of a camel, and roaring, and you are satisfied in your roar the eloquence of your companion. We are fighting him^{asws} upon a Judgment of Allah^{azwj} and the Revelation'.

فَقَالَ عَبْدُ اللَّهِ بْنُ وَهْبٍ أُنْبِيَاءُ قَالَ الْعُكْلِيُّ الْحَرَمَانِيُّ وَ لَا أَدْرِي أَمِ هِيَ لَهُ أَمْ لِعَبِيرِهِ

و تَضْرِبُكُمْ حَتَّى يَكُونَ لَنَا الْحُكْمُ كَيْ تَلْزَمُوا الْحَقَّ وَخَدَهُ-

إِذَا مَا اصْطَلَحْنَا الْحَقُّ وَالْأَمْنُ وَالسَّلَامُ-
بِأَيْدِي رِجَالٍ فِيهِمُ الدِّينُ وَالْعِلْمُ

فَإِنْ تَتَّبِعُوا حُكْمَ الْإِلَهِ يَكُنْ لَكُمْ-
وَالْإِلَافُ الْمَشْرِئَةُ حُكْمٌ-

Abdullah Bin Wahab said some couplets. Al-Akly Al-Hirmazy said, 'And I don't know is it for him or of someone else' – 'So that you can necessitate the truth alone, and we shall keep striking until the judgment happens to be for us. So, if you were to follow a Judgment of God, it would happen to be for you, then we will not adopt the truth and the security and the peace, or else the supervision is more honourable, in the hands of the men among whom is the religion and the knowledge'.

فَقَالَ صَعَصَعَهُ كَأَنِّي أَنْظُرُ إِلَيْكَ يَا أَخَا رَاسِبٍ مُرْمَلًا بِدِمَائِكَ يَحْجُلُ الطَّيْرُ بِأَشْلَائِكَ لَا تُجَابُ لَكُمْ دَاعِيَةٌ وَلَا تَسْمَعُ مِنْكُمْ وَاعِيَةٌ يَسْتَحِلُّ ذَلِكَ مِنْكُمْ
إِمَامٌ هُدَى

Sa'sa said, 'It is as if I am looking at you, O brother of Rasib, rolling in your blood, the birds plucking your body parts. Neither a supplication is being answered for you, nor any information is been heard from you. That is released from you by an Imam^{asws} of guidance'.

قَالَ الرَّاسِبِيُّ

دَوَّرَ الرَّحَى عَلَيْهِ أَوْ عَلَيْنَا-

سَيَعْلَمُ اللَّيْثُ إِذَا التَّقَيْنَا-

Al-Rasy said (a couplet), 'The lion will come to know when we meet whether the grinding of the mill is upon him or upon us'.

أُبَلِّغُ صَاحِبَكَ أَنَّا غَيْرُ رَاجِعِينَ عَنْهُ أَوْ يَقَرُّ لِلَّهِ بِكُفْرِهِ أَوْ يُخْرِجُ عَنْ دِينِهِ فَإِنَّ اللَّهَ قَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ وَ عَافِرُ الذَّنْبِ فَإِذَا فَعَلَ ذَلِكَ بَدَلْنَا الْمُهْجَ

Deliver to your companion I will not be returning from him^{asws}. Either he^{asws} acknowledge to Allah^{azwj} of his^{asws} Kufr or he^{asws} exits from his^{asws} religion, for Allah^{azwj} is an Acceptor of the repentance, severe of Punishment, and Forgiver of the sins. So, when he^{asws} does that, we shall make efforts in the battle'.

فَقَالَ صَعَصَعَهُ

عِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى

Sa'sa said (a verse), 'In the morning the people would be praised secretly'.

ثُمَّ رَجَعَ إِلَى عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَأَخْبَرَهُ بِمَا جَرَى بَيْنَهُ وَ بَيْنَهُمْ فَتَمَثَّلَ عَلَيْهِ ع

يَدًا يَدٍ ثُمَّ أَشْهَمَا لِي عَلَى السَّوَاءِ-

أَرَادَ رَسُولَايَ الْوُفُوفَ فَرَاوَحَا-

Then he returned to Ali^{asws} and informed him^{asws} with what had flowed between him and them. Ali^{asws} gave an example (in prose): 'My^{asws} messenger want the pausing, so they went hand in hand, then apportioned for me^{asws} upon the sameness'.

بُؤْساً لِلْمَسَاكِينِ يَا ابْنَ صَوْحَانَ أَمَا لَقَدْ عَاهَدَ إِلَيَّ فِيهِمْ وَ إِنِّي لَصَاحِبُهُمْ وَ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ إِنَّ لَهُمْ أَنْ يَدُورَ فِيهِ رَحَى الْمُؤْمِنِينَ عَلَى الْمَارِقِينَ
فَيَا وَجْهَهَا خَنْفًا مَا أَبْعَدَهَا مِنْ رَوْحِ اللَّهِ

Misery is for the poor, O Ibn Sowhan! But there is a pact for me^{asws} regarding them, and I^{asws} am their one to fight them, and neither am I^{asws} lying nor have I^{asws} been lied to, and that for them is the turning of the mill of the Momineen upon the deviants. O woe! Yet how remote are they from the Spirit of Allah^{azwj}!

ثُمَّ قَالَ

إِذَا الْخَيْلُ حَالَتْ فِي الْقَتَى وَ تَكَشَّفَتْ-
فَكَرَّتْ جَمِيعاً ثُمَّ فَرَّقَ بَيْنَهَا-
فَتَى لَا يُلَاقِي الْقُرْنَ إِلَّا بِصَدْرِهِ
عَوَاسٍ لَا يُسْأَلَنَّ غَيْرَ طِعَانٍ-
سَقَى رُحْمَهُ مِنْهَا بِأَحْمَرِ قَانٍ-
إِذَا أُرْعَشَتْ أَحْشَاءُ كُلِّ جَبَانٍ-

Then he^{asws} said (a poem): ‘When the horses roamed in the wilderness and uncovered the frowning, not questioned without stabbing. They all turned together, then there was separation between them, he plunged a spear from it into the purest red, so the generation is not met except with its chest, when the guts of every coward shivers’.

ثُمَّ رَفَعَ رَأْسَهُ وَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ اشْهَدْ ثَلَاثاً قَدْ أَعَذَّرَ مَنْ أُنْذِرَ وَ بِكَ الْعَوْنُ وَ إِلَيْكَ الْمُشْتَكَى وَ عَلَيْكَ التُّكْلَانُ وَ إِلَيْكَ نَذْرًا فِي خُورِهِمْ

Then he^{asws} raised his^{asws} hands and his^{asws} head towards the sky and said: ‘O Allah^{azwj}! Be Witness that three have been excused from the warning, and with You^{azwj} is the Assistance, and to You^{azwj} is the complaint, and upon You^{azwj} is the reliance, and You^{azwj} Know Warned of their turning.

أَبَى الْقَوْمُ إِلَّا تَمَادِيًا فِي الْبَاطِلِ وَ يَأْتِي اللَّهَ إِلَّا الْحَقُّ فَأَتَيْنَ يَذْهَبُ بِكُمْ عَنْ حَطَبِ جَهَنَّمَ وَ عَنْ طِيبِ الْمَغْنَمِ وَ أَشَارَ إِلَى أَصْحَابِهِ وَ قَالَ اسْتَعِدُّوا لِعَدُوِّكُمْ فَإِنَّكُمْ غَالِبُوهُمْ بِإِذْنِ اللَّهِ ثُمَّ قَرَأَ عَلَيْهِمْ آخِرَ سُورَةِ آلِ عِمْرَانَ.

The group refused except to be deliberately in the falsehood, and Allah^{azwj} Refused except the truth. So, where are they going with you, from the firewood of Hell and from the goodness of the booty?’ – and he^{asws} gestured towards his^{asws} companions and said: ‘Prepare for your enemies, for you will overcome by the Permission of Allah^{azwj}!’ Then he^{asws} recited to them the end of Surah Aal-e-Imraan (chapter 3)”.³⁶⁸

625 - تختص، الإختصاص المَعْلَى بْنُ مُحَمَّدٍ الْبَصْرِيُّ عَنْ بِسْطَامِ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْهَيْثَمِ بْنِ وَقْدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ ثُبَّانَةَ قَالَ: أَمَرَنَا أَمِيرُ الْمُؤْمِنِينَ ع بِالْمَسِيرِ إِلَى الْمَدَائِنِ مِنَ الْكُوفَةِ فَمَسَرْنَا يَوْمَ الْأَحَدِ وَ تَخَلَّفَ عَمْرُو بْنُ حُرَيْثٍ فِي سَبْعَةِ نَفَرٍ فَخَرَجُوا إِلَى مَكَانٍ بِالْحَيْرَةِ يُسَمَّى الْخُورَنَقَ فَقَالُوا نَتَنَزَّهُ

(The book) ‘Ikhtisas’ – Al Moalla Bin Muhammad Al Basry, from Bistam Bin Murrah, from Is’haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Hassan Al Abdy, from Ibn Tareyf, from Ibn NUBata who said,

³⁶⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 624

'Amir Al-Momineen^{asws} ordered us with the travelling to Al-Madain from Al-Kufa, so we travelled on the day of Sunday, and Amro Bin Hureys stayed behind among seven persons. They went out to a place by Al-Hira called Al-Khawarnaq and they said, 'We shall have a picnic'.

فَإِذَا كَانَ يَوْمُ الْأَرْبَعَاءِ خَرَجْنَا فَلَجِئْنَا عَلَيَّ قَبْلَ أَنْ يُجْمَعَ فَبَيْنَا هُمْ يَتَعَدَّوْنَ إِذْ خَرَجَ عَلَيْهِمْ ضَبٌّ فَصَادُوهُ فَأَخَذَهُ عَمْرُو بْنُ حُرَيْثٍ فَتَصَبَّ كَفَّهُ فَقَالُوا بَايَعُوا هَذَا أَمِيرُ الْمُؤْمِنِينَ فَبَايَعَهُ السَّبْعَةُ وَعَمْرُو تَامِنُهُمْ وَارْتَحَلُوا لَيْلَةَ الْأَرْبَعَاءِ فَقَدِمُوا الْمَدَائِنَ يَوْمَ الْجُمُعَةِ وَ أَمِيرُ الْمُؤْمِنِينَ يَخْطُبُ وَ لَمْ يُفَارِقْ بَعْضُهُمْ بَعْضًا كَانُوا جَمِيعًا حَتَّى نَزَلُوا عَلَى بَابِ الْمَسْجِدِ

When it was the day of Wednesday, we went out and joined up with Ali^{asws} he^{asws} had gathered. While they were having lunch when a lizard came out to them. They hunted it and Amro Bin Hureys seized it and held its hand. They said, 'Pledge to this one as 'amir al-momineen'. The (group of) seven pledged and Amro was their eighth, and they departed on the night of Wednesday. They arrived at Al-Madain on the day of Friday, and Amir Al-Momineen^{asws} was addressing, and they had not separated from each other and had been together until they descended at the door of the Masjid.

فَلَمَّا دَخَلُوا نَظَرَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ص أَسَرَّ إِلَيَّ أَلْفَ حَدِيثٍ فِي كُلِّ حَدِيثٍ أَلْفُ بَابٍ لِكُلِّ بَابٍ أَلْفُ مَفْتاحٍ وَ إِلَيَّ سَمِعْتُ اللَّهَ يَقُولُ يَوْمَ نَدْعُوا كُلَّ أَنْاسٍ بِإِمَامِهِمْ وَ إِلَيَّ أَقْسِمُ لَكُمْ بِاللَّهِ لَيُبْعَثَنَّ يَوْمَ الْقِيَامَةِ ثَمَانِيَةُ نَفَرٍ بِإِمَامِهِمْ وَ هُوَ ضَبٌّ وَ لَوْ شِئْتُ أَنْ أُتَمِّمُهُمْ فَعَلْتُ

When they entered, Amir Al-Momineen^{asws} looked at them and said: 'O you people! Rasool-Allah^{saww} divulged a secret to me^{asws} of a thousand Ahadeeth, in each Hadeeth are a thousand doors, and for each door are a thousand keys, and I^{asws} have heard Allah^{azwj} Saying: **On the Day (of Qiyamah), We will be Calling every human being with their Imam. [17:71].** And I^{asws} swear to you all by Allah^{azwj}! Eight persons will be Resurrected on the Day of Qiyamah with their imam, and it is a lizard, and if I^{asws} so desire to name them, I^{asws} can do so'.

قَالَ فَلَوْ رَأَيْتَ عَمْرُو بْنُ حُرَيْثٍ سَقَطَ كَمَا تَسْقُطُ السَّعْفَةُ وَجَبًا.

He (the narrator) said, 'If only you could have seen Amro Bin Hureys. He fell down just as the palm leaves tend to drop'.³⁶⁹

626- أَقُولُ رَوَى الشَّيْخُ أَحْمَدُ بْنُ فَهْدٍ فِي الْمُهَذَّبِ، وَ عَزَّزَهُ فِي غَيْرِهِ بِأَسَانِيدِهِمْ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَوْمُ النَّيْرُوزِ هُوَ الْيَوْمُ الَّذِي ظَفِرَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع بِأَهْلِ النَّهْرَوَانَ وَ قَتَلَ ذَا التُّدَيَّةِ.

I (Majlisi) am saying: 'It is reported by the sheykh Ahmad Bin Fahad in (the book) 'Muhzab' and others in other chains from Al Moalla Bin Khuneys,

'From Abu Abdullah^{asws} having said: 'The day of Al-Neyrouz, it is the day which Amir Al-Momineen^{asws} won a victory against the people of Al-Nahrawan and killed 'The one with a breast'.³⁷⁰

³⁶⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 625

CHAPTER 24 – REST OF WHAT TRANSPIRED BETWEEN HIM^{asws} AND THE KHARIJITES, BESIDES THE EVENT OF AL-NAHRAWAN

627 - **نَحَج، نَحَجِ، نَحَجِ** **البلاغه** وَ مِنْ كَلَامِ لَهُ عَ لَمَّا هَرَبَ مَصْقَلُهُ بَنُ هُبَيْرَةَ الشَّيْبَانِي إِلَى مُعَاوِيَةَ وَ كَانَ قَدْ ابْتَنَعَ سَيِّ بَنِي نَاجِيَةَ مِنْ عَامِلِ أَمِيرِ الْمُؤْمِنِينَ وَ أَعْتَقَهُمْ فَلَمَّا طَالَبَهُ بِالْمَالِ خَاسَ بِهِ وَ هَرَبَ إِلَى الشَّامِ فَتَحَّ اللَّهُ مَصْقَلَهُ فَعَلَّ فِعْلَ السَّادَةِ وَ فَرَّ فِرَارَ الْعَبِيدِ فَمَا أَنْطَقَ مَادِحُهُ حَتَّى أَسْكَنَهُ وَ لَا صَدَقَ وَاصِفُهُ حَتَّى بَكَّتُهُ وَ لَوْ أَقَامَ لِأَخَذَتَا مِيسُورُهُ وَ انْتَظَرْنَا بِمَالِهِ وَفُورُهُ.

(The book) 'Nahj Al Balagah' –

And from a speech of his^{asws} (Imam Ali^{asws}) when Masqalah Bin Hubeyra Al-Shaybani fled to Muawiya - and he had sold some captives from the clan of Najiya while being an office bearer of Amir Al-Momineen^{asws} and freed them (those captives). When he^{asws} sought him for the money, he was afraid of him^{asws} and fled to Syria: (Imam Ali^{asws} said) 'May Allah^{azwj} Uglify Masqalah. He did a deed of the chief and fled the fleeing of the slave. So, no admirer would speak until he silenced himself, nor his description could be ratified until he was muted, and had he stayed, we would have taken little (money) and would have waited (for the rest) until his wealth was plenty'.³⁷¹

628 - **تَوْضِيحٌ** قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ رَوَى إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ فِي كِتَابِ الْغَارَاتِ وَ وَجَدْتُهُ فِي أَصْلِ الْكِتَابِ أَيْضاً عَنِ الْخَارِثِ بْنِ كَعْبٍ الْأَزْدِيِّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ قُعَيْنٍ قَالَ: كَانَ الْخَارِثُ بْنُ رَاشِدٍ أَحَدَ بَنِي نَاجِيَةَ قَدْ شَهِدَ مَعَ عَلِيٍّ عَ صِفِّينَ فَجَاءَ إِلَيْهِ عَ بَعْدَ انْقِضَاءِ صِفِّينَ وَ بَعْدَ تَحْكِيمِ الْحُكَمَاءِ فِي ثَلَاثِينَ مِنْ أَصْحَابِهِ يَمْشِي بَيْنَهُمْ حَتَّى قَامَ بَيْنَ يَدَيْهِ فَقَالَ لَا وَاللَّهِ لَا أُطِيعُ أَمْرَكَ وَ لَا أَصَلِّيَ خَلْفَكَ وَ إِنِّي عَدَا لِمُفَارِقِكَ لَكَ

Clarification – Ibn Abi Al Hadeed said in commentary of Al Nahaj (Al Balagaj) – It is reported by Ibrahim Bin Muhammad Al Saqafy in the book 'Al Gharaat', and I found it in the original book as well, from Al Haris Bin Ka'ab Al Azdy, from his uncle Abdullah Bin Quayn who said,

'Al-Khirit Bin Rashid was one of the clan of Najiya who had attended Siffeen with Ali^{asws}. He came to him^{asws} after termination of (battle of) Siffeen and after the arbitration of the two judges, among thirty of his companions, walking between them until he stood in front of him^{asws}. He said, 'No, by Allah^{azwj}! I will not obey your^{asws} orders nor will I pray Salat behind you^{asws}, and tomorrow I will separate from you^{asws}'.

فَقَالَ لَهُ عَلِيٌّ عَ تَكِلْتُكَ أُمُّكَ إِذَا تَنَقَّضَ عَهْدُكَ وَ تَعْصِي رَّبَّكَ وَ لَا تَضُرُّ إِلَّا نَفْسَكَ أَخْبِرْنِي لِمَ تَفْعَلُ ذَلِكَ

Ali^{asws} said to him: 'May your mother be bereft of you! Then you are breaking your pact and disobeying your Lord, and you are not harming except yourself. Inform me^{asws}, why are you doing that?'

³⁷⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 626

³⁷¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 627

قَالَ لِأَنَّكَ حَكَمْتَ فِي الْكِتَابِ وَ ضَعُفْتَ عَنِ الْحَقِّ إِذْ جَدَّ الْجِدُّ وَ رَكَنْتَ إِلَى الْقَوْمِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ فَأَنَا عَلَيْكَ رَاوٍ وَ عَلَيْهِمْ نَاقِمٌ وَ لَكُمْ جَمِيعاً مُبَايِنٌ

He said, 'Become you^{asws} judged in the Book and have weakened from the truth when the hard work became painstaking, and you^{asws} leaned towards the group which had been unjust to themselves. Thus, I am a rebel against you^{asws} and vengeful against them, and an adversary to you all'.

فَقَالَ لَهُ عَلِيٌّ ع وَبِحُكِّ هَلُمَّ إِلَيَّ أَذَارِسُكَ وَ أَنَاظِرُكَ فِي السُّنَنِ وَ أَفَاجِئُكَ أُمُوراً مِنَ الْحَقِّ أَنَا أَعْلَمُ بِمَا مِنْكَ فَلَعَلَّكَ تَعْرِفُ مَا أَنْتَ الْآنَ لَهُ مُنْكَرٌ وَ تُبْصِرُ مَا أَنْتَ الْآنَ عَنْهُ غَافِلٌ وَ بِهِ جَاهِلٌ

Ali^{asws} said to him: 'Woe be unto you! Bring your teachings to me^{asws} and I^{asws} shall debate you regarding the Sunnah, and open for you matters from the truth. I^{asws} am more learned than you are. Perhaps you will recognise what you are a denier of now and will be insightful of what you are not heedless from and ignorant with it'.

فَقَالَ الْخُرَيْثُ فَأَنَا غَادٍ عَلَيْكَ غَدًا فَقَالَ ع اْعُدْ إِلَيَّ وَ لَا يَسْتَهْوِيَنَّكَ الشَّيْطَانُ وَ لَا يَفْتَحِمَنَّ بِكَ رَأْيُ السَّوْءِ وَ لَا يَسْتَحِفَّتْكَ لِلْجَهْلَاتِ الَّذِينَ لَا يَعْمَلُونَ قَوْلَ اللَّهِ إِنْ اسْتَشَدَّتْنِي وَ اسْتَنْصَحْتَنِي وَ قَبِلْتُ مِنِّي لَأَهْدِيَنَّكَ سَبِيلَ الرَّشَادِ

Al-Khirit said, 'I shall come to you tomorrow morning'. He^{asws} said: 'Come tomorrow morning to me^{asws} and do not let the Satan^{la} neither weaken you nor let the evil view break you, nor let those who do not know lighten you to the ignorant matters. By Allah^{azwj}! If you were to take my^{asws} guidance and my^{asws} advice and accept from me^{asws}, I^{asws} will guide you to the way of rightful guidance'.

فَخَرَجَ الْخُرَيْثُ مِنْ عِنْدِهِ مُنْصَرِفاً إِلَى أَهْلِهِ قَالَ عَبْدُ اللَّهِ بْنُ قُعَيْنٍ فَعَجَلْتُ فِي أَمْرِهِ مُسْرِعاً لِأَنْصَحَهُ وَ اسْتَعْلِمَ خَيْرُهُ قَرَأَيْتُهُ رَجَعَ إِلَى أَصْحَابِهِ وَ قَالَ هُمْ يَا هَؤُلَاءِ إِلَيَّ قَدْ رَأَيْتُ أَنَّ أَفَارِقَ هَذَا الرَّجُلَ فَتَصَحَّحْتُ ابْنَ عَمِّهِ وَ رَجَعْتُ إِلَى بَيْتِي

Al-Khirit went out from his^{asws} presence, leaving to go to his family. Abdullah Bin Quayn said, 'I hastened in his footsteps quickly in order to advise him and learn his news, and I saw him return to his companions, and he said to them, 'O you all! I have viewed that I should separate from this man^{asws}. A son of his uncle advised him, and I returned to my house.

فَلَمَّا أَصْبَحْتُ وَ ارْتَفَعَ النَّهَارُ أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع وَ أَخْبَرْتُهُ خَبْرَهُ فَقَالَ ع دَعُهُ فَإِنْ قَبِلَ الْحَقُّ وَ رَجَعَ عَرَفْنَا لَهُ ذَلِكَ وَ قَبَلْنَا مِنْهُ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ فَلِمَ لَا تَأْخُذْهُ الْآنَ فَتَسْتَوْثِقَ مِنْهُ

When it was morning and the day rose, I came to Amir Al-Momineen^{asws} and informed him of his news. He^{asws} said: 'Leave him! If he accepts the truth and returns, we shall introduce that to him, and accept it from him'. I said to him^{asws}, 'O Amir Al-Momineen^{asws}! Why don't you^{asws} seize him now and take a covenant from him?'

فَقَالَ إِنَّا لَوْ فَعَلْنَا هَذَا بِكُلِّ مَنْ نَتَّبِعُهُ مِنَ النَّاسِ مَلَأْنَا السُّجُونَ مِنْهُمْ وَ لَا أَرَانِي يَسْعَى الْوُثُوبُ بِالنَّاسِ وَ الْحَبْسُ هُمْ وَ عُقُوبَتُهُمْ حَتَّى يُظْهِرُوا لِي الْخِلَافَ

He^{asws} said: 'If we were to do this with everyone from the people we accuse, we will fill upon the prisons from them, and I^{asws} do not see for myself^{asws}, there being any leeway for the covenant with the people, and the imprisoning for them, and punishing them until the opposition is manifested to me^{asws}'.

فَقَالَ لِي سِرًّا أَذْهَبَ إِلَى مَنْزِلِ الرَّجُلِ فَاعْلَمْ مَا فَعَلَ فَأَتَيْتُ مَنْزِلَهُ فَإِذَا لَيْسَ فِي مَنْزِلِهِ وَلَا مَنْزِلَ أَصْحَابِهِ دَاعٍ وَلَا مُجِيبٌ فَأَقْبَلْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع بِقِصَّتِهِمْ فَلَمَّا أَخْبَرْتُهُ ع قَالَ أُبْعِدَهُمُ اللَّهُ كَمَا بَعَدَتْ ثَمُودُ أَمَا وَاللَّهِ لَوْ قَدْ أَشْرَعَتْ لَهُمُ الْأَسِنَّةُ وَصَبَّتْ عَلَى هَامِيهِمُ السُّيُوفُ لَقَدْ نَدِمُوا إِنَّ الشَّيْطَانَ قَدْ اسْتَهْوَاهُمْ وَاضْلَعَهُمْ وَهُوَ عَدُوٌّ مُتَبَرِّجٌ مِنْهُمْ وَخُلٌّ عَنْهُمْ

He^{asws} said to me secretly, 'Go to the house of the man and learn what he is doing'. I went to his house and he wasn't in his house, nor in the house of his companions. I called out and he did not answer, so I came back to Amir Al-Momineen^{asws} with their story. He^{asws} said: 'May Allah^{azwj} Distance them, just as He^{azwj} had Distanced (people of) Samood. But, by Allah^{azwj}! If I^{asws} had unsheathed the blades to them, and hit the swords upon their heads, they would have regretted. The Satan^{la} has deviated them and strayed them, and tomorrow he^{la} (Satan) would disavow from them and vacate from them'.

فَقَامَ إِلَيْهِ زِيَادُ بْنُ خَصَفَةَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ لَوْ لَمْ يَكُنْ مِنْ مَضَرَّةِ هَؤُلَاءِ إِلَّا فِرَاقُهُمْ إِنَّا لَمْ يَعْظُمْ فَقْدُهُمْ عَلَيْنَا وَ لَكِنَّا نَخَافُ أَنْ يُفْسِدُوا عَلَيْنَا جَمَاعَةً كَثِيرَةً يَمُنُّ بِقَدَمُونِ عَلَيْهِمْ مِنْ أَهْلِ طَاعَتِكَ فَأَتَيْتُ لِي فِي اتِّبَاعِهِمْ حَتَّى نَرْدَهُمْ عَلَيْكَ إِنْ شَاءَ اللَّهُ

Ziyad Bin Hafs stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! Surely, if their harm isn't except their separating from us, their loss is not a big thing upon us, but we fear that they would corrupt a lot of our community upon us, from the ones in your^{asws} obedience who would be going to them. So, allow me regarding their followers until we return them to you^{asws} if Allah^{azwj} so Desires'.

فَقَالَ لَهُ ع فَاخْرُجْ فِي آثَارِهِمْ رَشِيداً ثُمَّ قَالَ اخْرُجْ رَحِمَكَ اللَّهُ حَتَّى تَنْزِلَ دَبْرَ أَبِي مُوسَى ثُمَّ لَا تَبْرَحْهُ حَتَّى يَأْتِيكَ أَمْرِي وَ سَأَكْتُبُ إِلَيْ مَنْ حَوْلِي مِنْ عُمَّالِي فِيهِمْ

He^{asws} said to him: 'Go out in their tracks to guide'. Then he^{asws} said: 'Go out, may Allah^{azwj} have Mercy on you, until you descend by the monastery of Abu Musa, then do not return until my^{asws} orders come to you, and I^{asws} shall be writing to the ones from my^{asws} office bearers around me^{asws} regarding them'.

فَكَتَبَ نُسخَةً وَاحِدَةً وَ أَخْرَجَهَا إِلَى الْعُمَّالِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ قُرِئَ عَلَيْهِ كِتَابِي هَذَا مِنَ الْعُمَّالِ أَمَا بَعْدُ فَإِنَّ رِجَالاً لَنَا عَنْدهُمْ تَبَعَةٌ خَرَجُوا هَرَاباً نَظَنُّهُمْ خَرَجُوا نَحْوَ بِلَادِ الْبَصْرَةِ فَسَلَّ عَنْهُمْ أَهْلُ بِلَادِكَ وَ اجْعَلْ عَلَيْهِمُ الْعُيُونَ فِي كُلِّ نَاحِيَةٍ مِنْ أَرْضِكَ ثُمَّ اكْتُبْ إِلَيَّ بِمَا يَنْتَهِي إِلَيْكَ عَنْهُمْ

He^{asws} wrote one copy and brought it out to the office bearers: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to the ones from the office-bearers this letter of mine^{asws} is read out him. As for after, there are men of our having followers with them. They went out fleeing. We think they have gone out towards the city of Al-Basra. As the people of your city about them and make spies to be upon them in every corner of your land, then write to me^{asws} what (news) ends up to you about them'.

فَخَرَجَ زِيَادُ بْنُ خَصْفَةَ حَتَّى أَتَى دَارَهُ وَجَمَعَ أَصْحَابَهُ وَأَخَذَ مَعَهُ مِنْهُمْ مِائَةً وَثَلَاثِينَ رَجُلًا وَخَرَجَ حَتَّى أَتَى دَيْرَ أَبِي مُوسَى

Ziyad Bin Khasafa went out until he came to his house and gathered his companions and took with him one hundred and thirty men from them, until he came to the monastery of Abu Musa.

وَرَوَى بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ وَائِلٍ التَّيْمِيِّ قَالَ إِنِّي لَعِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع إِذَا يَبِجُ [فَيْبِجُ] قَدْ جَاءَهُ يَسْعَى بِكِتَابٍ مِنْ قَرْظَةَ بْنِ كَعْبٍ الْأَنْصَارِيِّ وَكَانَ أَخَذَ عُمَالَهُ بِجُرْءٍ بِأَنَّ خَيْلًا مَرَّتْ مِنْ قِبَلِ الْكُوفَةِ مُتَوَجِّهَةً نَحْوَ نَعْرِ وَ أَنَّ رَجُلًا مِنْ دَهَاqِينَ أَسْفَلَ الْفُرَاتِ قَدْ أَسْلَمَ وَ صَلَّى يُقَالُ لَهُ زَادَانُ فُرُوحُ

And it is reported by his chain from Abdullah Bin Wa'il Al-Taymi who said, 'I was in the presence of Amir Al-Momineen^{asws} when someone came sprinting with a letter from Qarzah Bin Ka'ab Al-Ansari, and he was one of his^{asws} office bearers, informing him^{asws} that a cavalry had passed by from the direction of Al-Kufa heading towards the side, and that a man from Dahaqueen below the Euphrates called Zazan, Faroukh who had become Muslims and was praying Salat.

فَلَقَوْهُ فَقَالُوا لَهُ أَمْسَلِمَ أَنْتَ قَالَ نَعَمْ قَالُوا فَمَا تَقُولُ فِي عَلِيٍّ قَالَ أَقُولُ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ سَيِّدُ الْبَشَرِ وَ وَصِيُّ رَسُولِ اللَّهِ ص فَقَالُوا كَفَرْتَ يَا عَدُوَّ اللَّهِ ثُمَّ حَمَلَتْ عَلَيْهِ عَصَابَةٌ مِنْهُمْ فَفَطَعُوهُ بِأَسْيَافِهِمْ وَ أَخَذُوا مَعَهُ رَجُلًا مِنْ أَهْلِ الدِّمَةِ يَهُودِيًّا فَقَالُوا خَلُّوا سَبِيلَ هَذَا لَا سَبِيلَ لَكُمْ عَلَيْهِ

They said to him, 'Are you a Muslim?' He said, 'Yes'. They said, 'So, what are you saying regarding Ali^{asws}?' He said, 'I say he is Amir Al-Momineen^{asws}, and chief of the mortals, and successor^{asws} of Rasool-Allah^{saww}'. They said, 'You have become a Kafir, O enemy of Allah^{azwj}!' Then a group from them attacked upon him and cut him with their swords, and they seized a Jewish man from the people under responsibility who was with him and they said, 'Free his way, there is way for you upon him'.

فَكَتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع أَمَّا بَعْدُ فَقَدْ فَهِمْتُ مَا ذَكَرْتَ مِنْ أَمْرِ الْعَصَابَةِ الَّتِي مَرَّتْ بِعَمَلِكَ فَقَتَلَتْ الْبِرَّ الْمُسْلِمَ وَ آمَنَ عَنْدَهُمُ الْمُخَالِفُ الْمُشْرِكُ وَ أَنَّ أَوْلِيكَ قَوْمٌ اسْتَهْوَاهُمُ الشَّيْطَانُ فَضَلُّوا كَالَّذِينَ حَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَ صَمُّوا فَ أَسْمِعْ بِهِمْ وَ أَبْصِرْ يَوْمَ يُخْشَرُ أَعْمَالُهُمْ فَالْزَمْ عَمَلَكَ وَ أَقْبِلْ عَلَى خِرَاجِكَ فَإِنَّكَ كَمَا ذَكَرْتَ فِي طَاعَتِكَ وَ نَصِيحَتِكَ وَ السَّلَامِ:

Amir Al-Momineen^{asws} wrote to him: 'As for after, I^{asws} have understood what you mentioned from the matter of the group which passed by your work, and they killed a righteous Muslims while the adversary, the Polytheist is safe with them, and that they are a people Satan^a has deviated and they have strayed like those, **And they reckoned that strife would not be happening, so they were blinded and deafened. [5:71], so Hear them and see [19:38],** on the day their deeds are raised. So, necessitate your word and come back upon your taxes, for you are as you mentioned, (people are) in your obedience and your advice. And the greetings'.

وَ كَتَبَ ع إِلَى زِيَادِ بْنِ خَصْفَةَ أَمَّا بَعْدُ فَقَدْ كُنْتُ أَمَرْتُكَ أَنْ تَنْزِلَ دَيْرَ أَبِي مُوسَى حَتَّى يَأْتِيَكَ أَمْرِي وَ ذَلِكَ أَلَيْ لَمْ أَكُنْ عَلِمْتُ أَنَّ تَوَجَّهَ الْقَوْمُ وَ قَدْ بَلَغَنِي أَنَّهُمْ أَخَذُوا نَحْوَ قَرْيَةٍ مِنْ فُرَى السَّوَادِ فَاتَّبَعَ أَتَارَهُمْ وَ سَلَ عَنْهُمْ فَإِنَّهُمْ قَدْ قَتَلُوا رَجُلًا مِنْ أَهْلِ السَّوَادِ مُسْلِمًا مُصَلِّيًا فَإِذَا أَنْتَ حَافِتٌ بِهِمْ فَارْزُدْهُمْ إِلَيَّ فَإِنَّ أَبْنَاءَ فَتَاqِرُهُمْ وَ اسْتَعَنَ بِاللَّهِ عَلَيْهِمْ فَإِنَّهُمْ قَدْ فَارَقُوا الْحَقَّ وَ سَفَكُوا الدَّمَ الْحَرَامَ وَ أَخَافُوا السَّبِيلَ وَ السَّلَامَ

And he^{asws} wrote to Ziyad Bin Khasafa: 'As for after, I^{asws} had ordered you to descend at the monastery of Abu Musa until my^{asws} instructions come to you, and that is I^{asws} did not

happen to know when the group was heading, and it has reached me^{asws} that they have taken to go towards a town from the towns of the desert. So, follow their tracks and ask around about them, for they had killed a man from the people of the desert, a Muslim, and righteous one. When you meet with them, then return them to me^{asws}. If they refuse, then combat them and seek Assistance with Allah^{azwj} against them for they have separated from the truth and have shed the forbidden blood, and they have taken the Way lightly. And the greetings.

قَالَ عَبْدُ اللَّهِ بْنُ وَائِلٍ فَأَخَذْتُ الْكِتَابَ مِنْهُ عَ وَ أَنَا يَوْمَئِذٍ شَابٌّ حَدَّثَ فَاسْتَأْذَنَنِي أَنْ أَذْهَبَ مَعَهُ إِلَى الْعَدُوِّ فَأَذِنَ وَ دَعَا لِي فَأَتَيْتُ بِالْكِتَابِ إِلَيْهِ ثُمَّ خَرَجْنَا حَتَّى أَتَيْنَا الْمَوْضِعَ الَّذِي كَانُوا فِيهِ فَسَأَلْنَا عَنْهُمْ فَقِيلَ أَخَذُوا نَحْوَ الْمَدَائِنِ وَ لَحَقْنَا بِالْمَدَائِنِ

Abdullah Bin Wa'il said, 'I took the letter from him^{asws}, and on that I was a youth, a teenager. I sought his^{asws} permission to go with him^{asws} to the enemy. He^{asws} permitted and supplicated for me. I came with the letter to him^{asws}, then we went out until we came to the place which we had been in. We asked about them and it was said, 'They have taken to go towards Al-Madain', and we met them at Al-Madain.

فَقَالَ زَيْدٌ لِرَأْسِهِمْ مَا الَّذِي نَقَمْتَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ عَلَيْنَا حَتَّى فَارَقْتَنَا قَالَ لَمْ أَزُصْ بِصَاحِبِكُمْ إِمَاماً وَ لَمْ أَزُصْ بِسِيرَتِكُمْ سِيرَةً فَرَأَيْتُ أَنْ أَعْتَرَلَ وَ أَكُونَ مَعَ مَنْ يَدْعُو إِلَى الشُّورَى مِنَ النَّاسِ فَإِذَا اجْتَمَعَ النَّاسُ عَلَى رَجُلٍ هُوَ لِجَمِيعِ الْأُمَّةِ رِضَاكَتٌ مَعَ النَّاسِ

Zayd said to their chiefs, 'What is that which you are avenging against Amir Al-Momineen^{asws} and against us to the extent that you have separated from us?' He said, 'I am not happy with your companion as an Imam, and I am not pleased with your ways as a way, so I viewed that I should isolate and be with the ones from the people who call to the consultation. So, when the people unite upon a man, he would be a pleasure of the entirety of the community with the people'.

فَقَالَ زَيْدٌ وَنَحْكُ وَ هَلْ يَجْتَمِعُ النَّاسُ عَلَى رَجُلٍ يُدَانِي عَلِيّاً عَالِماً بِاللَّهِ وَ بِكِتَابِهِ وَ سُنَّةِ رَسُولِهِ ص مَعَ قُرَابَتِهِ وَ سَابِقَتِهِ فِي الْإِسْلَامِ

Zayd said, 'Woe be unto you! And can the people unite upon a man near Ali^{asws} being a knower with Allah^{azwj} and His^{azwj} Book and Sunnah of His^{azwj} Rasool^{saww}, and along with his^{asws} kinship and his^{asws} precedence in Al-Islam?'

فَقَالَ لَهُ الْخَرِيتُ هُوَ مَا أَقُولُ لَكَ فَقَالَ زَيْدٌ فَفِيمَ قَتَلْتُمُ الرَّجُلَ الْمُسْلِمَ فَقَالَ الْخَرِيتُ مَا أَنَا قَتَلْتُهُ إِنَّمَا قَتَلْتُهُ طَائِفَةً مِنْ أَصْحَابِي قَالَ فَادْفَعْتُمُ إِلَيْنَا قَالَ مَا إِلَى ذَلِكَ مِنْ سَبِيلٍ قَالَ أَوْ هَكَذَا أَنْتَ فَاعِلٌ قَالَ هُوَ مَا تَسْمَعُ

Al-Khirit said to him, 'It is what I am saying to you'. Ziyad said, 'Then regarding what did you kill the Muslim man?' Al-Khirit said, 'I did not kill him, but rather a group of my companions killed him'. He said, 'Hand them over to us'. He said, 'There is no way to do that'. He said, 'And you are doing like this?' He said, 'It is what you heard'.

قَالَ فَادْعُونَا أَصْحَابَنَا وَ دَعَا الْخَرِيتُ أَصْحَابَهُ ثُمَّ اقْتَتَلْنَا فَوَ اللَّهُ مَا رَأَيْتُ قِتَالاً مِثْلَهُ مِنْذُ خَلَقَنِي اللَّهُ لَقَدْ تَطَاعَنَّا بِالرِّمَاحِ حَتَّى لَمْ يَبْقَ فِي أَيْدِينَا رُمْحٌ ثُمَّ اضْطَرَّيْنَا بِالسُّيُوفِ حَتَّى انْحَنَتْ وَ عُقِرَتْ عَامَّةُ خَيْلِنَا وَ خَيْلِهِمْ وَ كَثُرَتْ الْجِرَاحُ فِيمَا بَيْنَنَا وَ بَيْنَهُمْ

He (the narrator) said, 'We called our companions and Al-Khirit called his companions, then we fought. By Allah^{azwj}! I had not seen fighting like it since Allah^{azwj} Created me. We had

stabbed with the spear until there did not remain any spear in our hands, then we struck with the swords until these were bent, and the generality of our horses and their horses were hamstrung, and the injuries were numerous in what was between us and them.

وَقُتِلَ مِنَّا رَجُلَانِ مَوْلَى لَزِيَادٍ كَانَتْ مَعَهُ رَايَتُهُ يُدْعَى سُوَيْدًا وَ رَجُلٌ آخَرُ يُدْعَى وَاقِدًا وَ صُرِعَ مِنْهُمْ خَمْسَةٌ نَفَرٍ وَ حَالَ اللَّيْلُ بَيْنَنَا وَ بَيْنَهُمْ فَقَدْ وَ اللَّهُ كَرِهُونَا وَ كَرِهْنَاهُمْ وَ هَزَمُونَا وَ هَزَمْنَاهُمْ وَ جُرِحَ زِيَادٌ وَ جُرِحْتُ أَنَا فِي جَانِبٍ وَ تَنَحَّوْا فَمَكَّنُوا سَاعَةً مِنْ أَوَّلِ اللَّيْلِ ثُمَّ مَضَوْا فَذَهَبُوا

And two men from us killed a slave of Ziyad who was with him. I saw him being called ‘Suweyd’, and another man called ‘Waqid’, and five persons from them were knocked down, and the night formed a barrier between us and them. By Allah^{azwj}! They had abhorred us and we abhorred them, and they defeated us and we defeated them, and Zayd was injured and I was injured, and we spent the night in the side and they went aside. They remained for a while from the beginning of the night. Then they went and were gone.

وَ أَصْبَحْنَا فَوَجَدْنَاهُمْ قَدْ ذَهَبُوا فَوَ اللَّهُ مَا كَرِهْنَا ذَلِكَ فَمَضَيْنَا حَتَّى أَتَيْنَا الْبَصْرَةَ وَ بَلَغْنَا أَنَّهُمْ أَتَوْا الْأَهْوَاذَ فَتَزَلُّوا فِي جَانِبٍ مِنْهَا وَ تَلَاخَقَ بَيْنَ نَاسٍ مِنْ أَصْحَابِهِمْ نَحْوَ مِائَتَيْنِ فَأَقَامُوا مَعَهُمْ

And we woke up in the morning and found them to have gone. By Allah^{azwj}! We did not dislike that. We went until we came to Al-Basra, and it reached us that they had gone to Al-Ahwaz. They descended by the side from it and some people from their companions had joined up with them, approximately two hundred. They stayed with them.

وَ كَتَبَ زِيَادٌ إِلَى عَلِيٍّ عَ أَنَا بَعْدُ فَإِنَّا لَقَيْنَا عَدُوَّ اللَّهِ النَّاجِيَّ وَ أَصْحَابَهُ بِالْمَدَائِنِ فَدَعَوْنَاهُمْ إِلَى الْهُدَى وَ الْحَقِّ وَ الْكَلِمَةِ السَّوَاءِ فَقَوْلُوا عَنِ الْحَقِّ وَ أَخَذْنَاهُمْ الْعِزَّةَ بِالْإِيمِ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّاهُمْ عَنِ السَّبِيلِ فَقَصَصُونَا وَ صَمَدَنَا صَمَدَهُمْ فَاقْتَتَلْنَا قِتَالًا شَدِيدًا مَا بَيَّنَّ قَائِمِ الظُّهْرِ إِلَى أَنْ أَذْرَكَتِ الشَّمْسُ وَ اسْتَشْهَدَ مِنَّا رَجُلَانِ صَالِحَانِ وَ أَصِيبَ مِنْهُمْ خَمْسَةٌ نَفَرٍ وَ خَلُّوا لَنَا الْمَعْرَكَةَ وَ قَدْ فَشَتْ فِيْنَا وَ فِيهِمُ الْجَرَاخُ

And Ziyad wrote to Ali^{asws}, ‘As for after, we met the enemies of Allah^{azwj}, Al-Najy and his companions at Al-Madain. We called them to the guidance and the truth and the word of equality, but they turned around from the truth, and they were seized by the pride and the sin, **and the Satan has adorned their deeds for them. Thus, he blocked them from the Way, [27:24].** They aimed for us and we withstood them and fought a severe battle what is between rising of the afternoon up to the setting of the sun, and two righteous men from us were martyred, and five persons from them were killed and they vacated the battlefield for us, and the injuries were widespread among us and them.

ثُمَّ إِنَّ الْقَوْمَ لَمَّا أَذْرَكُوا اللَّيْلَ خَرَجُوا مِنْ تَحْتِهِ مُتَنَكِّرِينَ إِلَى أَرْضِ الْأَهْوَاذِ وَ قَدْ بَلَغَنِي أَنَّهُمْ نَزَلُوا مِنْهَا جَانِبًا وَ نَحْنُ بِالْبَصْرَةِ نُدَاوِي جِرَاحَنَا وَ نَنْتَظِرُ أَمْرَكَ رَحِمَكَ اللَّهُ وَ السَّلَامُ

Then when the group came across the night, they went out from beneath it (its darkness), disguised, to the land of Al-Ahwaz, and it has reached me that they have descended from it by the side, and we are at Al-Basra, treating our injured and awaiting your^{asws} orders. May Allah^{azwj} have Mercy on you^{asws}. And the greetings.

فَلَمَّا أَتَاهُ الْكِتَابَ قَرَأَهُ عَلَى النَّاسِ فَقَامَ إِلَيْهِ مَعْقِلُ بْنُ قَيْسٍ الرِّجَاحِيُّ فَقَالَ أَصْلَحَكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّمَا كَانَ يَنْبَغِي أَنْ يَكُونَ مَكَانَ كُلِّ رَجُلٍ مِنْ هَؤُلَاءِ الَّذِينَ بَعَثْتَهُمْ فِي طَلِبِهِمْ عَشْرَةٌ مِنَ الْمُسْلِمِينَ فَإِذَا حَقُّوهُمْ اسْتَأْصَلُوا شَأْنَهُمْ وَ قَطَعُوا دَابِرَهُمْ

When the letter came to him^{asws}, he^{asws} read it out to the people. Ma'qil Bin Qays Al-Riyahi stood up to him. He said, 'May Allah^{azwj} Keep you^{asws} well, O Amir Al-Momineen^{asws}! But rather, it would have befitting that in place of each man from them, those whom you^{asws} sent them in seeking them, to be ten from the Muslims. So, when they would have met them, they would have uprooted their lips and cut off their tails'.

فَقَالَ ع لَهُ تَجَهَّزْ يَا مَعْقِلُ إِلَيْهِمْ وَ نَذَبَ مَعَهُ الْفَرَسَ مِنَ أَهْلِ الْكُوفَةِ فِيهِمْ يَزِيدُ بْنُ الْمَعْقِلِ وَ كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بِالْبَصْرَةِ أَمَا بَعْدُ فَأَبْعَثْ رَجُلًا مِنْ قَبْلِكَ صَلِيبًا شُجَاعًا مَعْرُوفًا بِالصَّلَاحِ فِي الْفَرَسِ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَلْيَتَّبِعْ مَعْقِلَ بْنَ قَيْسٍ

He^{asws} said to him: 'Prepare, O Ma'qal, to go to them', and he^{asws} enforced with him two thousand from the people of Al-Kufa, among them was Yazeed Bin Ma'qal. And he^{asws} wrote to Abdullah Bin Al-Abbas at Al-Basra: 'As for after, send some men from your directions who are solid, brave, well-known with the weaponry, among two thousand from the people of Al-Basra, and let them follow Ma'qal Bin Qays.

فَإِذَا خَرَجَ مِنْ أَرْضِ الْبَصْرَةِ فَهُوَ أَمِيرُ أَصْحَابِهِ حَتَّى يَلْقَى مَعْقِلًا فَإِذَا لَقِيَهُ فَمَعْقِلٌ أَمِيرُ الْفَرِيقَيْنِ فَلْيَسْمَعْ مِنْهُ وَ لِيُطِيعُهُ وَ لَا يُخَالِفُهُ وَ مُرْ زِيَادَ بْنَ خَصَفَةَ فَلْيُتَّبِعْ إِلَيْنَا فَنِعْمَ الْمَرْءُ زِيَادٌ وَ نِعْمَ الْقَبِيلُ قَبِيلُهُ

So, when he goes out from the land of Al-Basra, he is the commander of his companions until he meets Ma'qal. When he meets him, then Ma'qal is the commander of the two forces, so let him listen from him, and let him obey him and not oppose him. And instruct Ziyad Bin Khasfa, let him come back to us. Good is the person, Ziyad, and a good tribe is his tribe'.

وَ كَتَبَ ع إِلَى زِيَادٍ أَمَا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ وَ فَهِمْتُ مَا ذَكَرْتَ بِهِ النَّاجِي وَ أَصْحَابَهُ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ حَيَارَى عَمَهُونَ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا وَ وَصَفْتُ مَا بَلَغَ بِكَ وَ بِهِمُ الْأَمْرُ فَأَمَّا أَنْتَ وَ أَصْحَابُكَ لِلَّهِ سَعْيُكُمْ وَ عَلَيْهِ خَزَاؤُكُمْ وَ أُنْسِرُ تَوَابَ اللَّهِ لِلْمُؤْمِنِ خَيْرٌ لَهُ مِنَ الدُّنْيَا الَّتِي يَقْتُلُ الْجَاهِلُونَ أَنْفُسَهُمْ عَلَيْهَا

And he^{asws} wrote to Ziyad: 'As for after, your letter has reached me and I^{asws} have understood what you mentioned in it, Al-Najy and his companions, **They are those Allah has Sealed upon their hearts, [47:16] And the Satan adorned their deeds for them, [29:38]**, so they are confused, wandering blindly, **they are reckoning that they are good in what they do?** [18:104]; and you described what matter has reached with you and them. As for you and your companion, your striving is for Allah^{azwj} and upon Him^{azwj} is your Recompense, and the least Reward of Allah^{azwj} for the Momin is better for him than the world which the ignorant ones are killing themselves upon.

فَ مَا عِنْدَكُمْ يَنْقُذُ وَ مَا عِنْدَ اللَّهِ بَاقٍ وَ لَنُخْرِجَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

So, **What is with you would deplete, and what is with Allah would remain, and We will Recompense those who were patient, being their Recompense due to the best of what they were doing [16:96].**

وَ أَنَا عَدُّكُمْ الَّذِينَ لَقِيتُمْ فَحَسَبْتُمْ خُرُوجَهُمْ مِنَ الْهُدَى وَ اتَّكَاَسْتُمْ فِي الضَّلَالَةِ وَ رُدُّهُمْ الْحَقُّ وَ جَمَاحُهُمْ فِي النَّارِ فَذَرَهُمْ وَ مَا يَفْتَرُونَ وَ دَعَاهُمْ فِي طُعْيَانِهِمْ يَعْمَهُونَ فَ أَسْمِعْ بِهِمْ وَ أَبْصِرْ

And as for your enemies, those whom you met, their Reckoning is for they exiting from the guidance, and their indulging in the straying, and their repelling the truth, and their gathering in the deviation, **So leave them and what they are fabricating [6:112], Leave them in their insolence, blindly wandering on [6:110], so Hear them and see [19:38].**

فَكَانَكَ بِهِمْ عَنْ قَلِيلٍ بَيْنَ أَسِيرٍ وَ قَتِيلٍ فَأَقْبَلُ إِلَيْنَا أَنْتَ وَ أَصْحَابُكَ مَأْجُورِينَ فَقَدْ أَطَعْتُمْ وَ سَمِعْتُمْ وَ أَحْسَنْتُمْ الْبَلَاءَ وَ السَّلَامَ

It is as if you would be with them in a little while, between captivity and killing, so you and your companions come back to us, Recompensed, for you have obeyed, and listened, and done well in the afflictions. And the greetings.

قَالَ وَ نَزَلَ النَّاجِي حَانِيًا مِنَ الْأَهْوَازِ وَ اجْتَمَعَ إِلَيْهِ غُلُوجٌ كَثِيرٌ مِنْ أَهْلِهَا مِمَّنْ أَرَادَ كَسْرَ الْخُرَاجِ وَ مِنْ اللَّصُوصِ وَ طَائِفَةٌ أُخْرَى مِنَ الْأَعْرَابِ تَرَى رَأْيَهُ

He (the narrator) said, 'And Al-Najy descended by a side from Al-Ahwaz and a lot of its inhabitants gathered to him, from the ones who wanted to break the taxation, and from the thieves, and another group from the Bedouins to see his view'.

قَالَ إِبْرَاهِيمُ وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ فُعَيْنٍ قَالَ كُنْتُ أَنَا وَ أَحْيَى كَعْبٌ فِي ذَلِكَ الْجَيْشِ مَعَ مَعْقِلٍ فَلَمَّا أَرَادَ الْخُرُوجَ أَتَاهُ عَ يُودِّعُهُ فَقَالَ لَهُ يَا مَعْقِلُ بْنُ قَيْسٍ أَتَى اللَّهَ مَا اسْتَطَعْتَ فَإِنَّهَا وَصِيَّةُ اللَّهِ لِلْمُؤْمِنِينَ لَا تَبْغِ عَلَى أَهْلِ الْقِبْلَةِ وَ لَا تَنْظِلْ أَهْلَ الدِّمَةِ وَ لَا تَتَكَبَّرْ فَإِنَّ اللَّهَ لَا يُحِبُّ الْمُتَكَبِّرِينَ

Ibrahim said, 'And it is reported from Abdullah Bin Quayn who said, 'I and my brother Ka'ab were in that army with Ma'qal. When he intended the going out, Ali^{asws} came to him to bid him farewell. He^{asws} said to him: 'O Ma'qal Bin Qays! Fear Allah^{azwj} what you are able for it is an Advice of Allah^{azwj} for the Momineen. Neither rebel upon the people of the Qiblah, nor oppress the people under the responsibility (Ahl Al-Zimma), nor be arrogance for Allah^{azwj} does not love the arrogant'.

فَقَالَ مَعْقِلُ اللَّهِ الْمُسْتَعَانُ فَقَالَ عَلِيُّ عَ هُوَ خَيْرٌ مُسْتَعَانٍ ثُمَّ قَامَ مَعْقِلٌ فَخَرَجَ وَ خَرَجْنَا مَعَهُ حَتَّى نَزَلَ الْأَهْوَازَ فَأَقْبَلْنَا أَيَّامًا حَتَّى بَعَثَ ابْنُ عَبَّاسٍ خَالِدَ بْنَ مَعْدَانَ مَعَ جَيْشٍ الْبَصْرَةِ فَدَخَلَ عَلَى صَاحِبِنَا وَ سَلَّمَ عَلَيْهِ بِالْإِمْرَةِ وَ اجْتَمَعَا جَمِيعًا فِي عَشْكَرٍ وَاحِدٍ

Ma'qal said, 'Allah^{azwj} is the Helper'. Ali^{asws} said: 'He^{azwj} is the best Helper'. Then Ma'qal stood up and went out, and we went out with him until we descended at Al-Ahwaz. We stayed there for days until Ibn Abbas sent Khalid Bin Ma'dan with an army of Al-Basra. He entered to see our companion and greeted unto him as the commander. And we gathered in one army.

ثُمَّ خَرَجْنَا إِلَى النَّاجِي وَ أَصْحَابِهِ فَأَخَذُوا يَرْتَفِعُونَ نَحْوَ جِبَالِ رَامْهُرْمُزٍ يُرِيدُونَ قَلْعَةً بِهَا حَصِينَةٌ فَلَحِقْنَاهُمْ وَ قَدْ دَنَوْا مِنَ الْجَبَلِ فَصَفَّقْنَا لَهُمْ ثُمَّ أَقْبَلْنَا نَحْوَهُمْ فَجَعَلَ مَعْقِلٌ عَلَى مِيمَنَتِهِ يَزِيدُ بْنُ مَعْقِلٍ وَ عَلَى مَيْسَرَتِهِ مِنْجَابُ بْنُ رَاشِدٍ وَ وَقَفَ النَّاجِي بَيْنَ مَعَهُ مِنَ الْعَرَبِ فَكَانُوا مِيمَنَةً وَ جَعَلَ أَهْلُ الْبَلَدِ وَ الْغُلُوجُ وَ مَنْ أَرَادَ كَسْرَ الْخُرَاجِ وَ جَمَاعَةٌ مِنَ الْأَكْرَادِ مَيْسَرَةً

Then we went out to Al-Najy and his companions. They took to go higher around mount Ramhurmuz intending to go to a fortified castle at it. We met them and they were nearby from the mountain. We formed rows to them, then we went towards them. Ma'qal made Yazeed Bin Ma'qal to be (a commander) upon his right flank, and Minjab Bin Rashid upon his left flank, and Al-Najy paused with the ones from the Arabs with him, and they were a right

flank, and made the people of the city and the crowds, and ones who wanted to break the taxes, and a group from the Kurds as the left flank.

وَسَارَ فِينَا مَعْقِلٌ يُحَرِّضُنَا وَيَقُولُ يَا عِبَادَ اللَّهِ لَا تَبْدَعُوا الْقَوْمَ وَغَضُّوا الْأَبْصَارَ وَأَقْلُوا الْكَلَامَ وَوَطَّنُوا أَنْفُسَكُمْ عَلَى الطَّغْنِ وَالضَّرْبِ وَأَبْشُرُوا فِي قِتَالِهِمْ بِالْأَجْرِ الْعَظِيمِ إِنَّمَا تُقَاتِلُونَ مَارِقَةً مَرَقَتْ وَغُلُوجاً مَنَعُوا الْحَرَاجَ وَلُصُوصاً وَأَكْرَاداً فَمَا تَنْتَظِرُونَ فَإِذَا حَمَلْتُ فَشُدُّوا شِدَّةَ رَجُلٍ وَاحِدٍ

And Ma'qal travelled among us, inciting us and saying, 'O servants of Allah^{azwj}! Do not initiate the people, and close your eyes, and reduce the talking, and settle yourselves upon the stabbing and the striking, and received glad tidings of the mighty Recompense in your battle. But rather, you are fighting a group of deviants, and a crowd refusing the taxes, and thieves, and Kurds. So, what are you waiting for? When you attack, so be severe with the severity of one man!'

قَالَ فَمَرٌّ فِي الصَّفِّ بِكُلِّهُمْ يَقُولُ هَذِهِ الْمَقَالَةُ حَتَّى إِذَا مَرَّ بِالنَّاسِ كُلِّهِمْ أَقْبَلَ فَوَقَفَ وَسَطَ الصَّفِّ فِي الْقَلْبِ وَ نَظَرْنَا إِلَيْهِ مَا يَصْنَعُ فَحَرَكَ رَأْيَتَهُ تَحْرِيكَتَيْنِ ثُمَّ حَمَلَ فِي الثَّالِثَةِ وَ حَمَلْنَا مَعَهُ جَمِيعاً فَوَلَّى اللَّهُ مَا صَبَرُوا لَنَا سَاعَةً حَتَّى وَلَّوْا وَ انْهَزَمُوا وَ قَتَلْنَا سَبْعِينَ عَرَبِيّاً مِنْ بَنِي نَاجِيَةَ وَ مِنْ بَعْضِ مَنْ اتَّبَعَهُ مِنْ الْعَرَبِ وَ نَحْنُ ثَلَاثَاثَةٌ مِنَ الْغُلُوجِ وَ الْأَكْرَادِ

He (the narrator) said, 'He passed by the rows speaking to them and saying these words until when he had passed by the people, all of them, he came back and paused in the middle of the row, in the centre, and we looked at him what he was doing. He moved his flag with two movements, then attacked during the third, and we attacked along with him, all of us. By Allah^{azwj}! Not an hour had come for us until they had turned around and were defeated, and we had killed seventy Bedouins from the clan of Najiya, and some of the Arabs from the ones who had followed him, and approximately three hundred from the crowds and the Kurds.

وَ خَرَجَ الْخَرِيتُ مُنْهَرِماً حَتَّى لَحِقَ بِسَيْفٍ مِنْ أَسْيَافِ الْبَحْرِ وَ بِهَا جَمَاعَةٌ مِنْ قَوْمِهِ كَثِيرٌ فَمَا زَالَ يَسِيرُ فِيهِمْ وَ يَدْعُوهُمْ إِلَى خِلَافِ عَلِيٍّ ع وَ يُزَيِّنُ لَهُمْ فِرَاقَهُ وَ يُحْيِيهِمْ أَنَّ الْهُدَى فِي حَرْبِهِ وَ مُحَالَفَتِهِ حَتَّى اتَّبَعَهُ مِنْهُمْ نَاسٌ كَثِيرٌ

And Al-Khirit went out defeated until he joined upon with a coast from the coasts of the sea, and at it was a large group of his people. He did not cease to travel among them and calling them to oppose Ali^{asws}, and adorning for them separating from him^{asws}, and informing them that the guidance is in battling him^{asws} and opposing him^{asws}, until a lot of people from them followed him.

وَ أَقَامَ مَعْقِلٌ بَنُ قَيْسٍ بِأَرْضِ الْأَهْوَازِ وَ كَتَبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع بِالْفَتْحِ وَ كُنْتُ أَنَا الَّذِي قَدِمَ بِالْكِتَابِ عَلَيْهِ وَ كَانَ فِي الْكِتَابِ لِعَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ مِنْ مَعْقِلِ بْنِ قَيْسٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَإِنَّا لَقَيْنَا الْمَارِقِينَ وَ قَدِ اسْتَظْهَرُوا عَلَيْنَا بِالْمُشْرِكِينَ فَقَتَلْنَا مِنْهُمْ نَاساً كَثِيراً وَ لَمْ نَعُدْ فِيهِمْ سِيرَتَكَ

And Ma'qal Bin Qays stayed at the land of Al-Ahwaz and wrote to Amir Al-Momineen^{asws} of the victory, and I was the one who arrived with the letter to him^{asws}, and it was in the letter, 'To the servant of Allah^{azwj} Al^{asws}, Amir Al-Momineen, from Ma'qal Bin Qays. Greetings unto you^{asws}! I praise Allah^{azwj} to you^{asws} Who, there is no god except He^{azwj}. As for after, we met the two deviant groups and they had prevailed upon us with the Polytheists, and we killed a lot of people from them, and we did not leave your^{asws} methods among them.

لَمْ نَقْتُلْ مِنْهُمْ مُدْبِرًا وَلَا أَسِيرًا وَلَمْ نُدْفِفْ مِنْهُمْ عَلَى جَرِيحٍ وَقَدْ نَصَرَكَ اللَّهُ وَالْمُسْلِمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ*

We did not kill any fleer from them, nor captured (anyone), and did not attacked upon anyone injured from them, and Allah^{azwj} Helped you^{asws} and the Muslims, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’.

قَالَ فَلَمَّا قَدِمْتُ بِالْكِتَابِ عَلَى عَلِيٍّ عَ قَرَأَهُ عَلَى أَصْحَابِهِ وَاسْتَشَارَهُمْ فِي الرَّأْيِ فَاجْتَمَعَ رَأْيُ عَامَّتِهِمْ عَلَى قَوْلٍ وَاحِدٍ قَالُوا نَرَى أَنْ تَكْتُبَ إِلَى مَعْقِلِ بْنِ قَيْسٍ يَتَّبِعُ أَثَارَهُمْ وَلَا يَزَالُ فِي طَلَبِهِمْ حَتَّى يَقْتُلَهُمْ أَوْ يَنْفِيَهُمْ مِنْ أَرْضِ الْإِسْلَامِ فَإِنَّا لَا نَأْمَنُ أَنْ يُفْسِدُوا عَلَيْكَ النَّاسَ

He (the narrator) said, ‘When I arrive with the letter to Ali^{asws}, he^{asws} read it out to his^{asws} companions and consulted them regarding the view. The generality of them united their view upon one word. They said, ‘We view that you^{asws} should write to Ma’qal Bin Qays to pursue their tracks and not to stop seeking them until he either kills them or exiles them from the land of Al-Islam, for we are not safe from them from corrupting the people against you^{asws}’.

قَالَ فَزِدْنِي إِلَيْهِ وَكَتَبَ مَعِيَ أَنَا بَعْدُ فَالْحَمْدُ لِلَّهِ عَلَى تَأْيِيدِهِ أَوْلِيَاءَهُ وَخَذْلِهِ أَعْدَاءَهُ جَزَاكَ اللَّهُ وَالْمُسْلِمِينَ خَيْرًا فَقَدْ أَحْسَنْتُمْ الْبَلَاءَ وَ قَضَيْتُمْ مَا عَلَيْكُمْ فَاسْأَلْ عَنْ أَحْيِ بَنِي نَاجِيَةٍ فَإِنْ بَلَغَكَ أَنَّهُ اسْتَقَرَّ فِي بَلَدٍ مِنَ الْبُلْدَانِ فِيسِرْ إِلَيْهِ حَتَّى تَقْتُلَهُ أَوْ تَنْفِيَهُ فَإِنَّهُ لَمْ يَزَلْ لِلْمُسْلِمِينَ عَدُوًّا وَلِلْفَاسِقِينَ وَلِيًّا وَالسَّلَامُ

He (the narrator) said, ‘He^{asws} returned me to him and wrote with me: ‘As for after, the Praise is for Allah^{azwj} upon His^{azwj} Assisting His^{azwj} friends and Forsaking His^{azwj} enemies. May Allah^{azwj} Recompense you and the Muslims goodly, for you have done well in the afflictions, and fulfilled what was upon you. Ask about the brother of the clan of Najiya, so if it reaches you that he has settled in a city from the cities, then travel to him until you kill him or exile him, for he will not cease to be an enemy to the Muslims and a friend to the mischief-makers. And the greetings’.

قَالَ فَسَأَلَ مَعْقِلَ عَنْ مَسِيرِهِ وَالْمَكَانِ الَّذِي انْتَهَى إِلَيْهِ فَنَبَّئَ بِمَكَانِهِ بِسَيْفِ الْبَحْرِ بِفَارِسَ وَأَنَّهُ أَفْسَدَ مَنْ قَبْلَهُ مِنْ عَبْدِ الْقَيْسِ وَمَنْ وَالَاهُمْ مِنْ سَائِرِ الْعَرَبِ وَكَانَ وَقَوْمُهُ قَدْ مَنَعُوا الصَّدَقَةَ عَامَ صِغَرٍ وَمَنَعُوهَا فِي ذَلِكَ الْعَامِ أَيْضًا

He (the narrator) said, ‘Ma’qal asked about his travel and the place which he had ended up to, and he was informed of his place by the coast of the sea at Persia and that he had corrupted the ones in front of him from the (clan of) Abdul Qays, and the ones who befriended them from the rest of the Arabs, and he and his people had refused the charities in the year of Siffeen, and they refused it during that year as well.

فَسَارَ إِلَيْهِمْ مَعْقِلٌ فِي ذَلِكَ الْجَيْشِ مِنْ أَهْلِ الْكُوفَةِ وَابْصُرَ فَأَخَذُوا عَلَى أَرْضِ فَارِسَ حَتَّى انْتَهَوْا إِلَى أَسْنَابِ الْبَحْرِ فَلَمَّا سَمِعَ الْخَرِثَ بِمَسِيرِهِ أَقْبَلَ عَلَى مَنْ كَانَ مَعَهُ مِنْ أَصْحَابِهِ يَمْنُ يَرَى رَأْيَ الْخَوَارِجِ فَأَسَرَّ إِلَيْهِمْ أَنِّي أَرَى رَأْيَكُمْ وَأَنْ عَلِيًّا مَا كَانَ يَنْبَغِي لَهُ أَنْ يُحْكَمَ الرَّحَالَ فِي دِينِ اللَّهِ

Ma’qal travelled to them in that army from the people of Al-Kufa and Al-Basra, and they took to go to a land of Persia until they ended up to the coasts of the sea. When Al-Khirit heard of his travel, he came back to the ones from his companions who were with him, from the ones who had viewed the view of the going out. He insisted to them, ‘I view your views

and that Ali^{asws}, it was not befitting for him^{asws} that he gets the men to judge in the religion of Allah^{azwj}.

وَقَالَ لِأَخْرِيٍّ مِنْ أَصْحَابِهِ مُسِرًّا إِلَيْهِمْ إِنَّ عَلِيًّا قَدْ حَكَّمَ حَكْمًا وَرَضِيَ بِهِ فَخَالَفَ حُكْمَهُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ وَ هَذَا الرَّأْيُ الَّذِي خَرَجَ عَلَيْهِ مِنَ الْكُوفَةِ

And he said to the others from his companions, insisting to them, 'Ali^{asws} has got a judge to judge and was pleased with him, and opposed his judgment of the one he^{asws} had been pleased with for himself^{asws}, and this is the view which has come out to him^{asws} from Al-Kufa'.

وَقَالَ لِمَنْ يَرَى مَنَعَ الصَّدَقَةَ شُدُّوا أَيْدِيَكُمْ عَلَى صَدَقَاتِكُمْ ثُمَّ صَلُّوا بِمَا أَرْحَامَكُمْ وَ عُودُوا إِنْ شِئْتُمْ عَلَى فَقَرَائِكُمْ

And he said to the ones who view refusal of the charities, 'Fasten your hands upon your charities, then help your relatives with it, and give, if you so like, upon your poor'.

فَأَرْضَى كُلَّ طَائِفَةٍ بِضَرْبٍ مِنَ الْقَوْلِ وَ كَانَ فِيهِمْ نَصَارَى كَثِيرٌ أَسْلَمُوا فَلَمَّا رَأَوْا ذَلِكَ الْإِخْتِلَافَ قَالُوا وَ اللَّهُ لَدِينُنَا الَّذِي خَرَجْنَا مِنْهُ خَيْرٌ وَ أَهْدَى مِنْ دِينِ هَؤُلَاءِ الَّذِينَ لَا يَنْهَاهُمْ دِينُهُمْ عَنْ سَفْكِ الدِّمَاءِ وَ إِخَافَةِ السَّبِيلِ فَرَجَعُوا إِلَى دِينِهِمْ

Thus, every group was pleased with a section of the words, and among them were a lot of Christians who had become Muslims. When they saw that differing, they said, 'By Allah^{azwj}! Our religion which we have exited from is better and more guiding than the religion of theirs, the one whose religion does not forbid them from shedding the blood and frightening the ways (travellers)'. So, they returned to their religion.

فَلَقِيَ الْحَزِيْثُ أَوْلَيْكَ فَقَالَ وَبِحُكْمِكَ إِنَّهُ لَا يُنْجِيكُمْ مِنَ الْقَتْلِ إِلَّا الصَّبْرُ هَؤُلَاءِ الْقَوْمُ وَ لِقَتَالِهِمْ أَ تَدْرُونَ مَا حَكَّمَ عَلِيٌّ فِيمَنْ أَسْلَمَ مِنَ النَّصَارَى ثُمَّ رَجَعَ إِلَى النَّصْرَانِيَّةِ لَا وَ اللَّهُ لَا يَسْمَعُ لَهُ قَوْلًا وَ لَا يَرَى لَهُ عُذْرًا وَ لَا دَعْوَةً وَ لَا يَقْبَلُ مِنْهُ تَوْبَةً وَ لَا يَدْعُوهُ إِلَيْهَا وَ إِنْ حُكِمَ فِيهِ أَنْ يُضْرَبَ عَنْقُهُ سَاعَةً يُسْتَمَكُّ مِنْهُ

Al-Khirat met them, and he said, 'Woe be unto you! Nothing will save you from being killed except patience and fighting them. Do you know what Ali^{asws} judged regarding the ones from the Christians who became Muslims?' Then he returned to Christianity, 'No, by Allah^{azwj}! He^{asws} neither hears a word of his, nor sees there being any excuse for him, nor a call, nor accepts repentance from him^{asws}, nor calls him to it, and if he^{asws} were to judge regarding him then he^{asws} would strike his neck off the moment he^{asws} is enabled from him'.

فَمَا زَالَ حَتَّى خَدَعَهُمْ فَاجْتَمَعَ إِلَيْهِ نَاسٌ كَثِيرٌ وَ كَانَ مِنْكَرًا دَاهِيًا فَلَمَّا رَجَعَ مَغْفِلًا قَرَأَ عَلَى أَصْحَابِهِ كِتَابًا مِنْ عَلِيٍّ ع: فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ قُرِئَ عَلَيْهِ كِتَابِي هَذَا مِنَ الْمُسْلِمِينَ وَ الْمُؤْمِنِينَ وَ الْمَارِقِينَ وَ النَّصَارَى وَ الْمُزْتَدِينَ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى وَ آمَنَ بِاللَّهِ وَ رَسُولِهِ وَ كِتَابِهِ وَ الْبُعْثِ بَعْدَ الْمَوْتِ وَافِيًا بِعَهْدِ اللَّهِ وَ لَمْ يَكُنْ مِنَ الْخَائِبِينَ

He did not stop, until he had deceived them. A lot of people gathered to him, and he was denying shrewdly. When Ma'qal returned, he read out to the people a letter from Ali^{asws}. In it was: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to the one this letter of mine^{asws} is read out to him, from the Muslims, and the hypocrites, and the deviants, and the Christians, and the renegades.

Greetings be unto the ones following the guidance, and believes in Allah^{azwj} and His^{azwj} Rasool^{saww}, and His^{azwj} Book, and the Resurrection after the death, loyal with the Pact of Allah^{azwj} and does not happen to be from the betrayers.

أَمَّا بَعْدُ فَإِنِّي أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ أَنْ أَعْمَلَ فِيكُمْ بِالْحَقِّ وَ بِمَا أَمَرَ اللَّهُ تَعَالَى بِهِ فِي كِتَابِهِ فَمَنْ رَجَعَ مِنْكُمْ إِلَى رَحْلِهِ وَ كَفَّ يَدَهُ وَ اعْتَزَلَ هَذَا الْمَارِقَ الْمَالِكِ الْمُحَارِبِ الَّذِي حَارَبَ اللَّهَ وَ رَسُولَهُ وَ الْمُسْلِمِينَ وَ سَعَى فِي الْأَرْضِ فُسَاداً فَلَهُ الْأَمَانُ عَلَى مَالِهِ وَ دَمِهِ وَ مَنْ تَابَعَهُ عَلَى خِرْبَتِنَا وَ الْخُرُوجِ مِنْ طَاعَتِنَا اسْتَعْنَا بِاللَّهِ عَلَيْهِ وَ جَعَلْنَاهُ بَيْنَنَا وَ بَيْنَهُ وَ كَفَى بِاللَّهِ وَلِيّاً وَ السَّلَامُ:

As for after, I^{asws} am calling you to the Book Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}, and working among you with the truth and with what Allah^{azwj} the Exalted has Commanded in His^{azwj} Book. The one from you who returns to his luggage and restrains his hand and removes this renegade, the destroyer, the battle who battles against Allah^{azwj} and His^{azwj} Rasool^{saww}, and Muslims, and strives in corrupting in the earth, for him would be the safety upon his wealth and his blood; and the one who follows him upon battling against us and the exiting from our obedience, we seek Assistance with Allah^{azwj} against him and make Him^{azwj} to be between us and him and suffice with Allah^{azwj} as a Guardian. And the greetings’.

قَالَ: فَأَخْرَجَ مَغْقَلٌ رَايَةً أَمَانٍ فَنَصَبَهَا وَ قَالَ مَنْ أَتَاهَا مِنَ النَّاسِ فَهُوَ آمِنٌ إِلَّا الْخِرِيتَ وَ أَصْحَابَهُ الَّذِينَ نَابَدُوا أَوَّلَ مَرَّةٍ فَتَفَرَّقَ عَنِ الْخِرِيتِ كُلُّ مَنْ كَانَ مَعَهُ مِنْ غَيْرِ قَوْمِهِ وَ عَبَأَ مَغْقَلٌ أَصْحَابَهُ ثُمَّ رَحَفَ بِهِمْ نَحْوَهُ وَ قَدْ حَضَرَ مَعَ الْخِرِيتِ جَمِيعُ قَوْمِهِ مُسْلِمُهُمْ وَ نَصْرَانِيُّهُمْ وَ مَا نِغَوِ الصَّدَقَةِ مِنْهُمْ

He (the narrator) said, ‘Ma’qal brought out the safety flag and installed it, and said, ‘One from the people who comes to it, so he is safe, except Al-Khirit and his companions, those who were excluded the first time’. There separated from Al-Khirit, everyone from other than his own people who were with him, and Ma’qal mobilised his companions. Then he marched with them towards him, and the entirety of his people had presented with Al-Khirit, their Muslims and their Christians, and they refused the charities from them.

فَجَعَلَ مُسْلِمِيهِمْ مِيمَةً وَ النَّصَارَى وَ مَانِعِي الصَّدَقَةِ مِيسَرَةً وَ سَارَ مَغْقَلٌ يُحَرِّضُ أَصْحَابَهُ فِيمَا بَيْنَ الْمِيمَةِ وَ الْمِيسَرَةِ وَ يَقُولُ أَيُّهَا النَّاسُ مَا تَذَرُونَ مَا سَبَقَ إِلَيْكُمْ فِي هَذَا الْمَوْقِفِ مِنَ الْأَجْرِ الْعَظِيمِ إِنَّ اللَّهَ سَاقَكُمْ إِلَى قَوْمٍ مَنَعُوا الصَّدَقَةَ وَ ارْتَدُّوا عَنِ الْإِسْلَامِ وَ نَكَلُوا الْبَيْعَةَ ظُلْماً وَ غَدَوَاناً

He made their Muslims on the right flank and the Christians and the charity preventers on the left flank, and Ma’qal travelled inciting his companions in what is between the right flank and the left flank, and he said, ‘O you people! You do not know what is being driven to you in this place of the mighty recompense. Allah^{azwj} had Driven you to a people preventing the charity, and they have reneged from Al-Islam, and they broke the allegiance unjustly and aggressively.

إِنِّي شَهِيدٌ لِمَنْ قُتِلَ مِنْكُمْ بِالْحَنَّةِ وَ مَنْ عَاشَ بِأَنَّ اللَّهَ يُقَرُّ عَيْنُهُ بِالْفَتْحِ وَ الْغَنِيمَةِ فَعَلَّ ذَلِكَ حَتَّى مَرَّ بِالنَّاسِ أَجْمَعِينَ ثُمَّ وَقَفَ بِالْقَلْبِ بِرَأْيِهِ فَحَمَلَتْ الْمِيمَةُ عَلَيْهِمْ ثُمَّ الْمِيسَرَةُ وَ ثَبَتُوا هُمْ وَ قَاتَلُوا قِتَالاً شَدِيداً ثُمَّ حَمَلَ هُوَ وَ أَصْحَابُهُ عَلَيْهِمْ فَصَبَرُوا هُمْ سَاعَةً ثُمَّ إِنَّ النُّعْمَانَ بْنَ صُهَبَانَ بِاخِرِيتٍ فَحَمَلَ عَلَيْهِ

I testify for the Paradise to be for the one from you who is killed, and the one who lives, Allah^{azwj} would delight his eyes with the victory and the booty’. He kept doing that until he had passed by all the people. Then he paused in the centre with his flag, and the right flank

attacked upon them, then the left flank, and they went to them and fought a severe battle. Then he and his companions attacked upon them. They combatted to them for a while, then Al-Numan Bin Suhban sighted Al Khirit and attacked upon him.

فَصْرَعَهُ عَنْ فَرَسِهِ ثُمَّ نَزَلَ إِلَيْهِ وَ قَدْ جَرَحَهُ فَاخْتَلَفَا بَيْنَهُمَا حَزَبَتَيْنِ فَقَتَلَهُ التُّعْمَانُ وَ قُتِلَ مَعَهُ فِي الْمَعْرَكَةِ سَبْعُونَ وَ مِائَةٌ وَ ذَهَبَ الْبَائِثُونَ فِي الْأَرْضِ يَمِينًا وَ شِمَالًا وَ بَعَثَ مَعْقِلَ الْخَيْلِ إِلَى رِحَالِهِمْ فَسَبَا مِنْ أَدْرَكَ فِيهَا رِجَالًا وَ نِسَاءً وَ صِبْيَانًا

He struck him and brought him down from his horse, then he descended (from his horse) to him, and he had injured him. Strikes were exchanged between the two. Al-Numan killed him and one hundred and seventy killed with him in the battle, and the rest went away in the land, right and left, and Ma'qal sent the cavalry to their luggage and captured the ones they came across therein, men and women and children.

ثُمَّ نَظَرَ فِيهِمْ فَمَنْ كَانَ مُسْلِمًا خَلَّاهُ وَ أَخَذَ بَيْعَتَهُ وَ خَلَّى سَبِيلَ عِيَالِهِ وَ مَنْ كَانَ ارْتَدَّ عَنِ الْإِسْلَامِ عَرَضَ عَلَيْهِ الرُّجُوعَ إِلَى الْإِسْلَامِ أَوْ الْقَتْلَ فَأَسْلَمُوا فَخَلَّى سَبِيلَهُمْ وَ سَبِيلَ عِيَالِهِمْ إِلَّا شَيْحًا مِنْهُمْ نَصْرَانِيًّا أَبَى فَقَتَلَهُ

Then he looked among them, so the one who was a Muslim, he freed him and took his allegiance and freed the way of his dependants, and the one who reneged from Al-Islam, he presented to him the return to Al Islam or the killing. They became Muslims, so he freed their way and the way of their dependants, except for one Christian from them who refuse, so he killed him.

وَ جَمَعَ النَّاسَ فَقَالَ أَذُوا مَا عَلَيْكُمْ فِي هَذِهِ السَّنَيْنِ مِنَ الصَّدَقَةِ فَأَخَذَ مِنَ الْمُسْلِمِينَ عَقَالَيْنِ وَ عَمَدَ إِلَى النَّصَارَى وَ عِيَالَهُمْ فَاخْتَمَلَهُمْ مَعَهُ وَ أَقْبَلَ الْمُسْلِمُونَ الَّذِينَ كَانُوا مَعَهُمْ يُشَيِّعُونَهُمْ فَأَمَرَ مَعْقِلٌ بِرَدِّهِمْ فَلَمَّا ذَهَبُوا لِيَنْصَرِفُوا تَصَابَحُوا وَ دَعَا الرِّجَالُ وَ النِّسَاءُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ فَلَقَدْ رَحِمْتُهُمْ رَحْمَةً مَا رَحِمْتُهَا أَحَدًا قَبْلَهُمْ وَ لَا بَعْدَهُمْ

And the people gathered. He said, 'Pay whatever charities there were upon you during these years'. He took confirmation from the Muslims and deliberated to the Christians and their dependants and carried them with him. The Muslims came, those who were with them, to escort them. Ma'qal instructed with returning them. When they went to leave, they shouted and called the men and the women to each other. He said, 'You have shown them such mercy, no one has shown them such mercy, neither before them nor after them'.

وَ كَتَبَ مَعْقِلٌ إِلَى عَلِيٍّ عَ أَمَّا بَعْدُ فَإِنِّي أَخْبِرُ أَمِيرَ الْمُؤْمِنِينَ عَنْ جُنْدِهِ وَ عَنْ عَدُوِّهِمْ أَنَّا دَفَعْنَا إِلَى عَدُوِّنَا بِأَسْيَافِ الْبَحْرِ فَوَجَدْنَا بِهَا قِبَائِلَ ذَاتِ حَدٍّ وَ عَدَدٍ وَ قَدْ جَمَعُوا لَنَا فَدَعَوْنَاهُمْ إِلَى الْجَمَاعَةِ وَ الطَّاعَةِ وَ إِلَى حُكْمِ الْكِتَابِ وَ السُّنَّةِ وَ قَرَأْنَا عَلَيْهِمْ كِتَابَ أَمِيرِ الْمُؤْمِنِينَ وَ رَفَعْنَا لَهُمْ رَايَةً أَمَانٍ

And Ma'qal wrote to Ali^{asws}, 'As for after, I hereby inform Amir Al-Momineen^{asws} about his^{asws} army and about their enemies. We pushed towards out enemies at the coast of the sea and we found tribes at it being with blades and numbers, and they had gathered to us. We called them to the unity and the obedience and to the judgment of the Book and the Sunnah, and we read out to them the letter of Amir Al-Momineen^{asws}, and we raised peace flag to them.

فَمَالَتْ طَائِفَةٌ مِنْهُمْ إِلَيْنَا وَ ثَبَتَتْ طَائِفَةٌ أُخْرَى فَقَبِلْنَا أَمْرَ اللَّهِ الَّذِي أَقْبَلْتُ وَ صَمَدْنَا إِلَى اللَّهِ الَّذِي أَذْبَرْتُ فَضَرَبَ اللَّهُ وُجُوهَهُمْ وَ نَصَرَنَا عَلَيْهِمْ فَأَمَّا مَنْ كَانَ مُسْلِمًا فَإِنَّا مَنَّا عَلَيْهِ وَ أَخَذْنَا بَيْعَتَهُ لِأَمِيرِ الْمُؤْمِنِينَ وَ أَخَذْنَا مِنْهُمْ الصَّدَقَةَ الَّتِي كَانَتْ عَلَيْهِمْ

A group from them inclined towards us and another group was steadfast. So, we accepted the matter of that which accepted, and we were solid towards that which turned around. Allah^{azwj} Struck their father and Helped us against them. As for the one who was from the Muslims, we conferred upon him and took his allegiance to Amir Al-Momineen^{asws}, and we took the charities from them which were upon them.

وَأَمَّا مَنْ ارْتَدَّ فَعَرَضْنَا عَلَيْهِمُ الرُّجُوعَ إِلَى الْإِسْلَامِ وَ إَلَّا قَتَلْنَاهُمْ فَرَجَعُوا إِلَى الْإِسْلَامِ غَيْرَ رَجُلٍ وَاحِدٍ فَقَتَلْنَاهُ وَ أَمَّا النَّصَارَى فَوَاتَا سَبِينَاهُمْ وَ أَقْبَلْنَا بِهِمْ لِيَكُونُوا نِكَالًا لِمَنْ بَعْدَهُمْ مِنْ أَهْلِ الذِّمَّةِ كَيْلًا يَمْتَنِعُوا الْجِزْيَةَ وَ لَا يَجْتَرِعُوا عَلَى قِتَالِ أَهْلِ الْقِبْلَةِ وَ هُمْ لِلصَّغَارِ وَ الدَّلَّةِ أَهْلٌ رَحِمَكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ أَوْجِبْ لَكَ جَنَاتِ التَّعِيمِ وَ السَّلَامِ

And as for the ones who reneged, we presented the return to Al-Islam to them or else we would kill them. (All of them) returned to Al-Islam apart from one man, so we killed him. And as for the Christians, we made them captives and are coming back with them for them to be an example for the ones from the ones under the responsibility (Ahl Al-Zimma) to come after them, lest they would prevent the taxes, and that they would not be audacious upon the fighting the people of the Qiblah, and they are for the belittlement and people of disgrace. May Allah^{azwj} have Mercy on you^{asws}, O Amir Al-Momineen and Obligate the blissful Paradise to be for you^{asws}. And the greetings’.

قَالَ ثُمَّ أَقْبَلَ بِالنَّصَارَى حَتَّى مَرَّ عَلَى مَصْقَلَةِ بْنِ هُبَيْرَةَ الشَّيْبَانِيِّ وَ هُوَ عَامِلٌ لِعَلِيِّ عَ عَلَى أَرْدَشِيرْخُورَةَ وَ هُمْ خَمْسِمِائَةِ إِنْسَانٍ فَبَكَى إِلَيْهِ النِّسَاءُ وَ الصِّبْيَانُ وَ نَصَائِحَ الرِّجَالِ يَا أَبَا الْفَضْلِ يَا حَامِلَ الثَّقَلِ يَا مَأْوَى الضَّعِيفِ وَ فَكَأكَ الْعَنَاءَةُ امْنُنْ عَلَيْنَا فَاشْرِنَا وَ أَعْيَقْنَا

He (the narrator) said, ‘Then he came back with the captives until he passed by Masqalah Bin Hubeyra Al-Shaybani, and he was an office-bearer for Ali^{asws} upon Ardasheykhura, and they were five hundred people. The women and the children cried to him and the men shouted, ‘O Abu Al-Fazl! O bearer of the weight! O shelter of the weak and remover of the curse! Confer upon us, buy us and free us!’

فَقَالَ مَصْقَلَةُ أَفْسِمُ بِاللَّهِ لَأَتَصَدَّقَ عَلَيْهِمْ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ فَبَلَغَ قَوْلُهُ مَغْقَلًا فَقَالَ وَ اللَّهُ لَوْ أَعْلَمُهُ قَالَهَا تَوَجَّعًا لَهُمْ وَ وَجَدًا عَلَيْهِمْ إِزْرَاءَ عَلِيٍّ لَضَرَبْتُ عُنُقَهُ وَ إِنْ كَانَ فِي ذَلِكَ فَنَاءٌ بَنِي تَمِيمٍ وَ بَكْرِ بْنِ وَائِلٍ

Masqalah said, ‘I swear by Allah^{azwj}, I shall be charitable upon them, **surely Allah Recommends the charitable ones**’ [12:88]. His words reached Ma’qal. He said, ‘By Allah^{azwj}, if I come to know he has said it being helpful to them and feeling upon them and contempt upon me, I will strike off his neck, and even if there was the annihilation of the clan of Tameem and Bakr and Wail, in that’.

ثُمَّ إِنَّ مَصْقَلَةَ بَعَثَ ذُهْلَ بْنَ الْحَارِثِ إِلَى مَغْقَلٍ فَقَالَ بَعْثِي نَصَارَى بَنِي نَاجِيَةَ فَقَالَ أَيْبَغُكُمْ بِأَلْفِ أَلْفِ دِرْهَمٍ فَأَبَى عَلَيْهِ فَلَمْ يَزَلْ يُرَاوِضُهُ حَتَّى بَاعَهُ بِإِيَّاهُمْ بِخَمْسِمِائَةِ أَلْفِ دِرْهَمٍ وَ دَفَعَهُمْ إِلَيْهِ وَ قَالَ عَجَلْ بِالْمَالِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ

Then Masqalah sent Zuhl Bin Al-Haris to Ma’qal. He said, ‘Sell to me the Christians of the clan of Najiya’. He said, ‘I shall sell to you for a thousand, thousand Dirhams (million)’. He refused to him. He did not cease bargaining with him until he sold them for five hundred thousand Dirhams and handed them over to him and said, ‘Hasten with the wealth to Amir Al-Momineen^{asws}’.

فَقَالَ مَصْفَلُهُ أَنَا بَاعْتُ الْآنَ بِصَدْرٍ مِنْهُ ثُمَّ كَذَلِكَ حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ وَأَقْبَلَ مَغْقِلًا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ بِمَا كَانَ مِنَ الْأَمْرِ فَقَالَ أَحْسَنْتَ وَ أَصَبْتَ وَ وَفَّقْتَ

Masqalah said, 'I shall send most of it right now'. Then it was like that until there did not remain anything from it, and Ma'qal came back to Amir Al-Momineen^{asws} and informed him with what had happened from the matters. He^{asws} said: 'You have done well, and were correct, and appropriate'.

وَ انْتَهَرَ عَلَيَّ ع مَصْفَلُهُ أَنْ يَبْعَثَ بِالْمَالِ فَأَبْطَأَ بِهِ وَ بَلَغَ عَلَيًّا ع أَنَّ مَصْفَلَةَ خَلَّى الْأَسَارَى وَ لَمْ يَسْأَلْهُمْ أَنْ يُعِينُوهُ فِي فَكَاكِ أَنْفُسِهِمْ بِشَيْءٍ فَقَالَ مَا أَرَى مَصْفَلَةَ إِلَّا قَدْ حَمَلَ حِمْلًا وَ لَا أَرَاكُمْ إِلَّا وَ سَرَّوْنَهُ عَنْ قَرِيبٍ مُبْلِحًا

And Ali^{asws} awaited Masqalah that he would send someone with the wealth, but he was delayed with it. And it reached Ali^{asws} that Masqalah had freed the captives and did not ask them to assist him in freeing themselves with anything. He^{asws} said: 'I^{asws} do not see Masqalah except that he has attacked with an attack, nor do I see you all except and you will be seeing him praised very soon'.

ثُمَّ كَتَبَ إِلَيْهِ أَمَّا بَعْدُ فَإِنَّ مِنْ أَعْظَمِ الْخِيَانَةِ خِيَانَةَ الْأُمَّةِ وَ أَعْظَمِ الْعِشِّ عَلَى أَهْلِ الْمَضَرِّ غِشُّ الْإِمَامِ وَ عِنْدَكَ مِنْ حَقِّ الْمُسْلِمِينَ خَمْسُمِائَةِ أَلْفٍ دِرْهَمٍ فَأَبْعَثْ بِهَا إِلَيَّ حِينَ يَأْتِيكَ رَسُولِي وَ إِلَّا فَأَقْبِلْ إِلَيَّ حِينَ تَنْظُرُ فِي كِتَابِي فَإِنِّي قَدْ تَقَدَّمْتُ إِلَى رَسُولِي أَنْ لَا يَدْعَكَ سَاعَةً وَاحِدَةً تُقِيمُ بَعْدَ قُدُومِهِ عَلَيْكَ إِلَّا أَنْ تَبْعَثَ بِالْمَالِ وَ السَّلَامِ

Then he^{asws} wrote to him: 'As for after, surely from the greatest of the betrayals is the betraying the community, and the greatest of the frauds upon the people of the city is defrauding the Imam^{asws}, and in your possession is from the rights of the Muslims, five hundred thousand Dirhams, so send it to me^{asws} when my^{asws} messenger comes to you, or else come to me^{asws} when you look into my^{asws} letter, for I^{asws} have sent ahead (my^{ra} order) to my^{asws} messenger that he should not leave you for even one moment to stay after his arrival to you, except if you sent the money. And the greetings'.

فَلَمَّا قَرَأَ كِتَابَهُ أَنَاهُ ع بِالْكُوفَةِ فَأَقْرَأَهُ أَيَّامًا لَمْ يَذْكُرْ لَهُ شَيْئًا ثُمَّ سَأَلَهُ الْمَالَ فَأَدَّى إِلَيْهِ مِائَتِي أَلْفٍ دِرْهَمٍ وَ عَجَزَ عَنِ الْبَاقِي فَقَرَّ وَ لَحِقَ بِمُعَاوِيَةَ فَلَمَّا بَلَغَ ذَلِكَ عَلَيًّا ع قَالَ مَا لَهُ تَرَحُّهُ اللَّهُ فَعَلَّ فِعْلَ السَّيِّدِ وَ فَرَّ فِرَارَ الْعَبْدِ وَ خَانَ خِيَانَةَ الْفَاجِرِ فَلَوْ عَجَزَ مَا رَدَّنَا عَلَى حَبْسِهِ فَإِنْ وَجَدْنَا لَهُ شَيْئًا أَخَذْنَاهُ وَ إِنْ لَمْ نَجِدْ لَهُ مَالًا تَرَكْنَاهُ

When he read his^{asws} letter, he came to him^{asws} at Al-Kufa. He^{asws} did not acknowledge him for days, not mentioning anything to him, then he^{asws} asked him for the wealth. He paid to him^{asws} two hundred thousand Dirhams and was unable from the remainder, so he fled and joined up with Muawiya. When that reached Ali^{asws}, he^{asws} said: 'What is the matter with him? May Allah^{azwj} Aggrieve him! He did the deed of the chief and fled the fleeing of the slave and betrayed the betrayal of the immoral. If he was unable, we would not have increased upon his containment. If we have found something to be for him, we would have taken it, and if we had not found any wealth to be for him, we would have left him'.

ثُمَّ سَارَ عَلَيُّ ع إِلَى دَارِهِ فَهَدَمَهَا وَ كَانَ أَخُوهُ نُعَيْمُ بْنُ هُبَيْرَةَ شَيْعَةً لِعَلِيٍّ ع مُنَاصِحًا فَكَتَبَ إِلَيْهِ مَصْفَلُهُ مِنَ الشَّامِ مَعَ رَجُلٍ مِنْ نَصَارَى تَغْلِبَ يُقَالُ لَهُ خُلَوَانُ أَمَّا بَعْدُ فَإِنِّي كَلَّمْتُ مُعَاوِيَةَ فِيكَ فَوَعَدَكَ الْكَرَامَةَ وَ مَنَّاكَ الْإِمَارَةَ فَأَقْبَلَ سَاعَةً تَلْقَى رَسُولِي وَ السَّلَامِ

Then Ali^{asws} travelled to his house and demolished it, and his brother was Nuaym Bin Hubeyra, a Shia of Ali^{asws}, an advisor. Masqalah wrote to him from Syria with a man from the Christians of Tabligh called Hulwan, 'As for after, I have spoken to Muawiya regarding you and he has promised you the prestige and will confer the governance to you, so come back the moment you meet my messenger. And the greetings'.

فَأَخَذَهُ مَالِكُ بْنُ كَعْبٍ الْأَرْحَبِيُّ فَسَرَّحَ بِهِ إِلَى عَلِيٍّ ع فَأَخَذَ كِتَابَهُ فَقَرَأَهُ ثُمَّ قَدَّمَهُ فَقَطَعَ يَدَهُ فَمَاتَ وَكَتَبَ نُعَيْمٌ إِلَى مَصْقَلَةَ شِعْرًا يَتَضَمَّنُ امْتِنَاعَهُ وَتَغْيِيرَهُ

Malik Bin Ka'ab Al-Arhaby seized him and departed with him to Ali^{asws}. He^{asws} seized his letter and read it, then brought him forwards and cut off his hand, and he died. And Nuaym wrote a poem to Masqalah containing his refusal and his misery".³⁷²

و- حَدَّثَنِي ابْنُ أَبِي سَيِّفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ قَالَ: قِيلَ لِعَلِيٍّ ع حِينَ هَرَبَ مَصْقَلَةُ ارْدُدِ الَّذِينَ سُبُوا وَ لَمْ يُسْتَوْفَ أَثْمَانُهُمْ فِي الرِّقِّ فَقَالَ لَيْسَ ذَلِكَ فِي الْقَضَاءِ بِحَقٍّ قَدْ عَتَقُوا إِذَا أَعْتَقَهُمُ الَّذِي اشْتَرَاهُمْ وَ صَارَ مَالِي دَيْنًا عَلَى الَّذِي اشْتَرَاهُمْ-

It is narrated to me by Ibn Abu Sayf, from Abdul Rahman Bin Jundab, from his father, who said,

'It was said to Ali^{asws} when Maqalah had fled: 'Return those who had been captured, and their price has not been fulfilled regarding the liberating'. He^{asws} said: 'That isn't among the right judgments. They had been liberated when the one who had bought them, liberated them, and my^{asws} wealth became a debt upon the one who had bought them".³⁷³

قَالَ إِبْرَاهِيمُ وَ رَوَى عَبْدُ الرَّحْمَنِ بْنُ جُنْدَبٍ عَنْ أَبِيهِ أَنَّهُ لَمَّا بَلَغَ عَلِيًّا ع مُصَابَ بَنِي نَاجِيَةَ وَ قَتْلَ صَاحِبِهِمْ قَالَ هَوَتْ أُمُّهُ مَا كَانَ أَنْتَقَصَ عَقْلُهُ وَ أَجْرُهُ إِنَّهُ جَاءَنِي مَرَّةً فَقَالَ إِنَّ فِي أَصْحَابِكَ رَجَالًا قَدْ خَشِيتُ أَنْ يُفَارِقُوكَ فَمَا تَرَى فِيهِمْ

Ibrahim said, 'And it is reported by Abdul Rahman in Jundab, from his father,

'When it reached Ali^{asws} the casualties of the clan of Najiya and the killing of their master, he^{asws} said: 'May his mother drop him! How deficient was his intellect and his audacity! He betrayed me once. He said, 'Among your^{asws} companions there are men from I fear would separate from you^{asws}, so what is your^{asws} view regarding them?'

فَقُلْتُ إِنِّي لَا أَخْذُ عَلَى التُّهْمَةِ وَ لَا أَعَاقِبُ عَلَى الظَّنِّ وَ لَا أَقَاتِلُ إِلَّا مَنْ خَالَفَنِي وَ نَاصَبَنِي وَ أَظْهَرَ الْعَدَاوَةَ لِي

I^{asws} said: 'I^{asws} neither seize upon the accusation, nor do I^{asws} punish upon the guess, nor do I^{asws} fight except the one who opposes me^{asws} and establishes hostility to me^{asws} and manifests the enmity towards me^{asws}.'

ثُمَّ لَسْتُ مُقَاتِلَهُ حَتَّى أَدْعُوهُ وَ أَعْدَرَ إِلَيْهِ فَإِنْ تَابَ وَ رَجَعَ قَبِلْنَا مِنْهُ وَ إِنْ أَبَى إِلَّا الْإِعْزَامَ عَلَى حَرْبِنَا اسْتَعْنَا بِاللَّهِ عَلَيْهِ وَ نَاجَرْنَاهُ فَكَفَّ عَنِّي مَا شَاءَ اللَّهُ حَتَّى جَاءَنِي مَرَّةً أُخْرَى فَقَالَ لِي إِنِّي خَشِيتُ أَنْ يُفْسِدَ عَلَيْكَ عَبْدُ اللَّهِ بْنُ وَهْبٍ وَ زَيْدُ بْنُ حُصَيْنٍ الطَّائِيُّ إِنِّي سَمِعْتُهُمَا يَذْكُرَانِكَ بِأَشْيَاءَ لَوْ سَمِعْتُهُمَا لَمْ تُفَارِقْهُمَا حَتَّى تَقْتُلَهُمَا أَوْ تُوثِقَهُمَا فَلَا يَزَالَانِ بِمَحْبِسِكَ أَبَدًا

³⁷² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 628 a

³⁷³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 628 b

Then I^{asws} wouldn't fight him until I^{asws} invite him and present (a chance) to excuse him. If he repents and retracts, we accept from him, and if he refuses except intending upon battling us, we seek Assistance with Allah^{azwj} against him and we accomplish it. So, refrain from me for as long as Allah^{azwj} until he came to me once again. He said to me, 'I fear that Abdullah Bin Wahab and Zayd Bin Husayn Al-Taie is spoiling matters upon you^{asws}. I heard them both mentioning you^{asws} with such things, if you^{asws} had heard them you^{asws} would have let them separate until you^{asws} would have killed them, or bind them, so they would not have ceased to be in your^{asws} custody, ever!'

فَقُلْتُ لَهُ إِنَّي مُسْتَشِيرُكَ فِيهِمَا فَمَاذَا تَأْمُرُنِي بِهِ قَالَ إِنَّي أَمْرُكَ أَنْ تَدْعُوهُمَا فَتَضْرِبَ رِقَابَهُمَا فَعَلِمْتُ أَنَّهُ لَا وَرَعَ لَهُ وَلَا عَقْلَ

I^{asws} said to him: 'I^{asws} hereby consult you regarding them, so what are you instructing me^{asws} with?' He said, 'I instruct you^{asws} that you^{asws} call them and strike off both their necks'. So, I^{asws} knew that there was neither piety for him nor any intellect.

فَقُلْتُ لَهُ وَاللَّهِ مَا أَظُنُّكَ رِعَاً وَلَا عَقْلاً لَقَدْ كَانَ يَنْبَغِي لَكَ أَنْ تَعْلَمَ أَنِّي لَا أَقْتُلُ مَنْ لَمْ يُقَاتِلْنِي وَلَمْ يُظَاهِرْ لِي عِدَاوَتَهُ بِالَّذِي كُنْتُ أَعْلَمُكَهُ مِنْ رَأْيِي حَيْثُ جِئْتَنِي فِي الْمَرَّةِ الْأُولَى وَلَقَدْ كَانَ يَنْبَغِي لَكَ لَوْ أَرَدْتُ قَتْلَهُمْ أَنْ تَقُولَ لِي اتَّقِ اللَّهَ يَمْ تَسْتَحِلُّ قَتْلَهُمْ وَلَمْ يُقَاتِلُوا أَحَدًا وَلَمْ يُنَايِدُواكَ وَلَمْ يَخْرُجُوا مِنْ طَاعَتِكَ.

I^{asws} said to him: 'By Allah^{azwj}! I^{asws} do not think there is any piety for you nor any intellect. It would have been befitting for you to learn that I^{asws} do not kill one who does not fight me^{asws}, and does not manifest enmity to me^{asws}, by that which you know of my^{asws} view when you came to me^{asws} during the first time; and it would have been more befitting for you if you wanted to kill them, that you would have said to me^{asws}, 'Fear Allah^{azwj}! By what can you^{asws} kill them, and they did not kill anyone and did not reprimand you^{asws} and did not exit from your^{asws} obedience?'³⁷⁴

و قال ابن الأثير في الكامل: لما قتل أهل النهروان خرج أشرس بن عوف الشيباني على علي ع بالدسكرة في مائتين ثم سار إلى الأنبار فوجه إليه علي الأشرس بن حسان في ثلاثمائة فواقعه فقتل الأشرس في ربيع الآخر سنة ثمان و ثلاثين

And Ibn Al-Aseer said in (the book) 'Al-Kamil' – 'When the people of Al-Nahrawan were killed, Ashras Bin Awf Al-Shaybani came out against Ali^{asws} at Al-Daskarah among two hundred, then he travelled to Al-Anbar. So, Ali^{asws} sent to him Al-Ashras Bin Hasaan among three hundred. The killing of Al-Ashras occurred during Rabie Al-Akhar of the year thirty-eight.

ثم خرج هلال بن علقمة من بني تيم الرباب و معه أخوه مجالد فأتى ماسندان

Then Hilal Bin Al-Qamah came out from the clan of Taym Al-Rabab, and with him was his brother Mujalid. He came to Masandan.

فوجه إليه علي ع معقل بن قيس الرياحي فقتله و قتل أصحابه و هم أكثر من مائتين

³⁷⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 628 c

Ali^{asws} diverted Ma'qal Bin Qays Al-Riyahi to him, and he killed him and his companions, and they were more than two hundred.

ثم خرج أشهب بن بشر و هو من بجيلة في مائة و ثمانين رجلا فأتى المعركة التي أصيب فيها هلال و أصحابه و صلى عليهم و دفن من قدر عليه منهم

Then Ash'hab Bin Bishr came out, and he was from Bajeela, among one hundred and eight men. He came to the battle in which Hilal and his companions were slain, and he prayed Salat upon them and buried the ones from them he was able to.

فوجه إليه علي ع جارية بن قدامة السعدي و قيل حجر بن عدي فأقبل إليهم الأشهب فاقتتلوا بجرجرايا فقتل الأشهب و أصحابه

Ali^{asws} sent to him Jariyah Bin Qudamah al Sa'ady, and it is said it was Hujr Bin Adayy. Al-Ashhab came, and they fought at Jarjaya. Al-Ash'had and his companions were killed.

ثم خرج سعيد بن قفل التيمي في رجب بالبندنجين و معه مائتا رجل فأتى درزنجان و هي من المدائن على فرسخين فخرج إليهم سعد بن مسعود فقتلهم

Then Saeed Bin Qafl Al-Taymi came out during Rajab at Bandaneyhin, and with him were two hundred men. He came to Darzanjan, it is from the cities upon two Farsakhs. Sa'ad Bin Masoud went out to them and killed them.

ثم خرج أبو مريم السعدي فأتى شهرزور و أكثر من معه من الموالي و قيل لم يكن معه من العرب غير ستة هو أحدهم و اجتمع معه مائتا رجل و قيل أربعمائة و عاد حتى نزل على خمسة فراسخ من الكوفة

Then Abu Maryam Al-Sa'ady and came to Shahrzur, and most of the ones with him were from the slaves, and it is said there did not happen to be any from the Arabs with him apart from six, he being one of them, And two hundred men gathered with him, and it is said (there were) four hundred, and he returned until he descend at five Farsakhs from Al-Kufa.

فأرسل إليهم علي ع يدعوهم إلى بيعته و دخول الكوفة فلم يفعل و قال ليس بيننا غير الحرب فبعث ع إليه شريح بن هانئ في سبعمائة فحمل الخوار على شريح و أصحابه فانكشفوا و بقي شريح في مائتين فانحاز إلى قرية فراجع إليه بعض أصحابه و دخل الباقون الكوفة

Ali^{asws} sent a message to them calling them to his^{asws} allegiance and entering Al-Kufa, but they did not do so and said, 'There isn't between us apart from the war'. Ali^{asws} sent Shureyh Bin Hany to them among seven hundred. Al-Khawar attacked upon Shureyh and his companions, and they were removed, and there remain Shureyh among two hundred. He moved aside to a town and some of his companions returned to him, and the rest entered Al-Kufa.

فخرج عليه ع بنفسه و قدم بين يديه جارية بن قدامة السعدي فدعاهم جارية إلى طاعة علي و حذرهم القتل فلم يجيبوا و لحقهم علي ع أيضا فدعاهم فأبوا عليه و على أصحابه فقتلهم أصحاب علي ع و لم يسلم منهم غير خمسين رجلا استأمنوا فآمنهم و كان في الخوارج أربعون رجلا جرحى فأمر علي ع بإدخالهم الكوفة و مداواتهم حتى برءوا.

Ali^{asws} went out himself^{asws} and sent ahead Jariyah Bin Qudamah Al Sa'ady. Jariya called them to obedience of Ali^{asws} and cautioned them of the killing. But they did not answer and

Ali^{asws} caught up with them as well. He^{asws} called them as well, but they refused to him^{asws} and his^{asws} companions. The companions of Ali^{asws} killed them, and no one from them was safe apart from fifty men. They sought amnesty, and he^{asws} granted them amnesty; and among the Kharijites, forty men were injured. Ali^{asws} ordered with entering them into Al-Kufa and healed them until they were cured".³⁷⁵

³⁷⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 628 d

باب 25 إبطال مذهب الخوارج و احتجاجات الأئمة ع و أصحابهم عليهم

CHAPTER 25 – INVALIDATION OF THE DOCTRINE OF THE KHARIJITES AND ARGUMENTATIONS OF THE IMAMS^{asws} AND THEIR^{asws} COMPANIONS AGAINST THEM

629 - قب، المناقب لابن شهر آشوب في حلية الأولياء قال أبو مجلر [يجلر] قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَابُوا عَلَيَّ تَحْكِيمَ الْحَكَمَيْنِ وَ قَدْ حَكَّمَ اللَّهُ فِي طَائِرٍ حَكَمَيْنِ.

(The book) 'Manaqib' of Ibn Shehr Shub in (the book) 'Hulyat al Awliya' Abu Majlar said,

'Ali^{asws} Bin Abu Talib^{asws} said: 'They (Kharijites) refused the judgment of the two judges upon me^{asws}, and Allah^{azwj} had Told to judges to judge regarding a bird'.³⁷⁶

إِنَّا نُهُ أَبِي عَبْدِ اللَّهِ بْنِ بَطَّةَ نَاطِرَ ابْنِ عَبَّاسٍ جَمَاعَةَ الْخُرَوِجِيَّةِ فَقَالَ مَاذَا نَقَمْتُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ قَالُوا ثَلَاثًا أَنَّهُ حَكَّمَ الرِّجَالَ فِي دِينِ اللَّهِ فَكَفَّرَ بِهِ وَ قَاتَلَ وَ لَمْ يَعْزَمْ وَ لَمْ يَسْبِ وَ حَتَّى اسْمُهُ مِنْ إِمْرَةِ الْمُؤْمِنِينَ

Abu Abdullah Bin Battah highlighted –

'Ibn Abbas debated a group of Kharijites. He said, 'What is that you are avenging upon Amir Al-Momineen^{asws}? They said, 'Three (matters). He^{asws} the men to judge in the religion of Allah^{azwj}, so he^{asws} committed Kufr with it, and he^{asws} fought and did not take the booty and did not capture captives, and he^{asws} deleted his^{asws} name from command of the Momineen'.

فَقَالَ إِنَّ اللَّهَ حَكَّمَ رَجُلًا فِي أَمْرِ اللَّهِ مِثْلَ قَتْلِ صَيْدٍ فَقَالَ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ وَ فِي الْإِصْلَاحِ بَيْنَ الرِّجَالِ قَالَ وَ إِنْ حَفِظْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا

He said, 'Allah^{azwj} Told a man to judge regarding a Command of Allah^{azwj}, for example killing a prey. He^{azwj} said: '**The possessor of justice from you would judge with it, [5:95];** and in reconciling between the spouses, He^{azwj} Said: '**And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; [4:35].**

وَ أَمَّا أَنَّهُ قَاتَلَ وَ لَمْ يَسْبِ وَ لَمْ يَعْزَمْ أَ فَتَسْبُونَ أُمَّكُمْ عَائِشَةَ ثُمَّ تَسْتَحِلُّونَ مِنْهَا مَا يُسَخَّلُ مِنْ غَيْرِهَا فَلَيْنَ فَعَلْتُمْ لَقَدْ كَفَرْتُمْ وَ هِيَ أُمُّكُمْ وَ إِنْ قُلْتُمْ لَيْسَتْ بِأُمِّنَا فَقَدْ كَذَبْتُمْ لِقَوْلِهِ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ

And as for him^{asws} fighting and not capturing captives, so would you have made captive of your mother Ayesha then permitting for her what is permissible from others? If you had done so, you would have committed kufr, and she is your mother, and if you were to say, 'She isn't our mother', then you would have belied His^{azwj} Words: **and his wives are their mothers; [33:6].**

³⁷⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 629 a

وَأَمَّا أَنَّهُ حَتَّى اسْمُهُ مِنْ إِمْرَةِ الْمُؤْمِنِينَ فَقَدْ سَمِعْتُمْ أَنَّ النَّبِيَّ ص أَتَاهُ سُهَيْلُ بْنُ عَمْرِو وَ أَبُو سُفْيَانُ لِلصُّلْحِ يَوْمَ الْحُدَيْبِيَةِ فَقَالَ أَكْتُبْ هَذَا مَا صَلَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص الْقِصَّةَ وَ اللَّهُ لِرَسُولِ اللَّهِ ص خَيْرٌ مِنْ عَلِيٍّ وَ مَا خَرَجَ مِنَ النَّبُوَّةِ بِذَلِكَ

And as for him^{asws} deleting his^{asws} name from command of the Momineen, so you have heard that the Prophet^{saww}, Suheyl Bin Amro and Abu Sufyan came to him^{saww} for the reconciliation on the day of Al-Hudeybiya. He^{saww} said: 'Write this: 'This is had has been reconciled upon by Muhammad^{saww} Rasool^{saww} of Allah^{azwj}' – the story. 'And by Allah^{azwj}, for Rasool-Allah^{saww} is better than Ali^{asws}, and he^{saww} did not exit from the Prophet-hood by doing that'.

فَقَالَ بَعْضُهُمْ هَذَا مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى بَلْ هُمْ قَوْمٌ خَصِمُونَ وَ قَالَ وَ نُذِرُ بِهِ قَوْمًا لُدًّا قَالَ وَ رَجَعَ مِنْهُمْ خَلْقٌ كَثِيرٌ.

One of them said, 'This one (Ibn Abbas) is from the ones Allah^{azwj} the Exalted Said: **But, they are a disputing people [43:58]**, and Said: **and to warn by it a contentious people [19:97]**'. He (the narrator) said, 'And a lot of people from them returned'.

وَ نَظَرَ عَبْدُ اللَّهِ بْنُ يَزِيدَ الْإِبَاضِيُّ هِشَامُ بْنُ الْحَكَمِ قَبْلَ الرَّشِيدِ فَقَالَ هِشَامُ إِنَّهُ لَا مَسْأَلَةَ لِلْخَوَارِجِ عَلَيْنَا فَقَالَ الْإِبَاضِيُّ كَيْفَ ذَاكَ قَالَ لِأَنْتُمْ قَوْمٌ قَدِ اجْتَمَعْتُمْ مَعًا عَلَى وَلَايَةِ رَجُلٍ وَ تَغْدِيلِهِ وَ الْإِقَامَةِ بِإِمَامَتِهِ وَ فَضْلِهِ ثُمَّ فَارَقْتُمُونَا فِي عَدَاوَتِهِ وَ الْبِرَاءَةِ مِنْهُ

And Abdullah Bin Yazeed Al-Iyazi debated Hisham Bin Al-Hakam, it is said, Al-Rasheed. Hisham said, 'The (matter of the) Kharijites is not an issue upon us'. Al-Iyazi said, 'How can that be so?' He said, 'You are a people who had gathered together upon the wilayah of a man^{asws} and his^{asws} justice, and the standing with his^{asws} Imamate and his^{asws} merits. Then you separated from us in his^{asws} enmity and the disavowing from him^{asws}.

فَنَحْنُ عَلَى إِجْمَاعِنَا وَ شَهَادَتِكُمْ لَنَا وَ خِلَافِكُمْ لَنَا غَيْرُ قَادِحٍ فِي مَذْهَبِنَا وَ دَعْوَاكُمْ غَيْرُ مَقْبُولَةٍ عَلَيْنَا إِذِ الْإِخْتِلَافُ لَا يُقَابِلُ بِالِاتِّفَاقِ وَ شَهَادَةُ الْخَصْمِ لِحُصْمِهِ مَقْبُولَةٌ وَ شَهَادَتُهُ عَلَيْهِ مَرْذُودَةٌ غَيْرُ مَقْبُولَةٍ

So, we are upon your unity and you testified to us and opposed to us without there being any blasphemy in our doctrine, and your call is not acceptable to us when the disagreement is not matching with the agreement, and a testimony of the disputant for his dispute is acceptable and his testimony against him is rejected, not acceptable'.

فَقَالَ يَحْيَى بْنُ خَالِدٍ قَدْ قُرِبَ قَطْعُهُ وَ لَكِنْ جَارُهُ شَيْئًا فَقَالَ هِشَامُ رُبَّمَا انْتَهَى الْكَلَامُ إِلَى حَدٍّ يُغْمَضُ وَ يَدُقُّ عَنِ الْأَفْهَامِ وَ الْإِنْصَافِ بِالْوَاسِطَةِ وَ الْوَاسِطَةُ إِنْ كَانَ مِنْ أَصْحَابِي لَمْ يُؤْمِنْ عَلَيْهِ الْعَصَبِيَّةُ لِي وَ إِنْ كَانَ مِنْ أَصْحَابِكَ لَمْ أُجِبْهُ فِي الْحُكْمِ عَلَيَّ وَ إِنْ كَانَ مُخَالِفًا لَنَا جَمِيعًا لَمْ يَكُنْ مَأْمُونًا عَلَيَّ وَ لَا عَلَيَّكَ وَ لَكِنْ يَكُونُ رَجُلًا مِنْ أَصْحَابِي وَ رَجُلًا مِنْ أَصْحَابِكَ فَيَنْظُرَانِ فِيمَا بَيْنَنَا قَالَ نَعَمْ

Yahya Bin Khalid said, 'You have nearly cut it, but something flows it'. Hisham said, 'Sometimes the talk ends to a limit which closes and knocks down the understanding and, and the fairness is with the mediation, and the mediation is that from my companions there is a group you would not believe upon it, and if it was from your companions, I would not answer him regarding the judgment upon me, and if he was from an adversary of ours, all, there would be no safety upon me nor upon you, but it should happen to be a man from my companions, and a man from your companions, so they can both look into what is between us'. He said, 'Yes'.

فَقَالَ هِشَامٌ لَمْ يَبْقَ مَعَهُ شَيْءٌ ثُمَّ قَالَ إِنَّ هَؤُلَاءِ الْقَوْمَ لَمْ يَزَالُوا مَعَنَا عَلَى وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ حَتَّى كَانَ مِنْ أَمْرِ الْحَكَمَيْنِ مَا كَانَ فَأَكْفَرُوهُ بِالتَّخْكِيمِ وَ ضَلَّلُوهُ بِذَلِكَ وَ الْآنَ هَذَا الشَّيْخُ قَدْ حَكَّمَ رَجُلَيْنِ مُخْتَلِفَيْنِ فِي مَذْهَبَيْهِمَا أَحَدُهُمَا يُكْفَرُ وَ الْآخَرُ يُعَدَّلُ

Hisham said, 'There did not remain anything with him'. Then he said, 'These people did not cease to be with us upon the Wilayah of Amir Al-Momineen^{asws} until it happened from the matter of the two judges what happened. They declared him^{asws} a Kafir due to the arbitration and they strayed due to that, and now this sheykh has agreed for two differing men to be judged regarding their doctrines, one of them of his disbelief and the other of his justice.

فَإِنْ كَانَ مُصِيبًا فِي ذَلِكَ فَأَمِيرُ الْمُؤْمِنِينَ أَوَّلٌ بِالصَّوَابِ وَ إِنْ كَانَ مُخْطِئًا فَقَدْ أَرَاخَنَا مِنْ نَفْسِهِ بِشَهَادَتِهِ بِالْكَفْرِ عَلَيْهَا وَ النَّظَرُ فِي كُفْرِهِ وَ إِيمَانِهِ أَوَّلَى مِنَ النَّظَرِ فِي إِكْفَارِهِ عَلَيْهَا فَاسْتَخَسَّنَ الرَّشِيدُ ذَلِكَ وَ أَمَرَ لَهُ بِجَائِزَةٍ.

So, if he was correct in that, then Amir Al-Momineen^{asws} is foremost with the correctness, and if he was mistaken, so he has relieved us from himself with his testimony with the Kufr upon it, and the consideration in his Kufr and his Eman is foremost that the consideration of his declaring of Kufr of Ali^{asws}. So, he approved of that rationale and instructed an award for him'.

وَ قَالَ الطَّاقِيُّ لِلصَّحَّاحِ الشَّارِيِّ لَمَّا خَرَجَ مِنَ الْكُوفَةِ مُحْكَمًا وَ تَسَمَّى بِأَمْرَةِ الْمُؤْمِنِينَ لَمْ تَبْرَأْتُمْ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ اسْتَخْلَلْتُمْ قِتْلَهُ

And Al-Taqy said to Al-Sahhak Al-Shary when he went out from Al-Kufa as judge and being called commander of the faithful, 'Why are you disavowing from Ali^{asws} Bin Abu Talib^{asws} and legalising fighting him^{asws}?'

قَالَ لِأَنَّهُ حَكَّمَ فِي دِينِ اللَّهِ قَالَ وَ كُلُّ مَنْ حَكَّمَ فِي دِينِ اللَّهِ اسْتَخْلَلْتُمْ قِتْلَهُ قَالَ نَعَمْ قَالَ فَأَخْبِرْنِي عَنِ الدِّينِ الَّذِي جُمْتُ بِهِ أَنْظِرُكَ عَلَيْهِ لِأَدْخُلَ فِيهِ مَعَكَ إِنْ عَلَتْ حُجَّتُكَ حُجَّتِي

He said, 'Because he^{asws} got judgments (of men) in the religion of Allah^{azwj}. He said, 'And everyone who judges in the religion of Allah^{azwj}, you will legalise killing him?' He said, 'Yes'. He said, 'Informing about that which you have come with, I shall debate you upon it, or I shall enter into it with you, if your argument is higher than my argument'.

قَالَ فَمَنْ شَهِدَ لِلْمُصِيبِ بِصَوَابِهِ لَا بُدَّ لَنَا مِنْ عَالِمٍ بِحُكْمٍ بَيْنَنَا قَالَ لَقَدْ حَكَّمْتَ يَا هَذَا فِي الدِّينِ الَّذِي جُمْتُ بِهِ أَنْظِرُكَ فِيهِ قَالَ نَعَمْ فَأَقْبَلِ الطَّاقِيُّ عَلَى أَصْحَابِهِ فَقَالَ إِنَّ هَذَا صَاحِبُكُمْ قَدْ حَكَّمَ فِي دِينِ اللَّهِ فَشَأْنُكُمْ بِهِ فَضَرَبُوا الصَّحَّاحَ بِأَسْيَافِهِمْ.

He said, 'So, who will witness for the correctness of it's correctness? There is no escape for there to be a judge for us between us'. He^{asws} said: 'O you! Then you have judged in the religion which you came with, I am debating you regarding it'. He said, 'Yes'. Al-Taqy turned towards his companions and said, 'This companion of yours has judged in the religion of Allah^{azwj}, so it is your concern (what you do) with him'. They struck Sahhak with their swords".³⁷⁷

³⁷⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 629 b

630 - قب، المناقب لابن شهر آشوب لما قيل للأمير المؤمنين ع في الحكمين شككت قال ع أنا أولى بأن لا أشك في ديني أم النبي ص أ و [ما] قال الله تعالى لرسوله قل فأتوا بكتاب من عند الله هو أهدى منهما أتبعه إن كنتم صادقين.

(The book) 'Al Manaqib' of Ibn Shehr Ashub -

'When it was said to Amir Al-Momineen^{asws} regarding the two judges, 'You^{asws} have doubted'. He^{asws} said: 'Am I^{asws} not the foremost with that I^{asws} should not doubt in my^{asws} religion or the Prophet^{saww}? Or did not Allah^{azwj} the Exalted Say to His^{azwj} Rasool-Allah^{saww}: **Say, 'Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful' [28:49]'** 378

631 - شي، تفسير العياشي عن يزيد بن رومان قال: دخل نافع بن الأزرق المسجد الحرام والحسين بن علي مع عبد الله بن عباس في الحجرة فجلس إليهما ثم قال يا ابن عباس صف لي الهك الذي تعبده فأطرق ابن عباس طويلاً مستبطلاً بقوله

Tafseer Al Ayyashi, from Yazeed Bin Rowman who said,

'Nafie Bin Al-Azraq entered the Masjid and Al-Husayn^{asws} Bin Ali^{asws} was with Abdullah Bin Abbas in the room, so he sat to them, then said, 'O Ibn Abbas! Describe your God^{azwj} to me whom you are worshipping'. Ibn Abbas lowered his head for a long time, delaying with his words.

فقال له الحسين إني يا ابن الأزرق المتورط في الجهالة أجبك عما سألت عنه فقال ما إيتاك سألت فتجيبني فقال له ابن عباس مه سل ابن رسول الله فإنه من أهل بيت النبوة ومعهم من الحكمة فقال له صف لي

Al-Husayn^{asws} said to him: 'To me^{asws}, O Ibn Al-Azraq, the entangled in the straying, the weakened in the ignorance! I^{asws} will answer you about what you asked'. He said, 'It is not you^{asws} that I asked so you^{asws} should (not) be answering me'. Ibn Abbas said, 'Shh! Ask the son^{asws} of Rasool-Allah^{saww}, for he^{asws} of the Household of the Prophet-hood, and with him^{asws} is the wisdom'. He said to him^{asws}, 'Describe to me'.

فقال أصغره بما وصف به نفسه وأعرفه بما عرف به نفسه لا يدرك بالحواس ولا يقاس بالناس قريب غير ملزق و بعيد غير متقص يوحّد ولا يبعض لا إله إلا هو الكبير المتعال

He^{asws} said: 'I^{asws} shall describe Him^{azwj} with what He^{azwj} had Described Himself^{azwj}, and I^{asws} shall introduce Him^{azwj} with what He^{azwj} has Introduced Himself^{azwj}. Neither can He^{azwj} be realised by the sensory perceptions, nor can He^{azwj} be compared with the people. He^{azwj} is near without adherence and far without being too remote. He^{azwj} is One and cannot be segmented. There is no god except He^{azwj}, the Greatest, the Exalted'.

قال فبكى ابن الأزرق بكاءً شديداً فقال له الحسين ع ما يبكيك قال بكيت من حسن وصفك قال يا ابن الأزرق إني أخبرت أنك تكفر أبي وأخي وتكفري

He (the narrator) said, 'Ibn Al-Azraq cried with severe crying. Al-Husayn^{asws} said to him: 'What makes you cry?' He said, 'I am crying from the beauty of your^{asws} description'. He^{asws}

378 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 630

said: 'O Ibn Al-Azraq! I^{asws} am informing you that you have declared my^{asws} father^{asws} a Kafir, and my^{asws} brother^{asws}, and have consider me^{asws} a Kafir'.

قَالَ لَهُ نَافِعٌ لَيْنٌ قُلْتُ ذَلِكَ لَقَدْ كُنْتُمْ الْحَكَّامَ وَمَعَالِمَ الْإِسْلَامِ فَلَمَّا بَدَلْتُمْ اسْتَبَدَلْنَا بِكُمْ فَقَالَ لَهُ الْحُسَيْنُ يَا ابْنَ الْأَزْرَقِ أَشَأْلُكَ عَنْ مَسْأَلَةٍ فَأَجِبْنِي عَنْ قَوْلِ اللَّهِ لَا إِلَهَ إِلَّا هُوَ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا إِلَى قَوْلِهِ كَتَرْتُمَا مَنْ حَفِظَ فِيهِمَا قَالَ أَبُوهُمَا

Nafie said to him, 'Although you^{asws} are saying that, you^{asws} had been the judges and teachers of Al-Islam. When you^{asws} changed, we changed along with you^{asws}. Al-Husayn^{asws} said to him: 'O Ibn Al-Azraq! I^{asws} ask you about an issue. Answer me^{asws} about the Words of Allah^{azwj}, there is no god except He^{azwj}: **And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them**, - up to His^{azwj} Words: **their treasure, [18:82]**. Who protected it for them?' He said, 'Their father'.

قَالَ فَأَيُّهُمَا أَفْضَلُ أَبُوهُمَا أَمْ رَسُولُ اللَّهِ ص وَ فَاطِمَةُ قَالَ لَا بَلْ رَسُولُ اللَّهِ وَ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص قَالَ فَمَا حُفِظْنَا حَتَّى حَالَ بَيْنَنَا وَ بَيْنَ الْكُفْرِ

He^{asws} said: 'So, which of the two is superior, their father or Rasool-Allah^{saww} and Fatima^{asws}?' He said, 'No, but Rasool-Allah^{saww} and Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, are'. He^{asws} said: 'So, what protected us^{asws} until there was a barrier between us and Kufr?'

فَنَهَضَ ابْنُ الْأَزْرَقِ ثُمَّ نَقَضَ ثَوْبَهُ ثُمَّ قَالَ قَدْ نَبَّأَنَا اللَّهُ عَنْكُمْ مَعَشَرَ قُرَيْشٍ أَنْتُمْ قَوْمٌ خَصِمُونَ.

Ibn Al-Azraq got up, then shook his clothes, then said, 'Allah^{azwj} has Informed us about you, O community of Quraysh. You are **a disputing people [43:58]**'.³⁷⁹

632 - شي، تفسير العياشي عن إمام بن ربيعة قال: قام ابن الكواء إلى أمير المؤمنين ع فقال أخبرني عن قول الله قل هل ننبئكم بالأخسرين أعمالاً الذين ضلّ سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا

Tafseer Al Ayyashi – From Imam Bin Rabie who said,

'Ibn Al-Kawa stood up to Amir Al-Momineen^{asws} and he said, 'Inform me about the Words of Allah^{azwj}: **Say: 'Shall We Inform you of the greatest losers in deeds? [18:103] Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?' [18:104]?**

قَالَ أُولَئِكَ أَهْلُ الْكِتَابِ كَفَرُوا بِرَبِّهِمْ وَ ابْتَدَعُوا فِي دِينِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ وَ مَا أَهْلُ النَّهْرِ مِنْهُمْ يَبْعِدُ

He^{asws} said: 'They are the People of the Book. They committed Kufr with their Lord^{azwj}, and innovated in their religions, so He^{azwj} Nullified their deeds, and the people of Al-Nahr, (Al-Nahrawan) are not far from them'.³⁸⁰

633 - فس، تفسير القمي أبي عن ابن محبوب عن الثمالي عن أبي الربيع قال: حَجَّحْتُ مَعَ أَبِي جَعْفَرٍ ع فِي السَّنَةِ الَّتِي حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعُ بْنُ الْأَزْرَقِ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ ع فِي رُكْنِ الْبَيْتِ وَ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ

³⁷⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 631

³⁸⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 632

Tafseer Qummi – ‘My father, from Ibn Mahboub, from Al Sumali, from Abu Rabie who said,

‘We went on Hajj with Abu Ja’far^{asws} in the year in which Hisham Abdul Malik was performing the Hajj as well, and along with him was Nafie, a slave of Umar Bin Al-Khattab. Nafie looked towards Abu Ja’far^{asws} in the corner of the House and the people had gathered around him’. Nafie said, ‘O commander of the faithful, who is this one around whom the people have gathered?’

فَقَالَ هِشَامُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي تَكَاثَفَ عَلَيْهِ النَّاسُ قَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ أَبِي طَالِبٍ عَلَيْهِمُ أَفْضَلُ الصَّلَاةِ وَأَكْمَلُ التَّحِيَّاتِ فَقَالَ نَافِعٌ لَا تَيْتُهُ وَلَا سَأَلْتُهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ قَالَ فَادْهَبْ إِلَيْهِ فَاسْأَلْهُ لَعَلَّكَ تُحْجِلُهُ

He said, ‘This is a Prophet of the people of Al-Kufa. This is Muhammad^{asws} Bin Ali^{asws}. He said, ‘Be a witness for I shall ask him^{asws} about certain matters that nobody can answer with regards to it except for a Prophet^{as} or a son^{asws} of a Prophet^{as}, or a successor^{asws} of a Prophet^{as}. He said, ‘Go ahead and ask him^{asws}, perhaps you can embarrass him^{asws}’.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ فَأَشْرَفَ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْفُرْقَانَ وَقَدْ عَرَفْتُ خَلْقَهَا وَحَرَامَهَا وَقَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ

Nafie came until he leaned upon the people, and he was higher than Abu Ja’far^{asws}. He said, ‘O Muhammad^{asws} Bin Ali^{asws}! I have read the Torah, and the Evangel, and the Psalms, and the Furqan (Quran), and have understood their Permissible(s), and their Prohibitions, and I have come to ask you^{asws} about certain matters that none can answer with regards to it except for a Prophet^{as}, or a successor^{asws} of a Prophet^{as}, or son^{asws} of a Prophet^{as}’.

فَرَفَعَ أَبُو جَعْفَرٍ رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ قَالَ أَخْبِرْنِي كَمْ كَانَ بَيْنَ عِيسَى وَ مُحَمَّدٍ مِنْ سَنَةٍ فَقَالَ أَخْبِرْكَ بِمَوْلِكَ أَوْ بِقَوْلِي قَالَ أَخْبِرْنِي بِالْقَوْلَيْنِ جَمِيعاً قَالَ أَمَّا فِي قَوْلِي فَخَمْسُمِائَةٍ سَنَةٍ وَأَمَّا قَوْلُكَ فَسِتُّمِائَةٍ سَنَةٍ

He (the narrator) said, ‘Abu Ja’far^{asws} raised his^{asws} head and said; ‘Ask about whatever comes to you’ He said, ‘Inform me, how many years were there in between Isa^{as} and Muhammad^{saww}?’ He^{asws} said: ‘Shall I^{asws} inform you in accordance to your words or mine^{asws}?’ He said, ‘Inform me in accordance to both together’. He^{asws} said: ‘In accordance to my^{asws} words, so there were five hundred years, and in accordance to your words there were six hundred years’.

فَقَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ وَ سَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ مَنْ ذَا الَّذِي سَأَلَهُ مُحَمَّدٌ وَ كَانَ بَيْنَهُ وَ بَيْنَ عِيسَى خَمْسُمِائَةٍ

He said, ‘Inform me about the Words of Allah^{azwj} Mighty and Majestic to His^{azwj} Prophet^{saww}: **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45].** Who was the one that Muhammad^{saww} asked since there were five hundred years in between him^{saww} and Isa^{as}?’

قَالَ فَتَلَا أَبُو جَعْفَرٍ ع هَذِهِ آيَةُ سُبحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا كَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ مُحَمَّدًا ص حَيْثُ أَسْرَى بِهِ إِلَى بَيْتِ الْمَقْدِسِ أَنَّهُ حَشَرَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ

He (the narrator) said, 'So Abu Ja'far^{asws} said: 'This is the Verse: **Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts in order to Show him form Our Signs. Surely he is the Hearing, the Seeing [17:1]**. It was from the Signs which Allah^{azwj} Blessed and Exalted Showed to Muhammad^{saww} where He^{azwj} Made him^{saww} journeyed with to Bayt Al-Maqdas, that Allah^{azwj}, Mighty is His^{azwj} Mention, Assembled the former ones and the latter ones from the Prophets^{as} and the Messengers^{as}.

ثُمَّ أَمَرَ جِبْرَائِيلَ ع فَأَذَّنَ شَفْعًا وَ أَقَامَ شَفْعًا وَ قَالَ فِي إِقَامَتِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ ثُمَّ تَقَدَّمَ مُحَمَّدٌ ص فَصَلَّى بِالنَّاسِ

Then He^{azwj} Commanded Jibraeel^{as}, so he^{as} called the Azan pre-emptively and called the Iqamah pre-emptively, and said during his^{as} Azan (the phrase): 'Hurry to the best of the deeds! (حَيَّ عَلَى خَيْرِ الْعَمَلِ)'. Then Muhammad^{saww} proceeded and prayed Salat (leading) the people.

فَلَمَّا انْصَرَفَ قَالَ اللَّهُ لَهُ سَلْ يَا مُحَمَّدُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ فَقَالَ رَسُولُ اللَّهِ ص لِلرُّسُلِ غَلَامٌ تَشْهَدُونَ وَ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ أُجِذْتُ عَلَى ذَلِكَ غُيُودُنَا وَ مَوَائِثُنَا

When he^{saww} had finished, Allah^{azwj} Said to him^{saww}: "Ask, O Muhammad^{saww}! **ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]**. Rasool-Allah^{azwj} said: 'What did you testify to and what did you worship?' They replied, 'We testified that there is no god except Allah^{azwj}, One with no associates to Him^{azwj}, and that you^{saww} are the Rasool^{saww} of Allah^{azwj}, and it is upon that, that He^{azwj} Took a Covenant from us and the Confirmation'.

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتُ أَيُّ أَرْضٍ تُبَدَّلُ

Nafie said, 'You^{asws} have spoken the truth, O Abu Ja'far^{asws}! Inform me about Words of Allah^{azwj} Blessed and Exalted: **On the Day the earth would be changed to another earth, and (so will) the skies, [14:48]**, which earth would be changed?'

فَقَالَ أَبُو جَعْفَرٍ ع تُبَدَّلُ أَرْضُنَا بِخَيْرَةٍ بَيِّضَاءَ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرُغَ اللَّهُ مِنْ حِسَابِ الْخَلَائِقِ

Abu Ja'far^{asws} said: 'Our earth would be changed into white bread. They would be eating from it until Allah^{azwj} is Free from Reckoning the creatures'.

فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ أَمْ هُمْ حِينَئِذٍ أَشْغَلُ أَمْ وَ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ وَ هُمْ فِي النَّارِ قَالَ فَقَدْ قَالَ اللَّهُ وَ نَادَى أَصْحَابَ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ يَمَّا زَفَقَكُمْ اللَّهُ مَا شَغَلَهُمْ أَلَيْمٌ عَذَابِ النَّارِ عَنْ أَنْ دَعُوا بِالطَّعَامِ فَأُطْعِمُوا الرَّقُومَ وَ دَعُوا بِالشَّرَابِ فَسُقُوا الْحَوِيمَ

Nafie said, 'They would be too pre-occupied from (accountability to rather than) the eating'. Abu Ja'far^{asws} said: 'Would they be too pre-occupied on that day, or when they would be in the Fire?' Nafie said, 'But, while they would be in the Fire'. He^{asws} said: 'Allah^{azwj} has Said: **And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you all' [7:50]**. The pain of the Punishment of the Fire will not pre-occupy them from calling for the food, and they would

be feed Al-Zaqoum, and they would call for the drink and would be quenched Al-Hameen (scalding water)’.

فَقَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ وَ بَقِيتَ مَسْأَلَةً وَاحِدَةً فَقَالَ وَ مَا هِيَ قَالَ أَخْبِرْنِي عَنِ اللَّهِ مَتَى كَانَ قَالَ وَ ذَلِكَ أَخْبِرْنِي مَتَى لَمْ يَكُنْ حَتَّى أَخْبِرَكَ مَتَى كَانَ شُبْحَانُ مَنْ لَمْ يَزَلْ وَ لَا يَزَلْ فَرَدًّا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا

He said, ‘You^{asws} speak the truth, O son^{asws} of Rasool-Allah^{azwj}, and there remains one issue’. He^{asws} said: ‘And what is it?’ He said, ‘Inform me about Allah^{azwj}. When did was He^{azwj}?’ He^{asws} said: ‘Woe be unto you! Inform me^{asws} when He^{azwj} did not happen to be, until I^{asws} will inform you when He^{azwj} was. Glorious is the One^{azwj} Who did not cease to be, nor will He^{azwj} cease to be, Individual, ‘Samad’. He^{azwj} neither took a female companion nor a son’.

ثُمَّ قَالَ يَا نَافِعُ أَخْبِرْنِي عَمَّا أَسْأَلُكَ عَنْهُ فَقَالَ هَاتِ يَا أَبَا جَعْفَرٍ قَالَ مَا تَقُولُ فِي أَصْحَابِ النَّهْرَوَانِ فَإِنْ قُلْتَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَتَلَهُمْ بِحَقٍّ فَقَدْ ارْتَدَدْتَ أَيْ رَجَعْتَ إِلَى الْحَقِّ وَ إِنْ قُلْتَ إِنَّهُ قَتَلَهُمْ بَاطِلًا فَقَدْ كَفَرْتَ

Then he^{asws} said: ‘O Nafie! Inform me^{asws} what I^{asws} am asking you about’. He said, ‘Give, O Abu Ja’far^{asws}. He said, ‘What are you^{asws} saying regarding companions of Al-Nahrawan. (Abu Ja’far^{asws} said) If you say that Amir Al-Momineen^{asws} killed them rightfully, then you have reverted, i.e. returned to the truth, and if you say his^{asws} killing them was false, then you have committed Kufr’.

قَالَ قَوْلِي عَنْهُ وَ هُوَ يَقُولُ أَنْتَ وَ اللَّهُ أَعْلَمُ النَّاسِ حَقًّا حَقًّا ثُمَّ أَتَى هِشَامَ بْنَ عَبْدِ الْمَلِكِ فَقَالَ لَهُ مَا صَنَعْتَ قَالَ دَعَنِي مِنْ كَلَامِكَ هُوَ وَ اللَّهُ أَعْلَمُ النَّاسِ حَقًّا حَقًّا وَ هُوَ ابْنُ رَسُولِ اللَّهِ حَقًّا حَقًّا وَ يَحِقُّ لِأَصْحَابِهِ أَنْ يَتَّخِذُوهُ نَبِيًّا.

He turned away from him^{asws} and he was saying, ‘By Allah^{azwj}! You^{asws} are most learned of the people, truly, truly!’ Then he came to Hisham Bin Abdul Malik. He said to him, ‘What happened?’ He said, ‘Leave me from your talk. By Allah^{azwj}, he^{asws} is most learned of the people, truly, truly, and he^{asws} is a son^{asws} of Rasool-Allah^{azwj} truly, truly, and it is a right for his^{asws} companions that they take him^{asws} as a Prophet^{asws}’.³⁸¹

634- ج، الإحتجاج عَنِ الثُّمَالِيِّ عَنْ أَبِي الرَّبِيعِ مِثْلُهُ

(The book) ‘Al-Ihtijaj’ – ‘From Al-Sumali, from Abu Al-Rabie – similar to it’.³⁸²

635 - ضه، روضة الواعظين شا، الإرشاد ج، الإحتجاج زُيِّ أَنَّ نَافِعَ بْنَ الْأَرْزَقِ جَاءَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَجَلَسَ بَيْنَ يَدَيْهِ يَسْأَلُهُ عَنْ مَسَائِلِ الْحَلَالِ وَ الْحَرَامِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع فِي عَرَضِ كَلَامِهِ قُلْ لِهَذِهِ الْمَارِقَةِ بِمَا اسْتَخْلَلْتُمْ فِرَاقَ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ سَفَكْتُمْ دِمَاءَكُمْ بَيْنَ يَدَيْهِ فِي طَاعَتِهِ وَ الْقُرْبَةِ إِلَى اللَّهِ تَعَالَى يُنْصَرِّتِهِ

(The books) ‘Rowzat Al Waizeen’ (and) ‘Al Irshad’ (and) ‘Al Ihtijaj’ – It is reported that,

‘Nafie Bin Al-Azraq came to Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}. He sat in front of him^{asws} asking him^{asws} about issues of the Permissible(s) and the Prohibitions. Abu Ja’far^{asws} said to him in the presentation of his^{asws} speech, ‘Say to this renegade, ‘Due to what are you

³⁸¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 633

³⁸² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 634

permitting separation from Amir Al-Momineen^{asws}, and you had shed your blood (before) in front of him^{asws} in his^{asws} obedience and drawing closer o Allah^{azwj} the Exalted by helping him^{asws}?

فَسَيَقُولُونَ لَكَ إِنَّهُ حَكَمَ فِي دِينِ اللَّهِ فَعُلَ لَهُمْ قَدْ حَكَمَ اللَّهُ تَعَالَى فِي شَرِيعَةِ نَبِيِّهِ رَجُلَيْنِ مِنْ خَلْقِهِ فَقَالَ جَلَّ اسْمُهُ فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا

They will be saying to you that he^{asws} judged in the religion of Allah^{azwj}. Say to them, 'Allah^{azwj} the Exalted had got two men from His^{azwj} creatures to judge in the Law of His^{azwj} Prophet^{saww}. He^{azwj}, Majestic is His^{azwj} Name: **then appoint a judge from his family and a judge from her family; if they both desire reconciliation, Allah will Harmonise between them; [4:35].**

وَ حَكَمَ رَسُولُ اللَّهِ ص سَعْدَ بْنَ مُعَاذٍ فِي بَنِي قُرَيْظَةَ فَحَكَمَ فِيهَا بِمَا أَمَضَاهُ اللَّهُ تَعَالَى أَوْ مَا عَلِمْتُمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ إِنَّمَا أَمَرَ الْحَكَمَيْنِ أَنْ يَحْكُمَا بِالْقُرْآنِ وَلَا يَتَعَدَّيَاهُ وَ اشْتَرَطَ رَدَّ مَا خَالَفَ الْقُرْآنَ مِنْ أَحْكَامِ الرِّجَالِ وَ قَالَ حِينَ قَالُوا لَهُ حَكَمْتَ عَلَى نَفْسِكَ مِنْ حَكَمٍ عَلَيْكَ فَقَالَ مَا حَكَمْتُ مَخْلُوقًا وَ إِنَّمَا حَكَمْتُ كِتَابَ اللَّهِ

And Rasool-Allah^{saww} got Sa'ad Bin Muaz to judge regarding the clan of Qureyza regarding what Allah^{azwj} the Exalted had Accomplished, or don't you know that Amir Al-Momineen^{asws}, rather instructed the two judges that they judge by the Quran and not to transgress it, and he^{asws} stipulate the return of whatever from the judgments of the men opposed the Quran, and he^{asws} said when they had said to him^{asws}, 'You^{asws} have judged against yourself^{asws} by the ones who judged against you^{asws}', he^{asws} said: 'I^{asws} did not get the judgment of creatures, and rather I^{asws} went for the judgment of the Book of Allah^{azwj}'.

فَأَيْنَ يَجِدُ الْمَارِقَةَ تَضَلُّيلَ مَنْ أَمَرَ بِالْحُكْمِ بِالْقُرْآنِ وَ اشْتَرَطَ رَدَّ مَا خَالَفَهُ لَوْ لَا اِزْتِكَابُهُمْ فِي بَدْعَتِهِمُ الْبُهْتَانِ

So, where do the renegades find the straying in one^{asws} who instructed with the judgment by the Quran and stipulated regarding of whatever opposed it? Had it not been for their perpetrating the accusations in their innovations'.

فَقَالَ نَافِعُ بْنُ الْأَزْرَقِ هَذَا وَ اللَّهُ كَلَامٌ لَمْ يَمُرَّ بِمَسْمُوعِي قَطُّ وَ لَا خَطَرَ مِنِّي بِتَالِ وَ هُوَ الْحَقُّ إِنْ شَاءَ اللَّهُ.

Nafie Bin Al-Azraq said, 'By Allah^{azwj}! This is a speech which has not passed by the ears at all, nor did it ever come to my mind, and it is the truth, if Allah^{azwj} so Desires''³⁸³

³⁸³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 635

باب 26 ما جرى بينه صلوات الله عليه و بين ابن الكواء و أضرابه لعنهم الله و حكم قتال الخوارج بعده ع

CHAPTER 26 – WHAT TRANSPIRED BETWEEN HIM^{asws} AND IBN AL-KAWA, AND THEIR STRIKING HIM^{asws}, MAY ALLAH^{azwj} CURSE THEM, AND ORDERS TO FIGHT THE KHARIJITES AFTER HIM^{asws}

636 - ع، علل الشرائع ابن الوليد عن الصَّغَارِ عن ابنِ هاشم عن ابنِ المغيرة عن السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: ذُكِرَتِ الْخُرُورِيَّةُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ إِنَّ خَرَجُوا مِنْ جَمَاعَةٍ أَوْ عَلَى إِمَامٍ عَادِلٍ فَقَاتِلُوهُمْ وَ إِنْ خَرَجُوا عَلَى إِمَامٍ جَائِرٍ فَلَا تُقَاتِلُوهُمْ فَإِنَّ لَهُمْ فِي ذَلِكَ مَقَالًا.

(The book) 'Illal Al Sharai'e – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Al Mugheira, from Al Sakuny,

'From Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'The Harouriya (Kharijites) were mentioned in the presence of Ali^{asws} Bin Abu Talib^{asws}. He^{asws} said: 'If they exit from a community or against a just Imam^{asws}, then fight them, but if they go out against a tyrannical leader, then do not fight against them, for there would be words (something to say) for them during that'.³⁸⁴

637 - فس، تفسير القمي كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يُصَلِّي وَ ابْنُ الْكَوَاءِ خَلْفَهُ وَ أَمِيرُ الْمُؤْمِنِينَ ع يَقْرَأُ فَقَالَ ابْنُ الْكَوَاءِ وَ لَقَدْ أَوْجَى إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ تَكُونَنَّ مِنَ الْخَاسِرِينَ

Tafseer Al Qummi –

'Ali^{asws} Bin Abu Talib^{asws} was praying Salat and Ibn Al-Kawa was behind him^{asws}, and Amir Al-Momineen^{asws} recited (a Surah). Ibn Al-Kawa said, '**And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]**'.

فَسَكَتَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى سَكَتَ ابْنُ الْكَوَاءِ ثُمَّ عَادَ فِي قِرَاءَتِهِ حَتَّى فَعَلَهُ ابْنُ الْكَوَاءِ ثَلَاثَ مَرَّاتٍ فَلَمَّا كَانَ فِي الثَّالِثَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحِفُّكَ الَّذِينَ لَا يُؤْقِنُونَ.

Amir Al-Momineen^{asws} became silent until Ibn Al-Kawa was silent. Then he^{asws} resumed in his^{asws} recitation. (It kept happening) until Ibn Al-Kawa had done it three times. When it was during the third, Amir Al-Momineen^{asws} said: '**So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]**'.³⁸⁵

638 - يج، الخرائج و الجرائح رَوَى أَنَّ ابْنَ الْكَوَاءِ قَالَ لِعَلِيٍّ ع أَتَيْتُ كُنْتُ حَبِطٌ ذَكَرَ اللَّهُ أَبَا بَكْرٍ فَقَالَ ثَانِي أَتَيْتَ إِذْ هُمَا فِي الْغَارِ

(The book) 'Al-Kharaiih Wa Al-Jaraiih' – It is reported that Ibn Al-Kawa said to Ali^{asws}, 'Where were you when Allah^{azwj} Mentioned Abu Bakr, so He^{azwj} Said: **him being the second of the two when they were both in the cave, [9:40]?**'

³⁸⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 636

³⁸⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 637

فَقَالَ ع وَبَلَكَ يَا ابْنَ الْكَوَاءِ كُنْتُ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص وَ قَدْ طَرَحَ عَلَيَّ رِبْطَتَهُ فَأَقْبَلَ عَلَيَّ فُرَيْشٌ مَعَ كُلِّ رَجُلٍ مِنْهُمْ هِرَاوَةٌ فِيهَا شَوْكُهَا فَلَمْ يُبْصِرُوا رَسُولَ اللَّهِ ص فَأَقْبَلُوا عَلَيَّ يَضْرِبُونِي حَتَّى تَنْفَطَحَسِدِي وَأَوْثَقُونِي بِالْحَدِيدِ وَ جَعَلُونِي فِي بَيْتٍ وَ اسْتَوْنَعُوا الْبَابَ بِفُغْلٍ وَ حَاءُوا بِعَجُوزٍ تَحْرُسُ الْبَابَ

He^{asws} said: 'Woe be unto you, O Ibn Al-Kawa! I^{asws} was upon a bed of Rasool-Allah^{saww}, and he^{saww} had dropped his^{saww} thin sheet upon me^{asws}. Quraysh came to me^{asws}. With each man from them was a cudgel (thrash) with forks in it. They did not see Rasool-Allah^{azwj} so they came to me^{asws}, hitting me^{asws} until my^{asws} body was blistered, and they bound me^{asws} with the iron and made me^{asws} to be in a room, and they fastened the door with a lock, and they came with an old woman to guard the door.

فَسَمِعْتُ صَوْتًا يَقُولُ يَا عَلِيُّ فَسَكَنَ الْوَجْعَ فَلَنْ أَجِدَهُ وَ سَمِعْتُ صَوْتًا آخَرَ يَقُولُ يَا عَلِيُّ فَإِذَا الْحَدِيدُ الَّذِي عَلَيَّ قَدْ تَقَطَّعَ ثُمَّ سَمِعْتُ صَوْتًا يَا عَلِيُّ فَإِذَا الْبَابُ فُتِحَ وَ خَرَجْتُ وَ الْعَجُوزُ لَا تَعْقِلُ.

I^{asws} heard a voice saying: 'O Ali^{asws}!' The pain subsided. I^{asws} did not find him, and I^{asws} heard another voice saying: 'O Ali^{asws}!' And there, the iron which was upon me^{asws} had been cut. Then I^{asws} heard a voice: 'O Ali^{asws}!' And there, the door had been opened, and I^{asws} went out and old woman did not realise".³⁸⁶

639 - يب، تهذيب الأحكام الحسين بن سعيد عن حماد بن عيسى عن معاوية بن وهب عن أبي عبد الله ع قال: إِنَّ عَلِيًّا ع كَانَ فِي صَلَاةِ الصُّبْحِ فَرَأَى ابْنَ الْكَوَاءِ وَ هُوَ خَلْفُهُ وَ لَقَدْ أُوجِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ تَكُونَنَّ مِنَ الْخَاسِرِينَ

(The book) 'Tehzeeb Al Ahkam' – Al Husayn Bin Saeed, from Hammad Bin Isa, from Muawiiya Bin Wahab,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} was in the morning Salat and Ibn Al-Kawa recited, and he was behind him^{asws}: ***And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]***.'

فَأَنْصَتَ عَلِيٌّ ع تَعْظِيمًا لِلْقُرْآنِ حَتَّى فَرَغَ مِنَ الْآيَةِ ثُمَّ عَادَ فِي قِرَاءَتِهِ ثُمَّ أَعَادَ ابْنُ الْكَوَاءِ الْآيَةَ فَأَنْصَتَ عَلِيٌّ أَيْضًا ثُمَّ قَرَأَ فَأَعَادَ ابْنُ الْكَوَاءِ فَأَنْصَتَ عَلِيٌّ ثُمَّ قَالَ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحْفَتُكَ الَّذِينَ لَا يُؤْفِقُونَ ثُمَّ أَمَّ السُّورَةَ ثُمَّ رَكَعَ.

Ali^{asws} listened in reverence to the Quran until he was free from the Verse. Then he^{asws} returned in his^{asws} recitation. Then Ibn Al-Kawa repeated the Verse. Ali^{asws} listened as well. Then he^{asws} recited, so Ibn Al-Kawa repeated. Ali^{asws} listened, then said: ***So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]***'. Then he^{asws} completed the Chapter, then performed Ruku'u".³⁸⁷

640 - نهج، نهج البلاغة من كلام له ع قَالَ لِلْأَشْعَثِ بْنِ قَيْسٍ وَ هُوَ عَلَى مَنَبَرٍ الْكُوفَةِ يَخْطُبُ فَمَضَى فِي بَعْضِ كَلَامِهِ شَيْءٌ اعْتَرَضَهُ الْأَشْعَثُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذِهِ عَلَيْكَ لَا لَكَ فَحَفَظَ إِلَيْهِ بَصَرَهُ ثُمَّ قَالَ ع لَهُ وَ مَا يُدْرِيكَ مَا عَلَيَّ مِمَّا لِي عَلَيْكَ لَعْنَةُ اللَّهِ وَ لَعْنَةُ الْأَعْيُنِ خَائِكُ ابْنُ خَائِكٍ مُنَافِقُ ابْنُ كَافِرٍ

(The book) 'Nahj Al Balagah' –

³⁸⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 638

³⁸⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 639

From a speech of his^{asws}, he^{asws} said to Al-Ash'as Bin Qays, and he^{asws} was upon the pulpit of Al-Kufa, addressing, and he^{asws} said something in one of his^{asws} speeches, Al-Ash'as objected, he said, 'O Amir Al-Momineen^{asws}! This is against you^{asws}, not for you^{asws}. So, he^{asws} lowered his^{asws} eyes to him, then said to him: 'And what would make you know what is against me^{asws} from what is for me^{asws} against you? Upon you be the Curse of Allah^{azwj} and Curse of the cursing ones, weaver (plotter) son of a weaver (plotter), hypocrite son of a Kafir!

وَاللّٰهُ لَقَدْ أَسْرَكَ الْكُفْرُ مَرَّةً وَ الْإِسْلَامُ أُخْرَىٰ فَمَا فَدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَالُكَ وَلَا حَسْبُكَ وَ إِنَّ أَمْرًا دَلَّ عَلَىٰ قَوْمِهِ السَّيْفَ وَ سَاقَ إِلَيْهِمُ الْخَنْفَ
لَحْرِيٍّ أَنْ يَمُتَّهُ الْأَقْرَبُ وَ لَا يَأْمَنَهُ الْأَبْعَدُ.

The Kufr (Kafirs) had captured you once and Al-Islam (Muslims) another (time). Neither could wealth ransom you from one of them, nor your affiliations, and if a person points the sword upon his people, and ushers the death to them, he is deserving that the near ones should hate him nor should the distant ones trust him”.

رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ ذَكَرَ عِنْدَهُ ع أَنَّ الْحَائِكَ مَلْعُونٌ فَقَالَ إِنَّمَا ذَاكَ الَّذِي يَحْكُوكَ الْكَذِبَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ.

Note: - It is reported from Abu Abdullah^{asws}, 'It was mentioned in his^{asws} presence, 'The weaver' is an accursed'. He^{asws} said: 'But rather, that is the one who weaves the lies upon Allah^{azwj} and upon His^{azwj} Rasool^{sawww}'.³⁸⁸

641 - نَحَج، نَحَجِ الْبَلَاغَةِ وَ قَالَ ع لَمَّا قَتَلَ الْخَوَارِجَ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَلَكَ الْقَوْمُ بِأَجْمَعِهِمْ فَقَالَ ع كَلَّا وَ اللَّهُ إِنَّهُمْ نُطِفَتْ فِي أَصْلَابِ الرِّجَالِ وَ قَرَارَاتِ النِّسَاءِ وَ كُلَّمَا نَحِمَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَكُونَ آخِرُهُمْ لُصُوصًا سَلَابِينَ.

(The book) 'Nahj Al Balagah' –

'And he^{asws} said when he^{asws} killed the Kharijites, it was said to him^{asws}, 'O Amir Al-Momineen^{asws}! The group has been destroyed, the entirety of them!' He^{asws} said: 'Never, by Allah^{azwj}! They are seeds in the loins of the men and wombs of the women, and every time a chief of their rises he would be cut down, until the last of them become thieves and plunderers".³⁸⁹

642 - نَحَج، نَحَجِ الْبَلَاغَةِ وَ قَالَ ع فِي الْخَوَارِجِ لَا تَقْتُلُوا الْخَوَارِجَ بَعْدِي فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَاهُ كَمَنْ طَلَبَ الْبَاطِلَ فَأَذْرَكَهُ يَعْني مُعَاوِيَةَ وَ أَصْحَابَهُ.

(The book) 'Nahj Al Balagah' –

'And he^{asws} said regarding the Kharijites: 'Do not kill the Kharijites after me, for the one who seeks the truth and is mistaken isn't like the one who seeks the falsehood and attains it, meaning Muawiya and his companions".³⁹⁰

³⁸⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 640

³⁸⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 641

³⁹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 642

643 - نَهَج، نَهَجُ الْبَلَاغَةِ رُوِيَ أَنَّهُ عَ كَانَ جَالِساً فِي أَصْحَابِهِ إِذْ مَرَّتْ بِهِ امْرَأَةٌ جَمِيلَةٌ فَرَمَقَهَا الْقَوْمُ بِأَبْصَارِهِمْ فَقَالَ عَ إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِحُ وَإِنَّ ذَلِكَ سَبَبُ هَبَاجِهَا فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ فَلْيَلْمَسْنِ أَهْلَهُ فَإِنَّمَا هِيَ امْرَأَةٌ كَأَمْرَأَةٍ

(The book) 'Nahj Al Balagah' –

'It is reported that he^{asws} was seated among his^{asws} companions when a beautiful woman passed by him^{asws}. The people gazed at her with their eyes. He^{asws} said: 'The eyes of these stallions are covetous, and that is the cause of their looking. So, whenever one of you looks at a woman who fascinates him, then let him touch his wife, for rather she is a woman like a woman'.

فَقَالَ رَجُلٌ مِنَ الْخَوَارِجِ قَاتِلَهُ اللَّهُ كَافِرًا مَا أَفْقَهُهُ فَوَتَبَ الْقَوْمُ لِيَقْتُلُوهُ فَقَالَ عَ رُوَيْدًا إِنَّمَا هُوَ سَبٌّ بِسَبِّ أَوْ عَفْوٌ عَنْ ذَنْبٍ.

A man from the Kharijites said, 'May Allah^{azwj} Kill him^{asws} a Kafir! How understanding he^{asws} is!' The people leapt up to kill him. He^{asws} said: 'Gently! But rather it is an insult (reviling) for an insult (reviling) or pardoning from a sin'.³⁹¹

644 - كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: قَدِمَ عَلَى عَلِيٍّ عَ وَفَدَ مِنْ أَهْلِ الْبَصْرَةِ فِيهِمْ رَجُلٌ مِنْ رُؤَسَاءِ الْخَوَارِجِ يُقَالُ لَهُ الْجُعْدُ بْنُ نَعْجَةَ وَ قَالَ لَهُ فِي لِبَاسِهِ فَقَالَ هَذَا أَبْعَدُ لِي مِنَ الْكِبَرِ وَ أَجْدَرُ أَنْ يَقْتُلَنِي فِي الْمُسْلِمِ

'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafi, from Zayd Bin Wahab who said,

'A delegation from the people of Al-Basra arrived to Ali^{asws}, among them was a man from the chiefs of the Kharijites called Al-Ja'ad Bin Na'jah and said to him^{asws} (something) about his^{asws} clothing. He^{asws} said: 'This is remote from the arrogance and worthier than the Muslims model with me^{asws}.'

فَقَالَ لَهُ أَتَقِي اللَّهَ فَإِنَّكَ مَيِّتٌ قَالَ مَيِّتٌ بَلْ وَاللَّهِ فَمَاتَ ضَرْبَةً عَلَى هَذِهِ تَخَضَّبَ هَذِهِ قَضَاءٌ مُقْضِيًّا وَ عَهْدٌ مَعْهُودٌ وَ قَدْ خَابَ مَنْ افْتَرَى.

He said to him^{asws}, 'Fear Allah^{azwj}, for you^{asws} are dead!' He^{asws} said: 'Dead, but by Allah^{azwj} killed by a strike upon this dying this, a Decree Ordained, and pact pacted, **and the one who fabricates would be disappointed**' [20:61]'.³⁹²

³⁹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 643

³⁹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 644

باب 27 ما ظهر من معجزاته بعد رجوعه صلوات الله عليه من قتال الخوارج

CHAPTER 27 – WHAT WERE MANIFEST FROM HIS^{asws} MIRACLE AFTER HIS^{asws} RETURN FROM FIGHTING THE KHARIJITES

645 - ما، الأمايلي للشيخ الطوسي المفيض عن علي بن بلال عن إسماعيل بن علي الخزاعي عن أبيه عن عيسى بن حميد الطائي عن أبيه عن علي بن الحسين بن علي بن الحسين قال سمعت أبا جعفر ع يقول إن أمير المؤمنين ع لما رجع من وقعة الخوارج اجتاز بالزوراء فقال للناس إنها الزوراء فسيروا وحبسوها فإن الحشف أسرع إليها من التود في النخالة

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Ismail Bin Ali Al Khuzaie, from his father, from isa Bin Humeyr Al Taie, from his father,

'From Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} from his^{asws} father^{asws} having said: 'I^{asws} heard Abu Ja'far^{asws} saying: 'When Amir Al-Momineen^{asws} returned from the event of the Kharijites, he^{asws} passed by the visitors, he^{asws} said to the people: 'These are visitors, so travels and stay away from it, so the submergence would be quicker to it than the peg in the bran'.

فلما أتى موضعاً من أرضها قال ما هذه الأرض قيل أرض نجرا فقال أرض سباح حبسوا وبنوا فلما أتى بمنة السواد إذا هو براهب في صومعة فقال له يا راهب أنزل هاهنا فقال له الراهب لا تنزل هذه الأرض يجيشك قال و لم

When he^{asws} came to a place from its land, he^{asws} said: 'What is this land?' It was said, 'The land of Najra'. He^{asws} said: 'A land of manure, avoid (it) and turn right!' When he^{asws} came to the right of the wilderness, he^{asws} was by a Monk in his Monastery. He^{asws} said to him: 'O Monk! Descend over here'. The Monk said to him^{asws}, 'Do not descend (encamp) here with your^{asws} army'. He^{asws} said: 'And why not?'

قال لأنه لا ينزلها إلا نبي أو وصي نبي يجيشه يقاتل في سبيل الله عز و حل هكذا نجد في كتبنا فقال أمير المؤمنين ع فأنا وصي سيّد الأنبياء و سيّد الأوصياء

He said, 'None can descend at it with an army except a Prophet^{as} or a successor^{as} of a Prophet^{as}, fighting in the Way of Allah^{azwj} Mighty and Majestic. That is how we find in our books'. Amir Al-Momineen^{asws} said: 'I^{asws} am a successor^{asws} of the chiefs of the Prophets^{as} and chief^{as} of the successors^{as}'.

فقال له الراهب فأنت إذن أصلع قرش و وصي محمد ص فقال له أمير المؤمنين ع أنا ذلك فنزل الراهب إليه فقال خذ على شرائع الإسلام إنني وجدت في الإنجيل نعتك و أنك تنزل أرض برآنا بنت مريم و أرض عيسى ع

The Monk said to him, 'Then you^{asws} are the short-haired one of Quraysh, and successor^{asws} of Muhammad^{saww}'. Amir Al-Momineen^{asws} said to him: 'I^{asws} am that'. The Monk descended to him and said, 'Take to the Laws of Al-Islam. I have found your^{asws} description in the Evangel, and you will be descending the land of Barasa, house of Maryam^{as} and land of Isa^{as}'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِفْ وَ لَا تُخْبِرْنَا بِشَيْءٍ ثُمَّ أَتَى مَوْضِعاً فَقَالَ الْكُرُوا هَذَا فَلَكَزَهُ بِرِجْلِهِ ع فَأَنْبَجَسَتْ عَيْنٌ خَرَّارَةٌ فَقَالَ هَذِهِ عَيْنُ مَرْيَمَ الَّتِي أَنْبَعَتْ لَهَا

Amir Al-Momineen^{asws} said: 'Pause, and do not inform us with anything'. Then he^{asws} came to a place and said: 'Poke this!' He^{asws} (then) poked it with his^{asws} leg, and a burbling spring burst out. He^{asws} said: 'This is the spring of Maryam^{as} which burst out for her^{as}'.

ثُمَّ قَالَ أَكْشِفُوا هَاهُنَا عَلَى سَبْعَةِ عَشَرَ ذِرَاعاً فَكُشِفَ فَإِذَا بِصَخْرَةٍ بَيْضَاءَ فَقَالَ ع عَلَى هَذِهِ وَضَعْتُ مَرْيَمَ عِيسَى مِنْ عَاتِقِهَا وَ صَلَّتْ هَاهُنَا فَتَصَبَّ أَمِيرُ الْمُؤْمِنِينَ ع الصَّخْرَةَ وَ صَلَّى إِلَيْهَا وَ أَقَامَ هُنَاكَ أَرْبَعَةَ أَيَّامٍ يُسَمُّ الصَّلَاةَ وَ جَعَلَ الْحَرَمَ فِي خِيَمَةٍ مِنَ الْمَوْضِعِ عَلَى دَعْوَةٍ ثُمَّ قَالَ أَرْضُ بَرَاءٍ هَذَا بَيْتُ مَرْيَمَ ع هَذَا الْمَوْضِعُ الْمُقَدَّسُ صَلَّى فِيهِ الْأَنْبِيَاءُ

Then he^{asws} said: 'Uncover over here upon seven cubits!' It was uncovered and there was a white rock. He^{asws} said: 'Upon this Maryam^{as} had placed her^{as} shoulder and she^{asws} prayed over her'. Amir Al-Momineen^{asws} installed the rock and prayed Salat to it, and stayed over there for four days, completing the Salat, and he^{asws} made the sanctuary to be in a tent from the place upon the call. Then he^{asws} said: 'Land of Barasa, this is a house of Maryam^{as}. This is the Holy place, the Prophets^{as} have prayed in it'.

قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع وَ لَقَدْ وَجَدْنَا أَنَّهُ صَلَّى فِيهِ إِبْرَاهِيمُ قَبْلَ عِيسَى ع.

Abu Ja'far Muhammad^{asws} Bin Ali^{asws} said: 'And we^{asws} have found that Ibrahim^{as} had prayed in it before Isa^{as}'.³⁹³

646 - ب، تهذيب الأحكام رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ أَنَّهُ قَالَ: صَلَّى بِنَا عَلِيُّ ع بَرَاءً بَعْدَ رُجُوعِهِ مِنْ قِتَالِ الشُّرَاةِ وَ تَحَنُّ زُهَاءٍ مِائَةِ أَلْفٍ رَجُلٍ فَنَزَلَ نَصْرَانِيٌّ مِنْ صَوْمَعَتِهِ فَقَالَ أَيْنَ عَمِيدُ هَذَا الْجَيْشِ فَقُلْنَا هَذَا فَأَقْبَلَ إِلَيْهِ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا سَيِّدِي أَنْتَ نَبِيٌّ قَالَ لَا النَّبِيُّ سَيِّدِي قَدْ مَاتَ

(The book) 'Tehzeeb Al Ahkaam' – It is reported by Jabir Bin Abdullah Al Ansari having said,

'Ali^{asws} prayed Salat with us at Barasa after his^{asws} return from fighting the Kharijites, and we were more than one hundred thousand men. A Christian descended from his Monastery and said, 'Where is the general of this army?' We said, 'This one^{asws}!' He went to him^{asws} and greeted unto him^{asws}, the said, 'O my chief! Are you^{asws} a Prophet^{as}?' He^{asws} said: 'No, the Prophet^{saww} is my^{asws} chief. He^{saww} has passed away'.

قَالَ فَأَنْتَ وَصِيُّ نَبِيِّ قَالَ نَعَمْ ثُمَّ قَالَ اجْلِسْ كَيْفَ سَأَلْتَ عَنْ هَذَا قَالَ إِنَّمَا بُنِيَ هَذِهِ الصَّوْمَعَةُ مِنْ أَجْلِ الْمَوْضِعِ وَ هُوَ بَرَاءٌ وَ قَرَأْتُ فِي الْكُتُبِ الْمُنَزَّلَةِ أَنَّهُ لَا يُصَلِّي فِي هَذَا الْمَوْضِعِ بَدَا الْجُمُعِ إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ وَ قَدْ جِئْتُ أَنْ أُسَلِّمَ

He said, 'So, are you a successor^{asws} of a Prophet^{as}?' He^{asws} said: 'Yes'. Then he^{asws} said: 'Be seated, how come you are asking about this?' He said, 'But rather this monastery was built from the reason of the place, and it is Barasa, and I have read in the Revealed Books that no one will be praying in this place with the gathering except a Prophet^{as} nor a successor^{as} of a Prophet^{as}, and I have come to become a Muslim'.

³⁹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 27 H 645

فَأَسْلَمَ وَ خَرَجَ مَعَنَا إِلَى الْكُوفَةِ فَقَالَ لَهُ عَلِيٌّ ع فَمَنْ صَلَّى هَاهُنَا قَالَ صَلَّى عِيسَى ابْنُ مَرْيَمَ وَ أُمُّهُ فَقَالَ لَهُ ع فَأُفِيدُكَ مَنْ صَلَّى هَاهُنَا قَالَ نَعَمْ قَالَ الْحَلِيلُ ع.

He became a Muslim and came out with us to Al-Kufa. Ali^{asws} said to him: 'So, who has prayed over here?' He said, 'Isa^{as} Bin Maryam^{as} and his^{as} mother^{as} have prayed over here'. He^{asws} said to him: 'Shall I^{asws} benefit you as to who has prayed over here?' He said, 'Yes'. He^{asws} said: 'The friend (Ibrahim^{as})'.³⁹⁴

647 - كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي الْمُقْدَامِ عَنْ جُوَيْرِيَةَ بْنِ مُسْنَهَرٍ قَالَ: أَقْبَلْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَعْدَ قَتْلِ الْخَوَارِجِ حَتَّى إِذَا صِرْنَا فِي أَرْضِ بَابِلَ خَضَرَتْ صَلَاةُ الْعَصْرِ فَنَزَلَ أَمِيرُ الْمُؤْمِنِينَ ع وَ نَزَلَ النَّاسُ

(The books) 'Kunz Jamie al Fawaid' (and) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer, from al Miqdam, from Juweyria Bin Mus'har who said,

'We were coming back with Amir Al-Momineen^{asws} after killing the Kharijites until when we came to be in the land of Babel, the Al-Asr Salat presented. Amir Al-Momineen^{asws} descended and the people descended.

فَقَالَ أُيُّهَا النَّاسُ إِنَّ هَذِهِ أَرْضٌ مَلْعُونَةٌ وَ قَدْ عُذِّبَتْ مِنَ الدَّهْرِ ثَلَاثَ مَرَّاتٍ وَ هِيَ إِحْدَى الْمُؤْتَفِكَاتِ وَ هِيَ أَوَّلُ أَرْضٍ عُذِّبَ فِيهَا وَتَنَ وَ إِنَّهُ لَا يَحِلُّ لِيَّيْ وَ لَا وَصِيٍّ لِيَّ أَنْ يُصَلِّيَ بِهَا فَأَمَرَ النَّاسَ فَمَالُوا إِلَى جَنْبِ الطَّرِيقِ يُصَلُّونَ وَ رَكِبَ بَعْلَةُ رَسُولِ اللَّهِ ص فَمَضَى عَلَيْهَا

He^{asws} said: 'O you people! This land is Accursed, and it has been Punished thrice from the times, and it is one of the overturned cities, and it is the first land an idol was worshipped in, and it is neither Permissible for a Prophet^{as} nor a successor^{as} of a Prophet^{as} that he^{as} prays at it!' He^{asws} ordered the people and they inclined towards the side of the road to pray Salat, and he^{asws} rode the mule of Rasool-Allah^{azwj} and continued upon it.

قَالَ جُوَيْرِيَةُ فَقُلْتُ وَ اللَّهُ لَا أَتْبَعَنَّ أَمِيرَ الْمُؤْمِنِينَ وَ لَأَقْلُدَنَّهَ صَلَاتِي الْيَوْمَ قَالَ فَمَضَيْتُ خَلْفَهُ قَوْ اللَّهِ مَا جُزْنَا جِسْرَ سَوْرَاءَ حَتَّى غَابَتِ الشَّمْسُ قَالَ فَسَبَّهْتُ أَوْ هَمَمْتُ أَنْ أُسَبِّهَ

Juweyria said, 'I said (to myself), 'By Allah^{azwj}! I will follow Amir Al-Momineen^{asws} and I will follow him^{asws} in my Salat today'. So, I went behind him^{asws}. By Allah^{azwj}! We had not crossed the Sowra bridge until the suns set. I^{asws} reviled him^{asws} (within myself) or thought of reviling him^{asws}.

قَالَ فَأَلْتَمَمْتُ وَ قَالَ جُوَيْرِيَةُ قُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَنَزَلَ نَاحِيَةً فَتَوَضَّأْتُ ثُمَّ قَامَ فَتَنَطَّقَ بِكَلَامٍ لَا أَحْسَبُهُ إِلَّا بِالْعِبْرَانِيَّةِ ثُمَّ نَادَى بِالصَّلَاةِ قَالَ فَتَنَطَّرْتُ وَ اللَّهُ إِلَى الشَّمْسِ قَدْ خَرَجَتْ مِنْ جَبَلَيْنِ لَهَا صَرِيرٌ

He (Juweyria) said, 'He^{asws} turned around and said, 'Juweyria!' I said, 'Yes, O Amir Al-Momineen^{asws}'. He said, 'Descend in a corner and perform Wudu'u'. Then he^{asws} stood and spoke with a speech, I reckoned it was only Hebrew. Then he^{asws} called for the Salat. By

³⁹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 27 H 646

Allah^{azwj}! I looked at the sun and it had emerged from the two mountains having a rumbling (noise) for it.

فَصَلَّى الْعَصْرَ وَصَلَّيْتُ مَعَهُ فَلَمَّا فَرَعْنَا مِنْ صَلَاتِنَا عَادَ اللَّيْلُ كَمَا كَانَ فَالْتَفَتَ إِلَيَّ فَقَالَ يَا جُؤَيْرِيَّةُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ وَإِلَيَّ سَأَلْتُ اللَّهَ سُبْحَانَهُ بِاسْمِهِ الْعَظِيمِ فَرَدَّ عَلَيَّ الشَّمْسُ.

He^{asws} prayed Al-Asr Salat, and I prayed Salat with him^{asws}. When we were free from our Salat, the night returned just as it had been. He^{asws} turned towards me and said, 'O Juweyria! Allah^{azwj} Blessed and Exalted is Saying: **Therefore Glorify the Name of your Lord, the Magnificent [69:52]**, and I^{asws} asked Allah^{azwj} the Glorious by His^{azwj} Magnificent Name, so He^{azwj} Returned the sun to me^{asws},³⁹⁵.

³⁹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 27 H 647

CHAPTER 28 – CONDUCT OF AMIR AL-MOMINEEN^{asws} IN HIS^{asws} WARS

648 - ب، قرب الإسناد أبو البخترى عن جعفر بن محمد عن أبيه عن جدّه عن مروان بن الحكم قال: لما هزمنا عليّ بالبصرة ردّ على الناس أموالهم من أقام بينة أعطاه و من لم يؤم بينة على ذلك خلفه

(The book) 'Qurb al Asnad – Abu Al Bakhtari,

'Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandgather^{asws}, from Marwan Bin Al-Hakam who said, 'When Ali^{asws} defeated us at Al-Basra, he^{asws} returned to the people, their wealth. One who established proof, he^{asws} gave it to him, and one who did not establish proof upon that, he^{asws} made him swear an oath.

فَقَالَ لَهُ قَائِلُونَ يَا عَلِيُّ اقسِمِ الْفِيءَ بَيْنَنَا وَ السَّيِّ قَالَ فَلَمَّا كُتِرُوا عَلَيْهِ قَالَ أُيُّكُمْ يَأْخُذُ أُمَّ الْمُؤْمِنِينَ فِي سَهْمِهِ فَسَكَتُوا.

The speakers said to him^{asws}, 'O Ali^{asws}! Distribute the booty and the captives between us'. When they insisted a lot upon him^{asws}, he^{asws} said: 'Which one of you would take mother of the believers (Ayesha) in his share?' So, they became silent".³⁹⁶

649 - ع، علل الشرائع أبي عن سعد بن الحميري عن مسعدة بن زياد عن جعفر عن أبيه ع مثله.

Illal Al-Sharaie – My father, from Sa'ad, from Al-Himeyri, from Mas'ada Bin Ziyad, 'From Ja'far^{asws}, from his^{asws} father^{asws} – similar to it".³⁹⁷

650 - ع، علل الشرائع أبي عن سعد بن الحميري عن أبيه عن جدّه عن مروان بن الحكم قال: لما هزمنا عليّ بالبصرة ردّ على الناس أموالهم من أقام بينة أعطاه و من لم يؤم بينة على ذلك خلفه

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Ibn Riab, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'But rather, Ali^{asws} indicated with the restrain from his^{asws} enemies for the reason of our^{asws} Shias, because he^{asws} knew that they would be prevailed upon after him^{asws}, so he^{asws} loved that he^{asws} be modelled with by the ones to come after him^{asws}, therefore he conducted among them with his^{asws} and to be modelled with after him^{asws}".³⁹⁸

651 - ع، علل الشرائع علي بن حاتم عن محمد بن جعفر الرزائي عن ابن أبي الخطاب عن ابن بريع عن يونس عن بكار بن أبي بكر الحضرمي قال: سألت أبا عبد الله يقول لسيرة علي بن أبي طالب ع في أهل البصرة كانت خيراً لشيعة بما طلعت عليه الشمس إنه علم أن للقوم دولة فلو سبّاهم سبّيت شيعة

³⁹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 648

³⁹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 649

³⁹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 650

(The book) 'Illal Al Sharaie' – Ali Bin Hatim, from Muhammad Bin Ja'far Al Razy, from Ibn Abu Al Khattab, from Ibn Bazie, from Yunus, from Bakkar Bin Abu Bakr Al Hazramy who said,

'I heard Abu Abdullah^{asws} said: 'The conduct of Ali^{asws} Bin Abu Talib^{asws} among the people Al-Basra was better for his^{asws} Shias than whatever the sun emerges upon. He^{asws} knew that for the people (enemies), there would be a government. If he^{asws} were to make them captives, his^{asws} Shias would be made captives (one day)'.

قَالَ قُلْتُ فَأَخْبِرْنِي عَنِ الْقَائِمِ عَ يَسِيرُ بِسِيرَتِهِ قَالَ لَا إِنَّ عَلِيًّا سَارَ فِيهِمْ بِالْمَنْ لِمَا عَلِمَ مِنْ دَوْلَتِهِمْ وَ إِنَّ الْقَائِمَ يَسِيرُ فِيهِمْ بِخِلَافِ تِلْكَ السَّيْرِ لِأَنَّهُ لَا دَوْلَةَ لَهُمْ.

He (the narrator) said, 'I said, 'Inform me about Al-Qaim^{asws}. Would his^{asws} conduct be his^{asws} (Ali^{asws})s conduct?' He^{asws} said: 'No, Ali^{asws} conducted among them with the conferment when he^{asws} knew of their government, and Al-Qaim^{asws} would conduct among them with opposite to that conduct, because there would be no government (to come) for them".³⁹⁹

652 - ع، علل الشرائع أبي عن سعد عن ابن عيسى عن ابن معروف عن حماد عن حريز عن زرارة عن أبي جعفر ع قال: لو لا أن علياً ع سار في أهل حربه بالكف عن السبي والغنيمة للقيت شيعته من الناس بلاءً عظيماً

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Hammad, from Hareyz, from Zurara,

'Had it not been for Ali^{asws} conducting himself^{asws} among the people of his^{asws} war with the restraint from the captives and the booty, his^{asws} Shias would have faced a great calamity from the people'.

ثُمَّ قَالَ وَاللَّهِ لَسِيرَتُهُ كَانَتْ خَيْرًا لَكُمْ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ.

Then he (the narrator) said, 'By Allah^{azwj}! His^{asws} conduct was better for you all than what the sun emerges upon!"⁴⁰⁰

653 - ع، علل الشرائع ابن الوليد عن الصفار عن ابن عيسى عن علي بن الحكم عن الربيع بن محمد عن عبد الله بن سليمان قال: قُلْتُ لِأبي عبد الله ع إِنَّ النَّاسَ يَزُورُونَ أَنَّ عَلِيًّا ع قَتَلَ أَهْلَ الْبَصْرَةِ وَ تَرَكَ أَمْوَالَهُمْ فَقَالَ إِنَّ دَارَ الشَّرِّكِ يَحِلُّ مَا فِيهَا وَ دَارُ الْإِسْلَامِ لَا يَحِلُّ مَا فِيهَا

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, from al Rabie Bin Muhammad, from Abdullah Bin Suleyman who said,

'I said to Abu Abdullah^{asws}, 'The people are reporting that Ali^{asws} killed the people of Al-Basra and left (plundering) their wealth'. He^{asws} said, 'A house of Polytheism, it is permissible whatever is in it, but in house of Al-Islam, it is not permissible what is in it'.

فَقَالَ إِنَّ عَلِيًّا ع إِنَّمَا مَنَ عَلَيْهِمْ كَمَا مَنَ رَسُولُ اللَّهِ ص عَلَى أَهْلِ مَكَّةَ وَ إِنَّمَا تَرَكَ عَلِيًّا ع أَمْوَالَهُمْ لِأَنَّهُ كَانَ يَعْلَمُ أَنَّهُ سَيَكُونُ لَهُ شِيعَةٌ وَ أَنَّ دَوْلَةَ الْبَاطِلِ سَتَظْهَرُ عَلَيْهِمْ فَأَرَادَ أَنْ يُفْتَدَى بِهِ فِي شِيعَتِهِ وَ قَدْ رَأَيْتُمْ أَنَارَ ذَلِكَ هُوَ دَا يُسَارُ فِي النَّاسِ بِسِيرَةِ عَلِيٍّ ع

³⁹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 651

⁴⁰⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 652

He^{asws} said, 'But rather Ali^{asws} conferred upon them just as Rasool-Allah^{saww} had conferred upon the people of Makkah, but rather Ali^{asws} left their wealth (intact) because he^{asws} had known that there will happen to be Shias for him^{asws} and that the government of the falsehood would prevail upon them, so he^{asws} wanted to be modelled with regarding his^{asws} Shias, and you have seen the effects of that, it is that which is being conducted among the people with the conduct of Ali^{asws}.

وَلَوْ قَتَلَ عَلِيٌّ ع أَهْلَ الْبَصْرَةِ جَمِيعاً وَ أَخَذَ أَمْوَالَهُمْ لَكَانَ ذَلِكَ لَهُ حَلَالاً لَكِنَّهُ مَنَّ عَلَيْهِمْ لِيُمنَّ عَلَى شِيعَتِهِ مِنْ بَعْدِهِ

And had Ali^{asws} killed the people of Al-Basra in their entirety and seized their wealth, that would have been permissible for him^{asws}, but he^{asws} conferred upon them for his^{asws} Shias to be conferred upon from after him^{asws}.⁴⁰¹

وَقَدْ رُوِيَ أَنَّ النَّاسَ اجْتَمَعُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الْبَصْرَةِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ افْسِمَ بَيْنَنَا غَنَائِمَهُمْ قَالَ أَتَيْكُمْ يَأْخُذُ أَمْ الْمُؤْمِنِينَ فِي سَهْمِهِ.

And it has been reported that the people gathered to Amir Al-Momineen^{asws} on the day of Al-Basra. They said, 'O Amir Al-Momineen^{asws}! Distribute their booty between us'. He^{asws} said: 'Which one of you would take mother of the believers (Ayesha) in his share?'⁴⁰²

654 - ع، علل الشرائع ما، أمالي الشيخ أبي عن سعد عن ابن عيسى عن الحسن بن علي [بن] فضال عن ثعلبة بن ميمون عن الحسن بن هارون قال: كنت عند أبي عبد الله ع جالسا فسأله المعلی بن خنيس أ يسير القائم بخلاف سيرة أمير المؤمنين

(The books) 'Illal Al Sharaie' (and) 'Amaali' of the sheykh – My father, from Sa'ad, from Ibn Isa, from Al Hassan Bin Ali Bin Fazzal, from Sa'alba Bin Maymoun, from Al Hassan Bin Haroun who said,

'I was seated in the presence of Abu Abdullah^{asws} and Al-Moalla Bin Khuneys asked him^{asws}, 'Would Al-Qaim^{asws} conduct with opposite to the conduct of Amir Al-Momineen^{asws}?'

فَقَالَ نَعَمْ وَ ذَلِكَ أَنَّ عَلِيّاً ع سَارَ فِيهِمْ بِالْمَنْ وَالْكَفَّ لِأَنَّهُ عَلِمَ أَنَّ شِيعَتَهُ سَيَظْهَرُ عَلَيْهِمْ عَدُوهُمْ مِنْ بَعْدِهِ وَأَنَّ الْقَائِمَ ع إِذَا قَامَ سَارَ فِيهِمْ بِالْبَسْطِ وَ السَّيِّ وَ ذَلِكَ أَنَّهُ يَعْلَمُ أَنَّ شِيعَتَهُ لَنْ يُظْفَرُ عَلَيْهِمْ مِنْ بَعْدِهِ أَبَدًا.

He^{asws} said: 'Yes, and that is Ali^{asws} conducted among them with the conferment and the restraint, because he^{asws} knew that his^{asws} Shias would be prevailed upon by their enemies from after him^{asws}, and Al-Qaim^{asws}, when he^{asws} rises, would conduct among them with the attaining and the captives, and that is because he^{asws} would know that his^{asws} Shias will never be prevailed upon from after him^{asws}, ever!'⁴⁰³

655 - ف، تحف العقول سأل يحيى بن أئتم عن علل اختلاف سيرة أمير المؤمنين ع في أهل صفين وفي أهل الجمل

(The book) 'Tuhaf Al Uqool –

'Yahya Bin Aksam asked about the reason for the different conduct of Amir Al-Momineen^{asws} among the people of Siffeen and among the people of the camel (Al-Basra).

⁴⁰¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 653 a

⁴⁰² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 653 b

⁴⁰³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 654

فَكَتَبَ أَبُو الْحُسَيْنِ الثَّالِثُ عَ وَ أَمَّا قَوْلُكَ إِنَّ عَلِيًّا عَ قَتَلَ أَهْلَ صِفِّينَ مُقْبِلِينَ وَ مُدْبِرِينَ وَ أَحَارَ عَلَى حَرْبِهِمْ وَ إِنَّهُ يَوْمَ الْجَمَلِ لَمْ يَتَّبِعْ مُوَلِيًّا وَ لَمْ يُجِزْ عَلَى حَرْبٍ وَ مَنْ أَلْقَى سِلَاحَهُ أَمَنَهُ وَ مَنْ دَخَلَ دَارَهُ أَمَنَهُ فَإِنَّ أَهْلَ الْجَمَلِ قُتِلَ إِمَامُهُمْ وَ لَمْ تَكُنْ لَهُمْ فِتْنَةٌ يَرْجِعُونَ إِلَيْهَا

Abu Al-Hassan^{asws} the 3rd wrote: 'And as for your words that Ali^{asws} killed the people of Siffeen, the ones facing and turning around, and he^{asws} allowed upon (attacking) their injured, and on the day of the camel he^{asws} did not pursue one turning around, and did not allow (attack) upon an injured, and the one who threw down his weapon was safe, and one who entered his house was safe, for the people of the camel, their leader had been killed and there did not happen to be any group for them they could have returned to.

وَ إِنَّمَا رَجَعَ الْقَوْمُ إِلَى مَنَازِلِهِمْ غَيْرَ مُحَارِبِينَ وَ لَا مُخَالِفِينَ وَ لَا مُنَازِلِينَ رَضُوا بِالْكَفِّ عَنْهُمْ فَكَانَ الْحُكْمُ فِيهِمْ رَفْعَ السَّيْفِ عَنْهُمْ وَ الْكَفِّ عَنْ أَذَاهُمْ إِذْ لَمْ يَطْلُبُوا عَلَيْهِ أَعْوَانًا

And rather, the people returned to their houses without being warriors, nor adversaries, nor resisters. They were pleased with the restraint from them, so the decision regarding them was to raise the sword from them and the restrain from harming them, when they did not seek supporters against him^{asws}.

وَ أَهْلُ صِفِّينَ كَانُوا يَرْجِعُونَ إِلَى فِتْنَةٍ مُسْتَعِدَّةٍ وَ إِمَامٌ يَجْمَعُ لَهُمُ السَّلَاحَ الدُّرُوعَ وَ الرِّمَاحَ وَ السُّيُوفَ وَ يُسَيِّيْ لَهُمُ الْعَطَاءَ وَ يُهَيِّئُ لَهُمُ الْأَنْزَالَ يَعُودُ مَرِيضَتَهُمْ وَ يَجْبُرُ كَسِيرَتَهُمْ وَ يُدَاوِي حَرْبَهُمْ وَ يَحْمِلُ رَاغِلَهُمْ وَ يَكْسُو حَاسِرَهُمْ وَ يُرُدُّهُمْ فَيَرْجِعُونَ إِلَى مُحَارَبَتِهِمْ وَ قِتَالِهِمْ

And the people of Siffeen were returning to a group to be assisted, and a leader had gathered the weapons for them, the armours and the spears and the swords, and he made the awards to be for them, and revived for them the disarmed ones, consoling their sick, and forcing their paths, and treating their injured, and carrying their infantry, and clothe their besiegers, and return them, so they were returning to their war and their fighting.

فَلَمْ يُسَاوِ بَيْنَ الْفَرِيقَيْنِ فِي الْحُكْمِ لِمَا عَرَفَ مِنَ الْحُكْمِ فِي قِتَالِ أَهْلِ التَّوْحِيدِ لَكِنَّهُ شَرَحَ ذَلِكَ لَهُمْ فَمَنْ رَغِبَ عُرضَ عَلَى السَّيْفِ أَوْ يُثَوِّبُ مِنْ ذَلِكَ.

So, he^{asws} did not equate the two groups in the decision due to what he^{asws} recognised of the decision regarding fighting the people of Al-Tawheed, but that was explained to them. The one who turn turned around was presented to the sword, or he repents from that".⁴⁰⁴

656 - قب، المناقب لابن شهر آشوب في ليلة الهريز لم تكن صلواتهم الظهر والعصر والمغرب والعشاء عند وقت كل صلاة إلا التكبير والتلهيل والتسبيح والتحميد والدعاء فكانت تلك صلواتهم لم يأمرهم بإعادتها

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'During Laylat Al-Hareer (battle of Siffeen), their Salats of Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha did not take happen at the time of each Salat except the exclamations of Takbeer (Allah^{azwj} is the Greatest), and the Tahleel (There is no god except Allah^{azwj}), and the Tasbeeh (Glorification), and the Tahmeed (The Praise is for Allah^{azwj}), and the supplications. So, that was their Salat. He^{asws} did not ask them with fulfilling these.

⁴⁰⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 655

وَكَانَ عَ لَا يَتَّبِعُ مُؤَلِّئَهُمْ وَلَا يُجِيرُ عَلَى حَرِيحِهِمْ وَلَا يَسْبِ دَرَارِيَّهُمْ وَكَانَ لَا يَمْنَعُ مِنْ مُنَاكَحَتِهِمْ وَ مُوَارَثَتِهِمْ.

And he^{asws} neither pursued their fleer, nor allowed (attack) upon their injured, and did not make captives of their offspring, and he^{asws} did not refuse from them marrying and inheriting".⁴⁰⁵

قَالَ أَبُو عَلِيٍّ الْجَبَائِيُّ فِي كِتَابِ الْحُكْمَيْنِ الَّذِي رَوَى أَنَّهُ عَ سَبَى قَوْمًا مِنَ الْخَوَارِجِ أَنَّهُمْ كَانُوا قَدِ ارْتَدُّوا وَ تَنَصَّرُوا وَ كَانَ عَلِيَّانَ الْمُخْنُونُ مُقِيمًا بِالْكُوفَةِ وَ كَانَ قَدْ أَلِفَ دُكَانَ طَحَّانٍ إِذَا اجْتَمَعَ الصَّبِيَّانَ عَلَيْهِ وَ آذُوهُ يَقُولُ قَدْ حَمَى الْوُطَيْسُ وَ طَابَ اللَّقَاءُ وَ أَنَا عَلَى بَصِيرَةٍ مِنْ أَمْرِي

Abu Ali Al Jabaie said in Kitab Al Hakameyn –

‘That which has been reported it is that he^{asws} had captured a group from the Kharijites. They had reneged, and became Christians, and Alyan the insane was staying at Al-Kufa, and he used to have a shop of grinding flour. When the children gathered to him and bothered him, he said, ‘The combat is hot and the battle is good, and I am upon an insight from my affairs’.

ثُمَّ يَنْبُتُ وَ يُحْمَحِمُ وَ يُنْشِدُ

أَرِنِي [أَبْنِي] سِلَاحِي لَا أَبَا لَكَ إِنِّي - أَرَى الْحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيًا -

He leapt and hummed and prosed, ‘Show me my weapon, may there be no father for you! I see the war not increasing except for continuing’.

ثُمَّ يَتَنَاوَلُ قَصَبَةً لِيَرْكَبَهَا فَإِذَا تَنَاوَلَهَا يَقُولُ

أَشَدُّ عَلَى الْكِبِيَّةِ لَا أَبَا لِي - أَ حَتْفِي كَانَ فِيهَا أَوْ سِوَاهَا

Then he grabbed a stick to install it. When he was taking it, he said (in prose), ‘I am severe upon the battalion. I don’t care whether I am regarded as brave in it or besides it’.

قَالَ فَيَنْهَضُ الصَّبِيَّانَ بَيْنَ يَدَيْهِ فَإِذَا لَحِقَ بَعْضُهُمْ يَرْمِي الصَّبِيَّ بِنَفْسِهِ إِلَى الْأَرْضِ فَيَقِفُ عَلَيْهِ وَ يَقُولُ عَوْرَةُ مُسْلِمٍ وَ حَتَّى مُؤْمِنٍ وَ لَوْ لَا ذَلِكَ لَتَلَقْتُ نَفْسَ عَمْرِو بْنِ الْعَاصِ يَوْمَ صِفِّينَ

He said, ‘The children were defeated in front of it. When he met some of them, the child threw himself to the ground. He paused at him and said, ‘Shame of a Muslims and protection of a Momin, and had it not been that, the soul of Amro Bin Al-Aas would have been damaged on the day of Siffeen’.

ثُمَّ يَقُولُ لَا سِيرَنَّ فِيكُمْ سِيرَةُ أَمِيرِ الْمُؤْمِنِينَ لَا أَتَّبِعُ مُؤَلِّيًا وَ لَا أَجِيرُ عَلَى حَرِيحٍ ثُمَّ يَعُودُ إِلَى مَكَانِهِ وَ يَقُولُ

أَنَا الرَّجُلُ الصَّرَبُ الَّذِي تَعْرِفُونَهُ - خَشَاشُ كُرَاسِ الْحَيَّةِ الْمُتَوَقِّدِ

⁴⁰⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 656 a

Then he said, 'The captives among you are by the conduct of Amir Al-Momineen^{asws}! Neither pursue a flier, nor attack upon an injured'. Then he returned to his place and said (in prose), 'I am a man of striking whom you recognise, fearful like the head of a snake, the fierce'⁴⁰⁶.

657 - كَأ، الكافي علي عن أبيه عن عمرو بن عثمان عن محمد بن عذافر عن عتبة بن بشير عن عبد الله بن شريك عن أبيه قال: لَمَّا هَرَمَ النَّاسُ يَوْمَ الْحَمَلِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَتَّبِعُوا مُوَلِّيًّا وَلَا تَجْهَرُوا عَلَى جَرِيحٍ وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ

(The book) 'Al Kafi' – Ali, from his father, from Amro Bin usman, from Muhammad Bin Uzafir, from Uqba Bin Bashir, from Abdullah Bin Shareek, from his father who said,

'The people were defeated on the day of the camel, Amir Al-Momineen^{asws} said: 'Neither pursue a flier nor attack upon an injured, and the one who closes his door, so he is safe!'

فَلَمَّا كَانَ يَوْمُ صَيْفِ قَتْلِ الْمُثَبِّلِ وَالْمَذْبَرِ وَأَجَارَ عَلَى الْجَرِيحِ فَقَالَ أَبَانُ بْنُ تَغْلِبٍ لِعَبْدِ اللَّهِ بْنِ شَرِيكِ هَذِهِ سِيرَتَانِ مُخْتَلِفَتَانِ فَقَالَ إِنَّ أَهْلَ الْحَمَلِ قُتِلَ طَلْحَةُ وَ الزُّبَيْرُ وَ إِنَّ مُعَاوِيَةَ كَانَ قَائِمًا بِعَيْنَيْهِ وَ كَانَ قَائِدَهُمْ.

When it was the day of Siffeen, the ones facing and turning around were kill, and the injured were attacked upon. Aban Bin Taghlib said to Abdullah Bin Shareek, 'These are two different behaviours'. He said, 'The people of the camel, Talha and Al-Zubeyr were killed, while (in Siffeen) Muawiya was standing by his supporters and he was leading them'⁴⁰⁷.

658 - كَأ، الكافي العدة عن سهل عن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله ع قال: دَعَا رَجُلٌ بَعْضَ بَنِي هَاشِمٍ إِلَى الْبَرَارِ فَأَبَى أَنْ يُبَارِئَهُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ مَا مَنَعَكَ أَنْ تُبَارِئَهُ قَالَ كَانَ فَارِسَ الْعَرَبِ وَ خَشِيتُ أَنْ يَغْلِبَنِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ فَإِنَّهُ بَغَى عَلَيْكَ وَ لَوْ بَارَزْتَهُ لَعَلَبْتَهُ وَ لَوْ بَغَى جَبَلٌ عَلَى جَبَلٍ لَهَدَّ الْبَاغِي.

(The book) 'Al Kafi' – The number, from Sahl, from ja'far Bin Muhammad Al Ash'ari, from Ibn Al Qadah,

'From Abu Abdullah^{asws} having said: 'A man called one of the Clan of Hashim^{as} to the duel, but he refused to duel him. Amir Al-Momineen^{asws} said to him: 'What prevented you to duel him?' He said, 'He was a horseman of the Arabs and I feared that he would overcome me'. Amir Al-Momineen^{asws} said to him: 'Surely, he has rebelled against you, and had you duelled him, you would have overcome him, and even if a mountain were to rebel against a mountain, the rebel would be crushed'⁴⁰⁸.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع دَعَا رَجُلًا إِلَى الْمُبَارَاةِ فَعَلِمَ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَيْسَ عُذَّتْ إِلَيَّ مِثْلُ هَذَا لِأَعَايِبَتِكَ وَ لَيْسَ دَعَاكَ أَحَدٌ إِلَى مِثْلِهَا فَلَمْ تُجِبْنِي لِأَعَايِبَتِكَ أَمَا عَلِمْتَ أَنَّهُ بَغَى.

And Abu Abdullah^{asws} said: 'Al-Husayn^{asws} Bin Ali^{asws} called a man to the duel. Amir Al-Momineen^{asws} knew of him, so he^{asws} said: 'If you^{asws} repeat to the like of this, I^{asws} will punish you^{asws}, and if anyone called you^{asws} to the like of it and you^{asws} do not answer him^{asws}, I^{asws} will punish you^{asws}. Do you^{asws} not know that he is a rebel?'⁴⁰⁹

⁴⁰⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 656 b

⁴⁰⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 657

⁴⁰⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 658 a

⁴⁰⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 658 b

659 - كاء الكافي عليّ عن أبيه عن بعض أصحابه عن أبي حمزة عن عقيل الحزاعي أن أمير المؤمنين كان إذا حضر الحرب يوصي المسلمين بكلمات فيقول تعاهدوا الصلاة وحافظوا عليها واستكثروا منها وتقرّبوا بها فإنّها كانت على المؤمنين كتاباً موقوتاً وقد علم ذلك الكفار حين سئلوا ما سلككم في سقر قالوا لم نك من المصلين وقد عرف حقها من طرقها وأكرم بها من المؤمنين الذين لا يشغلهم عنها زين متاع ولا فرقة عيّن من مال ولا ولد

(The book) 'Al Kafi' – Ali, from his father, from one of his companions, from Abu Hamza, from Aqeel Al Khuzaie

'Amir Al-Momineen^{asws}, whenever the war presented itself, advised the Muslims with certain words, so he^{asws} was saying: 'Be committed to the Salat and be maintained upon it, and be frequent from it, and get closer (to Allah^{azwj}) by it, **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. And the Kafirs knew that when they would be asked (in the Hereafter): **What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43]**. They have recognised its rightfulness from its neglect. And the Momineen have been Honoured by it those who are not too pre-occupied from it by the adornments of the belonging, nor delight of the eyes from wealth, nor children.

يقول الله عز وجل لا تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وكان رسول الله ص منصباً لنفسه بعد البشري له الجنة من ربه فقال عز وجل وأمر أهلك بالصلاة واصطبر عليها وكان يأمر بها أهله ويصبر عليها نفسه

Allah^{azwj} Mighty and Majestic is Saying: **Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat [24:37]**. And Rasool-Allah^{saww} has linked it to himself^{saww} after the good news for him with the Paradise from his^{saww} Lord^{azwj}. So Allah^{azwj} Mighty and Majestic Said: **And enjoin your family with the Salat and be constant upon it. [20:132] [20:132]** – the Verse. Thus, he^{saww} used to order his^{saww} family with it and would be patient upon it himself^{saww}.

ثم إن الزكاة جعلت مع الصلاة قريناً لأهل الإسلام على أهل الإسلام ومن لم يعطها طيب النفس بها يرحو بها من الثواب ما هو أفضل منها فإنه جاهل بالسنة معبود الآخر ضال الغمر طويل الندم بترك أمر الله عز وجل والرغبة عما عليه صالحو عباد الله

Then the Zakat was Made to be with the Salat as an offering for the people of Al-Islam, upon the people of Al-Islam, and the one who does not give it to clean the self by it, hoping by it from the price what is better than it, so he is ignorant of the Sunnah, and would have cheated himself of the Recompense, having strayed in the affairs, and be of intense regret, by neglecting the Command of Allah^{azwj} Mighty and Majestic, and the turning away from what the righteous servants of Allah^{azwj} are upon.

يقول الله عز وجل ... يتبع غير سبيل المؤمنين نوله ما تولى من الأمانة فقد خسر من ليس من أهلها وصل عمله غرست على السماوات المنيّة والأرض المهاد والجبال المنصوبة فلا أطول ولا أعرض ولا أعلى ولا أعظم لو امتنع من طول أو عرض أو عظم أو قوة أو عزة امتنع ولكن أشفق من العثوبة

Allah^{azwj} Mighty and Majestic is Saying: **And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, We will Turn him to what he had turned towards [4:115]**, away from the safety, so he has incurred loss, the one is not rightful of it, and his deeds would be lost. It (Wilayah) was

presented upon the clear skies and the flat land and the entrenched mountains. Thus, there was nothing longer, nor flatter, nor higher, nor greater. Had there been for the entrustment anything longer, or flatter, or greater, or stronger, or more honourable, they would have been entrusted, but they were concerned about the Punishment.

ثُمَّ إِنَّ الْجِهَادَ أَشْرَفُ الْأَعْمَالِ بَعْدَ الْإِسْلَامِ وَ هُوَ قِيَامُ الدِّينِ وَ الْأَجْرُ فِيهِ عَظِيمٌ مَعَ الْعِزَّةِ وَ الْمَنَعَةِ وَ هُوَ الْكَرَّةُ فِيهِ الْحُسْنَاتُ وَ الْبُشْرَى بِالْجَنَّةِ بَعْدَ الشَّهَادَةِ وَ بِالرِّزْقِ عِنْدَ الرَّبِّ وَ الْكَرَامَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ

Then the Jihad is the noblest of the deeds after Al-Islam, and it is a foundation of the Religion, and the Recompense regarding it is great, along with the honour, and the Strength, and it is the campaign where are the Rewards and the good news of the Paradise after the martyrdom and with the sustenance tomorrow in the Presence of the Lord^{azwj} and the Prestige. Allah^{azwj} Mighty and Majestic is Saying: **And do not reckon those who are killed in Allah's Way (as dead; but, they are alive being sustained in the Presence of their Lord) [3:169].**

ثُمَّ إِنَّ الرُّعْبَ وَ الْخَوْفَ مِنْ جِهَادِ الْمُسْتَحِقِّ لِلْجِهَادِ وَ الْمُتَوَازِينَ عَلَى الضَّلَالِ ضَلَّالٍ فِي الدِّينِ وَ سَلَبٌ لِلدُّنْيَا مَعَ الدَّلِّ وَ الصَّغَارِ وَ فِيهِ اسْتِيحَابُ النَّارِ بِالْفِرَارِ مِنَ الرَّحْفِ عِنْدَ حَضْرَةِ الْقِتَالِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمْ الْأَذْبَارَ

The awe and the fear from the Jihad which is due to the Jihad, and being harmonious upon the straying, is straying in the Religion, and the spoilage for the world along with the humiliation and the lowliness, and in it is being Obligated the Fire due to the fleeing from the army during the inception of the fighting. Allah^{azwj} Mighty and Majestic is Saying: **O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15].**

فَحَافِظُوا عَلَى أَمْرِ اللَّهِ عَزَّ وَ جَلَّ فِي هَذِهِ الْمَوَاطِنِ الَّتِي الصَّبْرُ عَلَيْهَا كَرُمٌ وَ سَعَادَةٌ وَ نَجَاةٌ فِي الدُّنْيَا وَ الْآخِرَةِ مِنْ فَطْيَعِ الْهَوْلِ وَ الْمُخَالَفَةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَعْزُبُ عَنَّا الْعِبَادَ مُفْتَرِقُونَ لَيْلَهُمْ وَ نَهَارَهُمْ لَطْفٌ بِهِ عِلْمًا وَ كُلُّ ذَلِكَ فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَ لَا يَنْسَى

Therefore be maintained upon the Command of Allah^{azwj} Mighty and Majestic in these places which the observance of the patience upon it is an honour, and a happiness, and a salvation in the world and in the Hereafter from terrible horrors and the fears, for Allah^{azwj} Mighty and Majestic does not Care with what the servants are committing during their nights and their days, (although) being Knowledgeable of its subtleties (sensitivities), and all of that is in a Book. My Lord^{azwj} neither gets confused nor does He^{azwj} forget.

فَاصْبِرُوا وَ صَابِرُوا وَ اسْأَلُوا النَّصْرَ وَ وَطَّنُوا أَنْفُسَكُمْ عَلَى الْقِتَالِ وَ اتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ.

Therefore, be patient and endure, and ask for the victory and resign yourselves for the fighting, and fear Allah^{azwj} Mighty and Majestic, for Allah^{azwj} is with those who fear and those who are doing good deeds".⁴¹⁰

⁴¹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 659 a

و فِي حَدِيثٍ يَزِيدُ بْنُ إِسْحَاقَ عَنْ أَبِي صَادِقٍ قَالَ: سَمِعْتُ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ يُحَرِّضُ النَّاسَ فِي ثَلَاثَةِ مَوَاطِنَ الْجَمَلِ وَ صِفِّينَ وَ يَوْمَ النَّهْرِ يَقُولُ عِبَادَ اللَّهِ اتَّقُوا اللَّهَ وَ غُضُّوا الْأَبْصَارَ وَ اخْفِضُوا الْأَصْوَاتَ وَ وَطِّنُوا أَنْفُسَكُمْ عَلَى الْمُنَازَلَةِ وَ الْمُحَادَلَةِ وَ الْمُبَارَزَةِ وَ الْمُنَاضَلَةِ وَ الْمُنَابَذَةِ وَ الْمُعَانَقَةِ وَ الْمُكَادَمَةِ وَ اثْبُتُوا وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ وَ لَا تَنَازَعُوا فَتَفْشَلُوا وَ تَذْهَبَ رِجَالُكُمْ وَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

And in a Hadeeth of Yazeed Bin Is'haq, from Abu Sadiq who said,

'I heard Ali^{asws} inciting the people in three places – (battle of) the camel, and (battle of) Siffeen, and the day (battle of) the river (Al-Nahrawan). He^{asws} said: 'Servants of Allah^{azwj}! Fear Allah^{azwj} and lower your eyes, and lower the voices, and determine yourselves upon the battlefield, and the quarrelling, and the duelling, and the struggling, and the throwing, and the wrestling, and the **And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, and be patient, surely Allah is with the patient ones [8:46]**'⁴¹¹.

660 – كِتَابُ، صِفِّينَ لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ إِسْمَاعِيلَ بْنِ يَزِيدَ عَنْ أَبِي صَادِقٍ عَنِ الْحَضَرَمِيِّ مِثْلَهُ وَ زَادَ فِي آخِرِهِ اللَّهُمَّ أَهْمُهُمُ الصَّبْرَ وَ أَنْزِلْ عَلَيْهِمُ النَّصْرَ وَ أَعْظِمْ لَهُمُ الْأَجْرَ.

Kitab Siffeen of Nasr Bin Muzahim, from Umar Bin Sa'ad, from ismail Bin Yazeed, from Abu Sadiq, from Al Hazramy –

'Similar to it, and there is an increase in its end: 'O Allah^{azwj}! Inspire them the patience and Send down the Help upon them and Magnify the Recompense for them''⁴¹².

661 – كَأ، الْكَافِي وَ فِي حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ حُنْدَبٍ عَنْ أَبِيهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَأْمُرُ فِي كُلِّ مَوْطِنٍ لَقِينَا فِيهِ عَدُوًّا فَيَقُولُ لَا تُقَاتِلُوا الْقَوْمَ حَتَّى يَبْدُؤَكُمْ فَإِنَّكُمْ بِحَمْدِ اللَّهِ عَلَى حُجَّةٍ وَ تَرْكُكُمْ إِيَّاهُمْ حَتَّى يَبْدُؤَكُمْ حُجَّةٌ أُخْرَى لَكُمْ فَإِذَا هَزَمْتُمُوهُمْ فَلَا تَقْتُلُوا هُمْ مُدْبِرًا وَ لَا تُجِيزُوا عَلَى حَرِيحٍ وَ لَا تَكْشِفُوا عَوْرَةً وَ لَا تُثَلُّوا بِقَتِيلٍ.

(The book) 'Al Kafi' – And in a Hadeeth of Abdul Rahman Bin Jundab, from his father,

'Amir Al-Momineen^{asws} used to instruct in every place we met our enemies in, he^{asws} said: 'do not fight the people until they initiate you, for you, by the Praise of Allah^{azwj}, are upon an argument, and your leaving them until they initiate you (the fighting) is another argument for you. When you defeat them then neither kill one turning around nor attack upon an injured, nor uncover a nakedness, nor trample the slain''⁴¹³.

بَيَانٌ رَوَى ابْنُ أَبِي الْحَدِيدِ الْخُبَرِيُّ الثَّقَانِي مِنْ كِتَابِ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ إِسْمَاعِيلَ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ أَبِي صَادِقٍ وَ رَوَى السَّيِّدُ الرَّضِيُّ رَضِيَ اللَّهُ عَنْهُ الْحَدِيثَ الْأَوَّلَ فِي النَّهْجِ هَكَذَا بَعْدَ مَا سَأَلَ أَوَّلَ الْخُطْبَةِ إِلَى قَوْلِهِ كِتَابًا مَوْفُوتًا أَلَا تَسْمَعُونَ إِلَى حَوَاقِبِ أَهْلِ النَّارِ حِينَ سُئِلُوا مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

Explanation – It is reported by Ibn Abi Al Hadeed, the second Hadeeth from the book of Nasr Bin Muzahim, from Amro Bin Sa'ad, from Ismail Bin Yazeed, from his father, from Abu Sadiq, and it is reported by Seyyid Al Razy the first Hadeeth in Al Nahj (Al Balagah) like this,

⁴¹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 659 b

⁴¹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 660

⁴¹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 661 a

'After having continued the first sermon up to his^{asws} words: **a timed Ordinance for the Momineen [4:103]**: 'Are you not listening to an answer of the people of the Fire when they would be asked, **What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43]**.

وَإِنَّمَا تَتَحُثُّ الدُّنُوبَ حَتَّى الْوَرَقِ وَ تُطْلِقُهَا إِطْلَاقَ الرَّبْقِ وَ شَبَّهَهَا رَسُولُ اللَّهِ ص بِالْحَمَةِ تَكُونُ عَلَى بَابِ الرَّجُلِ فَهُوَ يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ مَرَّاتٍ فَمَا عَسَى أَنْ يَبْقَى عَلَيْهِ مِنَ الدَّرَنِ

And it tends to drop the sins (like) dropping of the leaves and removes them (like) the removal of the noose. Rasool-Allah^{saww} resembled it with the bathhouse which happens to be at the door of a man, so he bathes from it five times during the day and night. Would there remain any filth on him, and he had recognised its right?'

وَ قَدْ عَرَفَ حَقَّهَا وَ سَأَقَهُ إِلَى قَوْلِهِ وَ كَانَ رَسُولُ اللَّهِ ص نَصِيباً بِالصَّلَاةِ بَعْدَ التَّبَشِيرِ لَهُ بِالْجَنَّةِ لِقَوْلِ اللَّهِ سُبحَانَهُ وَ أَمَرَ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبَرَ عَلَيْهَا فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَ يَصْبِرُ عَلَيْهَا نَفْسَهُ

And he continued up to his^{asws} words: 'And Rasool-Allah^{saww} had still established the Salat even after his^{saww} receiving glad tidings of the Paradise due to the Words of Allah^{azwj} the Glorious: **And enjoin your family with the Salat and be constant upon it. [20:132]**. So, he^{saww} used to instruct his^{saww} family with it and was patience upon it himself^{saww}.

ثُمَّ إِنَّ الزَّكَاةَ جَعَلَتْ مَعَ الصَّلَاةِ قُرْبَاناً لِأَهْلِ الْإِسْلَامِ فَمَنْ أَعْطَاهَا

Then the Zakat was made to be with the Salat to be drawing nearer (to Allah^{azwj}) for the people of Al Islam, the one who gave it'.

وَ سَأَقَ الْكَلَامَ إِلَى قَوْلِهِ ع وَ لَكِنْ أَشْفَقَنَ مِنَ الْمُتَوْبَةِ وَ عَقَلَ مَا جَهِلَ مَنْ هُوَ أَضْعَفُ مِنْهُمْ وَ هُوَ الْإِنْسَانُ إِنَّهُ كَانَ ظُلُوماً جَهُولاً إِنَّ اللَّهَ سُبحَانَهُ لَا يَخْفَى عَلَيْهِ مَا الْعِبَادُ مُفْتَرِفُونَ فِي لَيْلِهِمْ وَ نَهَارِهِمْ لَطَفَ بِهِ خَبِراً وَ أَحَاطَ بِهِ عِلْماً أَعْضَاؤُكُمْ شُهُودُهُ وَ جَوَارِحُكُمْ جُنُودُهُ وَ ضَمَائِرُكُمْ عُيُونُهُ وَ خَلَوَائِكُمْ عِيَانُهُ انْتَهَى.

And he continued the speech up to his^{asws} words: 'But they were scared from the Punishment, and he used his intellect what he was ignorant of, the one who was weaker than them, and it is the human being **he was unjust, ignorant [33:72]**. Allah^{azwj} the Glorious, nothing is hidden from Him^{asws} what the servants are committing during their nights and days. He^{azwj} is Aware of the intricacies and Encompasses it in Knowledge. Their own body parts are His^{azwj} witnesses, and their limbs are His^{azwj} armies, and their own consciences are His^{azwj} spies, and your privacies are His^{azwj} eyes'. End''.⁴¹⁴

662 - نهج، نهج البلاغة في حديثه ع أَنَّهُ شَيَّعَ جَيْشاً يُغْزِيهِ فَقَالَ ااعْدُوا عَنِ النِّسَاءِ مَا اسْتَطَعْتُمْ.

(The book) 'Nahj Al Balagah' –

⁴¹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 661 b

'In a Hadeeth of his^{asws}, he^{asws} was escorting an army for battle. He^{asws} said: 'Battle away from the women as much as you are able to'.⁴¹⁵

663 - كَأ، الكافي أحمدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ حَرِيرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَصْحَابِهِ إِذَا لَقِيتُمْ عَدُوَّكُمْ فِي الْحَرْبِ فَأَقْلُوا الْكَلَامَ وَ اذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ لَا تُؤْلَوْهُمْ الْأَذْبَارَ فَتُسَخِّطُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ تَسْتَوْجِبُوا غَضَبَهُ

(The book) 'Al Kafi' – Ahmad Bin Muhammad Al Kufi, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Mufazzal Bin Umar,

'From Abu Abdullah^{asws},

And from Abdul Rahman Al Asamma, from Hareez, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said to him^{asws} companions: 'When you meet your enemies during the war, then reduce the talking, and mention Allah^{azwj} Mighty and Majestic, and do not turn back for you will incur the Wrath of Allah^{azwj} Blessed and Exalted and Obligate His^{azwj} Anger.

وَ إِذَا رَأَيْتُمْ مِنْ إِخْوَانِكُمُ الْمَجْرُوحَ وَ مَنْ قَدْ نُكِلَ بِهِ أَوْ مَنْ قَدْ طَمِعَ عَدُوَّكُمْ فِيهِ فَقُوهُ بِأَنْفُسِكُمْ.

And when you see the injured from your brethren, and the one who has been tortured with, of the one whom your enemies are coveting, then save him with yourselves".⁴¹⁶

664 - كَأ، الكافي العبدُ عَنْ سَهْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِيهِ الْمُؤْمِنُونَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ إِذَا أَرَادَ الْقِتَالَ قَالَ هَذِهِ الدَّعَوَاتُ اللَّهُمَّ إِنَّكَ أَعْلَمْتَ سَبِيلًا مِنْ سُبُلِكَ جَعَلْتَ فِيهِ رِضَاكَ وَ نَدَبْتَ إِلَيْهِ أَوْلِيَاءَكَ وَ جَعَلْتَهُ أَشْرَفَ سُبُلِكَ عِنْدَكَ نَوَابًا وَ أَكْرَمَهَا لَدَيْكَ مَأْبًا وَ أَحَبَّهَا إِلَيْكَ مَسْلَكًا

(The book) 'Al Kafi' – The number, from Sahl, from Ja'far Bin Muhammad, from Ibn Al Qadah, from his father Al Maymoun,

'From Abu Abdullah^{asws}: 'It was so that whenever Amir Al-Momineen^{asws} intended the fighting, said: 'This is the supplication, 'O Allah^{azwj}! You^{azwj} Notified a Way from Your^{azwj} Ways (and) Made Your^{azwj} Pleasure to be therein, and Authorised Your^{azwj} Guardians^{asws} upon it, and Made it the noblest of Your^{azwj} Ways with Rewards in Your^{azwj} Presence, and most honourable of it as an ending, and the most Beloved it to You^{azwj} as a pathway.

ثُمَّ اشْتَرَيْتَ فِيهِ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَ عِدَّاكَ عَلَيْكَ حَقًّا فَاجْعَلْنِي مِمَّنْ اشْتَرَى فِيهِ مِنْكَ نَفْسَهُ ثُمَّ وَفَى لَكَ بِبَيْعَةِ الَّذِي بَايَعَكَ عَلَيْهِ غَيْرَ نَاكِثٍ وَ لَا نَاقِضٍ عَهْدٍ وَ لَا مُبَدِّلٍ تَبْدِيلًا

Then You^{azwj} Bought in it **from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, [9:111]**, based on a promise upon You^{azwj} which is true. Therefore, Make me to be from the ones whom You^{azwj} have Bought their own selves, then they fulfil the pledge which

⁴¹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 662

⁴¹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 663

You^{azwj} Pledged upon it, not being from the breaker and contradictors of an oath, nor Replace me with a replacement.

بَلْ اسْتِجَاباً لِمَحَبَّتِكَ وَ تَقَرُّباً بِهٖ اِلَيْكَ فَاجْعَلْهُ خَاتِمَةً عَمَلِي وَ صَيِّراً فِيهِ فَنَاءً عُمْرِي وَ اِزْقِنِي فِيهِ لَكَ وَ بِهٖ مَشْهَداً تُوجِبُ لِي بِهٖ مِنْكَ الرِّضَا وَ تَحُطُّ بِهٖ عَنِّي الْخَطَايَا

But, (Make me) as a responder to Your^{azwj} Love, and to be closer to You^{azwj} by it. Therefore, Make it a conclusion of my deeds, and Make therein an annihilation of my lifetime, and Grace me in it and by it, a martyrdom for You^{azwj}, and Obligate to me by it, the Pleasure from you, and Delete from me, the errors by it.

وَ تَجْعَلْنِي فِي الْأَحْيَاءِ الْمَرْزُوقِينَ بِأَيْدِي الْعُدَاةِ وَ الْعَصَاةِ تَحْتَ لَوَاءِ الْحَقِّ وَ رَايَةِ الْهُدَى مَاضِياً عَلَى نُصْرَتِهِمْ قُدماً غَيْرَ مُؤَلِّ دُبْراً وَ لَا مُخْذِثٍ شَكّاً

And Make me to be among the living Sustained ones (martyred) by the hands of the enemies and the disobedient ones, beneath the flag of the Truth and a flag of the Guidance, going to their (Believers) for their help, forward without turning backwards, nor encountering any doubts.

اللَّهُمَّ وَ أَعُوذُ بِكَ عِنْدَ ذَلِكَ مِنَ الْجَهَنِّ عِنْدَ مَوَارِدِ الْأَهْوَالِ وَ مِنَ الضَّعْفِ عِنْدَ مُسَاوَرَةِ الْأَبْطَالِ وَ مِنَ الذَّنْبِ الْمُحِيطِ لِلْأَعْمَالِ فَأُخْجِمُ مِنْ شَكٍّ أَوْ أَمْضِي بِغَيْرِ يَقِينٍ فَيَكُونُ سَعْيِي فِي تَبَاطٍ وَ عَمَلِي غَيْرَ مَقْبُولٍ.

O Allah^{azwj}! And I seek Refuge with You^{azwj} during that, from the cowardice during the turning conditions, and from the weakness during encounters with the champions (of the enemies), and from the sins which frustrate the deeds so I can refrain from doubts, or die without conviction in my quest in ruination, and my deeds would be without Acceptance”.⁴¹⁷

665 - كا، الكافي علي عن أبيه عن أحمد البرزنجي عن معاوية بن عمارة عن أبي عبد الله ع قال: كَانَ شِعَارُنَا يَوْمَ صِفِّينَ يَا نَصْرَ اللَّهِ.

(The book) 'Al Kafi' – Ali, from his father, from Ahmad Bin Bazanty, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Our slogan on the days of Siffeen was, 'O victory of Allah^{azwj}!'⁴¹⁸

666 - ع، علل الشرائع ابن الوليد عن الصفار عن معاوية بن حُكَيْم عن ابن أبي عمير عن أبان بن عثمان عن يحيى بن أبي العلاء عن أبي عبد الله ع قال: كَانَ عَلَيْنَا لَا يُقَاتَلُ حَتَّى تَزُولَ الشَّمْسُ وَ يَقُولُ تُفْتَحُ أَبْوَابُ السَّمَاءِ وَ تُقْبَلُ التَّوْبَةُ وَ يَنْزِلُ النَّصْرُ وَ يَقُولُ هُوَ أَقْرَبُ إِلَى اللَّيْلِ وَ أَجْدَرُ أَنْ يَقِلَّ الْقَتْلُ وَ يَرْجِعَ الطَّالِبُ وَ يُقْبَلَتِ الْمَهْزُومُ.

(The book) 'Illal Sharaie' – Ibn Al Waleed, from Al Saffar, from Muawiya Bin Hukeym, from Ibn Abu Umeyr, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

'Abu Abdullah^{asws} having said: 'Ali^{asws} did not fight until the sun declined (midday) and he^{asws} (used to say): 'The gates of the sky are open, and the repentance is Accepted, and the Help

⁴¹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 664

⁴¹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 665

descends'. And he^{asws} said: 'It is closer to the night and worthier that the fighting is reduced, and seeker returns and the defeated flees'.⁴¹⁹

667 - كا، الكافي علي عن أبيه عن ابن أبي عمير مثله.

(The book) 'Al Kafi' -

Ali, from his father, from Ibn Abu Umeyr - similar to it".⁴²⁰

668 - نهج، نهج البلاغة وقال لأبيه الحسن ع لا تدعون إلى مبارزة وإن دُعيت إليها فأجب فإن الداعي باغٍ و الباغي مضروع.

(The book) 'Nahj Al Balagah' -

And he^{asws} said to his^{asws} son^{asws} Al-Hassan^{asws}: 'Do not call (anyone) to a duel, and if you^{asws} are called to it, then answer, for the caller is a rebel and the rebel would be stricken down'.⁴²¹

669 - نوادر الراوندي بإسناده عن موسى بن جعفر عن آبائه ع قال قال الحسن بن علي ع كان علي ع يباشر القتال بنفسه ولا يأخذ السلب.

(The book) 'Nawadir' of Al Rawandi - By his chain,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Al-Husayn^{asws} Bin Ali^{asws} said: 'Ali^{asws} used to participate in the fighting himself^{asws} and did not take any plunder'.⁴²²

670 - كا، الكافي علي عن أبيه عن ابن أبي عمير عن هشام بن سالم قال قال أمير المؤمنين ع لو لا أن المكر والخديعة في النار لكنث أملك الناس.

(The book) 'Al Kafi' - Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Amir Al-Momineen^{asws} said: 'Had it not been for the (fact that the) plotter and the deceiver would be in the Fire, I^{asws} would have been the most plotting of the people'.⁴²³

671 - كا، الكافي علي عن أبيه عن علي بن أسباط عن عمار عن يعقوب بن سالم عن أبي الحسن العبدي عن سعد بن طريف عن ابن نبتة قال قال أمير المؤمنين ذات يوم وهو يخطب على المنبر بالكوفة يا أيها الناس لو لا كراهية الغدر لكنث من أدهى الناس ألا إن لكل غدرة فجرة وكل فجرة كفره ألا وإن الغدر والفجور والخيانة في النار.

(The book) 'Al Kafi' - Ali, from his father, from Ali Bin Asbat, from his uncle, from Yaqoub Bin Salim, from Abu Al Hassan Al Abdy, from Sa'ad Bin Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} said one day while he^{asws} was addressing upon the pulpit at Al-Kufa: 'O you people! Had it not been for the treachery being abhorrent, I^{asws} would have been the

⁴¹⁹ Bihar Al Anwaar - V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 666

⁴²⁰ Bihar Al Anwaar - V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 667

⁴²¹ Bihar Al Anwaar - V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 668

⁴²² Bihar Al Anwaar - V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 669

⁴²³ Bihar Al Anwaar - V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 670

most astute of the people. Indeed! For every betrayal is an immorality, and for every immorality there is Kufr. Indeed! And surely the treachery, and the immorality, and the betrayal would (lead one to be) in the Fire”⁴²⁴.

672 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِ لَهُ ع قَالَهُ لِأَصْحَابِهِ فِي وَفْتِ الْحَرْبِ وَ أَيُّ أَمْرٍ مِنْكُمْ أَحْسَنَ مِنْ نَفْسِهِ رِبَاطَةً جَاشٍ عِنْدَ اللَّقَاءِ وَ رَأَى مِنْ أَحَدٍ مِنْ إِخْوَانِهِ فَنَظَرَ فَلْيَدْبُ عَنْ أَحَبِّهِ بِفَضْلِ يُحَدِّثُهُ الَّتِي فَضَّلَ بِهَا عَلَيْهِ كَمَا يَدْبُ عَنْ نَفْسِهِ فَلَوْ شَاءَ اللَّهُ لَجَعَلَهُ مِثْلَهُ

(The book) 'Nahj Al Balagh' –

‘And from a speech of his^{asws} having said it to his^{asws} companions during the time of war: ‘And whichever person from you feels composure from himself during the battle, and sees loss of courage from anyone of his brethren, then let him remove it from his brother by the Grace of his superiority which he has been Graced with over him, just as he would remove it from himself, for if Allah^{azwj} had so Desired, He^{azwj} would have Made him like him.

إِنَّ الْمَوْتَ طَالِبٌ حَيْثُ لَا يَفُوتُهُ الْمُقِيمُ وَ لَا يُعْجِزُهُ الْهَارِبُ إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ وَ الَّذِي نَفْسُ ابْنِ أَبِي طَالِبٍ بِيَدِهِ لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِيتَةٍ عَلَى الْفِرَاشِ

Surely, the death is a prompt seeker. Neither does it miss the staying one nor can the fleeing one frustrate it. The most honourable of the deaths is the killing. By the One^{azwj} in Whose Hand is the soul of the son^{asws} of Abu Talib^{asws}, a thousand strikes with the swords is easier upon me^{asws} than dying upon the bed’.

وَ مِنْهُ وَ كَأَنِّي أَنْظُرُ إِلَيْكُمْ تَكْشُونَ كَشِيشَ الصَّبَابِ لَا تَأْخُذُونَ حَقًّا وَ لَا تَمْنَعُونَ ضَيْمًا قَدْ خَلَيْتُمْ وَ الطَّرِيقَ فَالنَّجَاهُ لِلْمُقْتَحِمِ وَ الْهَلَكَةُ لِلْمُتَلَوِّمِ

And from it: ‘And it is as if I^{asws} am looking at you rustle like the rustling of the lizards, neither taking any rights nor preventing any wrongdoing. You have been freed on the road, so the salvation is for the stormer (into battle) and the destruction is for the hesitant blamer”⁴²⁵.

673 وَ مِنْهُ فَقَدِّمُوا الدَّارِعَ وَ أَخْرُوا الْحَاسِرَ وَ عَضُّوا عَلَى الْأَصْرَاسِ فَإِنَّهُ أَتْنَى لِلْسُّيُوفِ عَنِ الْهَامِ وَ التَّنَوُّا فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمَوْرٌ لِلْأَيْسَةِ وَ عُضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَاشِ وَ أَسْكَنُ لِلْقُلُوبِ وَ أَمِينُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرُدُ لِلْقَتْلِ

And from it: ‘Send the armoured ones ahead and delay the un-armoured ones, and bite upon the teeth for it is dodging for the swords from the skull, and avoid in the sides of the spears for it would avoid the blades, and lower the sights for it is firmer for the composure and calmer for the hearts, and kill the voices for it would repels the disheartening.

وَ رَأَيْتَكُمْ فَلَا تُبِيلُوهَا وَ لَا تُخْلُوهَا وَ لَا تَجْعَلُوهَا إِلَّا بِأَيْدِي شُجْعَانِكُمْ وَ الْمَانِعِينَ الدِّمَارَ مِنْكُمْ فَإِنَّ الصَّابِرِينَ عَلَى تَزْوِيلِ الْحَقَائِقِ هُمْ الَّذِينَ يَحْفَمُونَ بِرَأْيَانِهِمْ وَ يَكْتَنِفُونَهَا حِفَافِيهَا وَ وَرَاءَهَا وَ أَمَامَهَا لَا يَتَأَخَّرُونَ عَنْهَا فَيَسْلِمُوهَا وَ لَا يَتَقَدَّمُونَ عَلَيْهَا فَيَفْرِدُوهَا

And your flags, neither incline these, nor vacate these and do not make these to be except in the hands of the braves and the defenders of the honour from you, for the combatants

⁴²⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 671

⁴²⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 672

are upon the descent of the realities. They are those who are surrounding their flags and are surrounding these on both sides, and behind these and in front of these. They are neither staying back from these so they would be submitted in enemy hands, nor are they advancing in front of these, so they would be separated from these.

أَجْزَأُ امْرُؤٍ قَرْنَهُ وَ أَسَى أَخَاهُ بِنَفْسِهِ وَ لَمْ يَكِلْ قَرْنَهُ إِلَى أَخِيهِ فَيَجْتَمِعَ عَلَيْهِ قَرْنُهُ وَ قَرْنُ أَخِيهِ وَ لَنْمُ اللَّهُ لَنْ قَرْنُهُمْ مِنْ سَيْفِ الْعَاجِلَةِ لَا تَسْلُمُوا مِنْ سَيْفِ الْآخِرَةِ

A part of a person is his pair (comrade), and he should comfort his brother with himself, and not to leave his pair (comrade) to his brother, so they might gather against him, his pair and pair of his brother. And I^{asws} swear by Allah^{azwj}! If you were to flee from the current sword you will not be safe from the sword of the Hereafter.

أَنْتُمْ لَهَا مِيمُ الْعَرَبِ وَ السَّنَامُ الْأَعْظَمُ إِنَّ فِي الْفَرَارِ مَوْجِدَةَ اللَّهِ وَ الذُّلَّ اللَّابِثَ وَ الْعَارَ الْبَاقِيَّ وَ إِنَّ الْفَارَّ لَعَبْرٌ مَرِيدٌ فِي عُمْرِهِ وَ لَا تَحْجُورُ بَيْنَهُ وَ بَيْنَ يَوْمِهِ مَنْ رَاضٍ إِلَى اللَّهِ كَالظَّمَانِ يَرِدُ الْمَاءَ الْجَنَّةُ تَحْتَ أَطْرَافِ الْعَوَالِي الْيَوْمَ تُبْلَى الْأَخْبَارُ

You are the important ones of the Arabs, and the mighty peaks. Surely, in the fleeing is Fury of Allah^{azwj} and the necessitated disgrace and the lasting shame, and that the flee would not be increased in his age (by his fleeing) nor would there be a block between him and his day (of death). Who will go to Allah^{azwj} like the thirsty wanting the water? The Paradise is under the edges of the spears. Today the news would be tested.

وَ اللَّهُ لَأَنَا أَشَوْقٌ إِلَى لِقَائِهِمْ مِنْهُمْ إِلَى دِيَارِهِمْ اللَّهُمَّ فَإِنْ رَدُّوا الْحَقَّ فَأَفْضُضْ جَمَاعَتَهُمْ وَ شَتِّتْ كَلِمَتَهُمْ وَ أَبْسِلْهُمْ بِخَطَايَاهُمْ إِنَّهُمْ لَنْ يُزُولُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنٍ دِرَاكِ يَخْرُجُ مِنْهُ النَّسِيمُ وَ ضَرْبٍ يَقْلِقُ الْهَامَ وَ يُطْلِقُ الْعِظَامَ وَ يُنْذِرُ السَّوَادَ وَ الْأَقْدَامَ وَ حَتَّى يُرْمَوْا بِالْمَنَاسِرِ تَنْبُعُهَا الْمَنَاسِرُ وَ يُرْجَوُا بِالْكَتَائِبِ تَقْفُوها الْكَتَائِبُ وَ حَتَّى يُجْرَ بِيَادِهِمُ الْحَمِيسُ يَتْلُوهُ الْحَمِيسُ وَ حَتَّى تَدْعُقَ الْحُمُورُ فِي نَوَاجِرِ أَرْضِهِمْ وَ بِأَعْنَانِ مَسَارِحِهِمْ وَ مَسَارِحِهِمْ.

By Allah^{azwj}! I^{asws} am more desirous to meet them (in battle) than they are to (go to) their houses. O Allah^{azwj}! If they reject the truth, then Disperse their group and Divide their words, and Seize them for their sins. They will never move from their positions without stabbing of the armour the breeze could come out from it, and the strikes splitting the skulls, and breaking of the bones, and cracking the arms and the legs, and until they are shot at with the arrows followed by the arrows, and they are pelted by the battalions sufficed by the battalions, and until their cities are assailed by forces followed by forces, and until the cavalry tramples in the edges of their lands, and tracks of their animals and their meadows".⁴²⁶

674 - نَهَجُ، نَهَجُ الْبَلَاغَةِ مِنْ وَصِيَّتِهِ عَ لِعَسْكَرِهِ قَبْلَ لِقَاءِ الْعَدُوِّ بِصِفَتَيْنِ لَا تُفَاتِلُوهُمْ حَتَّى يَبْدَءُوكُمْ فَإِنْ كُنْتُمْ بِحَمْدِ اللَّهِ عَلَى حُجَّةٍ وَ تَرْكُكُمْ إِيَّاهُمْ حَتَّى يَبْدَءُوكُمْ حُجَّةٌ أُخْرَى لَكُمْ عَلَيْهِمْ

(The book) 'Nahj Al Balagah' –

'From his^{asws} advice to his^{asws} soldiers before meeting the enemy as Siffteen: 'Do not fight them until they initiate you, for you, by the Praise of Allah^{azwj}', are upon an argument, and your leaving them until they initiate you is another argument for you upon them.

⁴²⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 673

فَإِذَا كَانَتْ الْهَرِيمَةُ بِإِذْنِ اللَّهِ فَلَا تَقْتُلُوا مُدْبِرًا وَلَا تُصِيبُوا مُعَوَّرًا وَلَا تُجْهِزُوا عَلَى جَرِيحٍ وَلَا تَهَيِّجُوا النِّسَاءَ بِأَذَى وَلَا شَتَمَ أَعْرَاضِكُمْ وَ سَبِينَ أَمْرَاءِكُمْ فَإِنَّهُمْ ضَعِيفَاتُ الْقُوَى وَالْأَنْفُسِ وَالْعُقُولِ إِنْ كُنَّا لَنُؤْمَرُ بِالْكَفِّ عَنْهُمْ وَإِنَّهُمْ لَمُشْرِكَاتٌ وَإِنْ كَانَ الرَّجُلُ لَيَتَنَاوَلُ الْمَرْأَةَ فِي الْجَاهِلِيَّةِ بِالْفَهْرِ أَوْ الْحِرَاوَةِ فَيَعِيرُ بِهَا وَ عَقْبُهُ مِنْ بَعْدِهِ.

So, when it will be the defeat (for them), by the Permission of Allah^{azwj}, then neither kill any flee nor hit a vulnerable, nor attack upon the injured, nor agitate the women by harm, and if they insult your honour and revile your commanders, so they are weak of strength and the selves and the intellects. We were commanded with the restraint from them and they were Polytheists, and even thought the man used to hit the woman during the pre-Islamic period with the stone or the stick, he would be shamed by it, and (so would) his posterity from after him”.⁴²⁷

قَالَ ابْنُ مَيْسَمٍ رَحِمَهُ اللَّهُ رَوَى أَنَّهُ ع كَانَ يُوصِي أَصْحَابَهُ فِي كُلِّ مَوْطِنٍ يَلْقَوْنَ الْعَدُوَّ فِيهِ بِهَذِهِ الْوَصِيَّةِ وَ زَادَ فِي رِوَايَتِهِ عَنْ نَصْرِ بْنِ مُزَاهِمٍ بَعْدَ قَوْلِهِ وَ لَا تُجْهِزُوا عَلَى جَرِيحٍ قَوْلَهُ وَ لَا تَكْشِفُوا هُمْ عَوْرَةً وَ لَا تُتَمَتِّلُوا بِقَتِيلٍ

Ibn Maysam said,

‘It is reported that he^{asws} was advising his^{asws} companions during every place they were meeting the enemy in with this advice, and there is an increase in its reporting from Nasr Bin Muzahim after his^{asws} words: ‘And do not attack upon an injured’, and his^{asws} words: ‘And do not uncover any nakedness of theirs, and do not trample the slain.

فَإِذَا وَصَلْتُمْ إِلَى رِحَالِ الْقَوْمِ فَلَا تَهْتِكُوا سِتْرًا وَ لَا تَدْخُلُوا دَارًا إِلَّا بِإِذْنٍ وَ لَا تَأْخُذُوا شَيْئًا مِنْ أَمْوَالِهِمْ وَ لَا تَهَيِّجُوا النِّسَاءَ إِلَى آخِرِ مَا مَرَّ.

When you arrive to belongings of the people, neither violate any veil, nor enter into any house except by permission, and do not seize anything from their wealth, and do not agitate the women’ – up to the end of what has passed”.⁴²⁸

675 - نهج، نهج البلاغة وَ كَانَ يَقُولُ ع لِأَصْحَابِهِ عِنْدَ الْحَرْبِ لَا تَشْتَدَّنَّ عَلَيْكُمْ فِرَّةٌ بَعْدَهَا كِرَّةٌ وَ لَا جَوْلَةٌ بَعْدَهَا حَمَلَةٌ وَ أَعْطُوا السُّيُوفَ حُقُوقَهَا وَ وَطَنُوا لِلْخُنُوبِ مَصَارِعَهَا وَ اذْمُرُوا أَنْفُسَكُمْ عَلَى الطُّغْنِ الدَّعْيِيِّ وَ الصَّرْبِ الطَّلْحَنِيِّ وَ أَمِثُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرُدُ لِلْفِشْلِ

(The book) ‘Nahj Al Balagah’ –

‘And he^{asws} was saying to his^{asws} companions during the war: ‘Do not let a retreat be grievous upon you if there is a return after it, nor any withdrawal after which is an attack, and give the swords their rights, and be determined to the side of the fallen, and compose yourselves upon the hurling spears, and the striking swords, and kill off the voices for it is a repellent of the disheartening.

وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا أَسْلَمُوا وَ لَكِنَّ اسْتَسْلَمُوا وَ أَسْرُوا الْكُفْرَ فَلَمَّا وَجَدُوا عَلَيْهِ أَعْوَانًا أَظْهَرُوهُ.

⁴²⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 674 a

⁴²⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 674 b

By the One^{azwj} Who Split the seed and Formed the person! They did not become Muslims, but they submitted and kept the Kufr a secret. When they found supporters upon it, they manifested it”.⁴²⁹

676 - نَحْجُ، نَحْجُ الْبَلَاغَةِ وَ مِنْ كَلَامِ لَهُ ع وَصَّى بِهِ شُرَيْحَ بْنَ هَانِيٍّ لَمَّا جَعَلَهُ عَلَى مُقَدَّمِيهِ إِلَى الشَّامِ اتَّقِ اللَّهَ فِي كُلِّ مَسَاءٍ وَ صَبَاحٍ وَ خَفْ عَلَى نَفْسِكَ الدُّنْيَا الْعَوْرَ وَ لَا تَأْمَنْهَا عَلَى حَالٍ وَ اعْلَمْ أَنَّكَ إِنْ لَمْ تَزِدْ نَفْسَكَ عَنْ كَثِيرٍ يَمَّا تُحِبُّ خَافَةَ مَكْرُوهِهِ سَمَتْ بِكَ الْأَهْوَاءُ إِلَى كَثِيرٍ مِنَ الضَّرَرِ فَكُنْ لِنَفْسِكَ مَانِعاً رَادِعاً وَ لِنَزْوَتِكَ عِنْدَ الْحَفِظَةِ وَاقِماً قَامِعاً.

(The book) ‘Nahj Al Balagah’ –

‘And from a speech of his^{asws} advising Shureyh Bin Hany by it when he^{asws} made him to be (a commander) upon his^{asws} vanguard to Syria: ‘Fear Allah^{azwj} during every evening and morning, and fear upon yourself of the deceptive world, and do not trust it upon any state, and know that you, if you do not repel yourself away from most of what you love fearing its abhorrence, the personal opinions would fling with you to a lot of the harm. So be a protector, defender of yourself, and for your instincts during the rage, a killer, a suppressor”’.⁴³⁰

677 - وَ رَوَى ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ وَ وَحَدَّثَهُ فِي أَصْلِ كِتَابِهِ أَيْضاً عَنْ عُمَرَ بْنِ سَعْدٍ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ أَنَّ عَلِيّاً ع كَانَ يَأْمُرُنَا فِي كُلِّ مَوْطِنٍ لَقِينَا مَعَهُ عِدْوَهُ فَيَقُولُ لَا تُقَاتِلُوا الْقَوْمَ حَتَّى يَبْدُؤَكُمْ فِيهِ حُجَّةٌ أُخْرَى لَكُمْ عَلَيْهِمْ فَإِذَا قَاتَلْتُمُوهُمْ فَهَزَمْتُمُوهُمْ فَلَا تَقْتُلُوا مُدْبِرًا وَ لَا تُجْهِزُوا عَلَى جَرِيحٍ وَ لَا تَكْشِفُوا عَوْرَةً وَ لَا تَمْتَلُوا بِقَتِيلٍ

And it is reported by Ibn Abu Al Hadeed in the commentary of Al Nahj (Al Balagah), from Nasr Bin Muazhim, and I found it in the original of his book as well, from Umar Bin Sa’ad, by his chain from Abdullah Bin Jundab, from his father,

‘Ali^{asws} used to instruct us in every place we met his^{asws} enemies with him^{asws}: ‘Do not fight the people until they initiate you, for it would be another argument for you against them. When you do fight them and defeat them, so neither kill a fleer, nor attack upon an injured, nor uncover a nakedness, nor trample a slain.

فَإِذَا وَصَلْتُمْ إِلَى رِجَالِ الْقَوْمِ فَلَا تَهْتِكُوا سِرًّا وَ لَا تَدْخُلُوا دَاراً إِلَّا بِإِذْنٍ وَ لَا تَأْخُذُوا شَيْئاً مِنْ أَمْوَالِهِمْ إِلَّا مَا وَجَدْتُمْ فِي عَسْكَرِهِمْ وَ لَا تَهَيِّجُوا امْرَأَةً بِأَذَى وَ إِنْ شَتَمَنَ أَعْرَاضَكُمْ وَ تَنَازَلَنَ أَمْرًاكُمْ وَ صَلَحَاءُكُمْ فَإِنَّهُمْ ضِعَافُ الْقَوَى وَ الْأَنْفُسِ وَ الْعُقُولِ وَ لَقَدْ كُنَّا لَنُؤْمَرُ بِالْكَفِّ عَنْهُمْ وَ هُنَّ مُشْرِكَاتٌ وَ إِنْ كَانَ الرَّجُلُ لَيَتَنَاوَلُ الْمَرْأَةَ فِي الْجَاهِلِيَّةِ بِالْمِرَاوَةِ وَ الْحَدِيدِ فَيُعَيِّرُ بِهَا عَقَبَهُ مِنْ بَعْدِهِ.

When you arrive to the belongings of the people, neither violate a veil, nor enter a house except by permission, and do not take anything from their wealth except what you find among their soldiers, and do not agitate a woman by harm, and if she insults your honour and reviles your commanders and your righteous ones, so they are weak of strength and the selves and the intellect, and we had been commanded with the restraint from them and they were Polytheists, and if the man were to hit any woman with the stone or the iron during the pre-Islamic period, he would be shamed by it in his posterity from after it”’.⁴³¹

⁴²⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 675

⁴³⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 676

⁴³¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 677

678 - وَ قَالَ ابْنُ مَيْسَمٍ رَحِمَهُ اللَّهُ رُويَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ إِذَا اشْتَدَّ الْقِتَالُ ذَكَرَ اسْمَ اللَّهِ حِينَ يَرْكَبُ ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ عَلَى نِعَمِهِ عَلَيْنَا وَ فَضْلِهِ الْعَمِيمِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

And Ibn Maysam said,

‘Amir Al-Momineen^{asws}, whenever the battle intensified, would mention a Name of Allah^{azwj} when he^{asws} rode, then he^{asws} would say: ‘The Praise is for Allah^{azwj} upon His^{azwj} Favours upon us, and His^{azwj} general Grace. **‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14].**

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ وَ يَرْفَعُ يَدَيْهِ وَ يَقُولُ اللَّهُمَّ إِلَيْكَ تَقَلَّتِ الْأَقْدَامُ وَ أَفْضَتِ الْقُلُوبُ وَ مَدَّتِ الْأَعْنَاقُ وَ شَخَصَتِ الْأَبْصَارُ وَ أُضْيِيتِ الْأَبْدَانُ اللَّهُمَّ قَدْ صَرَخَ مَكْنُونُ الشَّنَانِ وَ حَاشَتْ مَرَاجِلُ الْأَضْغَانِ

Then he^{asws} faced the Qiblah and raised his^{asws} hand and said: ‘O Allah^{azwj}! To You^{azwj} the feet are moving, and the hearts are yearning, and the necks are extended, and the eyes are staring, and the bodies are installed. O Allah^{azwj}! The two hidden concerns have been declared, and the cauldrons of grudges have erupted.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَّتْ أَهْوَانَنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

O Allah^{azwj}! We complain to You^{azwj} of the absence of our Prophet^{saww}, and the large number of our enemies, and the variety of our whims. **‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89].**

ثُمَّ يَقُولُ سِيرُوا عَلَى بَرَكََةِ اللَّهِ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ يَا اللَّهُ يَا أَحَدُ يَا صَمَدُ يَا رَبَّ مُحَمَّدٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ إِنَّكَ نَعْبُدُكَ وَ إِنَّاكَ نَسْتَعِينُكَ اللَّهُمَّ كَفَّ عَنَّا أَيْدِي الظَّالِمِينَ وَ كَانَ هَذَا شِعَارَهُ بِصَفَيْنَ.

Then he^{asws} said: ‘Travel upon the Blessings of Allah^{azwj}’. Then he^{asws} said: ‘Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! There is no god except Allah^{azwj}, and Allah^{azwj} is the Greatest! O Allah^{azwj}! O One! O Samad! O Lord^{azwj} of Muhammad^{saww}! In the Name of Allah^{azwj} the Beneficent, the Merciful, and there is neither might nor strength except with Allah^{azwj}, the Exalted, the Magnificent. You^{azwj} do we worship and You^{azwj} we seek Assistance from. O Allah^{azwj}! Restrain the hands of the oppressors from us’. And this was his^{asws} slogan at Siffeen”.⁴³²

679 - نَحَج، نَحَجُ الْبَلَاحَةُ وَ كَانَ ع يَقُولُ إِذَا لَقِيَ الْعَدُوَّ مُحَارِبًا اللَّهُمَّ إِلَيْكَ أَفْضَتِ الْقُلُوبُ وَ سَاقَ الدُّعَاءُ إِلَى قَوْلِهِ وَ أَنْتَ خَيْرُ الْحَاكِمِينَ وَ جَعَلَ قَوْلَهُ وَ تَقَلَّتِ الْأَقْدَامُ بَعْدَ قَوْلِهِ وَ شَخَصَتِ الْأَبْصَارُ.

(The book) ‘Nahj Al Balagah’ –

And he^{asws} was saying when he^{asws} met the enemy in war: ‘O Allah^{azwj}! To You^{azwj} the hearts are yearning’ – and continued the supplication up to his^{asws} words: ‘And You^{azwj} are best of

⁴³² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 678

the judges', and made his^{asws} words: 'And the feet are moving' to be after his^{asws} words: 'And the eyes are staring'.⁴³³

⁴³³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 679

CHAPTER 29 – LETTERS OF AMIR AL-MOMINEEN^{asws} AND HIS^{asws} ADVICE TO HIS^{asws} OFFICE BEARERS AND COMMANDERS OF HIS ARMIES

680 - ف، تحف العقول وصيته ليزيد بن النضر حين أنقذه على مقدمته إلى صغين اتق الله في كل ممسى و مصبح و خف على نفسك العزور و لا تأمنها على حال من البلاء و اعلم أنك إن لم ترغ نفسك عن كثير بما تحب مخافة مكروهه سميت بك الأهواء إلى كثير من الضر حتى تطعن

(The book) 'Tuhaf Al Uqool' –

And advice to Yazeed Bin Al-Nazar when he^{asws} implemented upon his^{asws} vanguard (front line) to Siffeen: 'Fear Allah^{azwj} during every evening and morning, and fear upon yourself of the deception and do not trust it upon any state from the affliction. And know that you if you do not remove yourself from most of what you love, fearing for it's abhorrence, the whims would fling you to most of the harm to you - even the stabblings.

فكن لنفسك مانعاً وازعماً عن الظلم و العي و البغي و العدوان قد ولّيتك هذا الجند فلا تستذلّهم و لا تستطعن عليهم فإن خيركم أنفأكم تعلم من عالمهم و علم جاهلهم و احلم عن سفيهم فإنك إنما تدرك الخير بالعلم و كف الأذى و الجهل

So be for yourself a defender, deterring from the injustice, and the error, and the rebellion, and the aggression. I^{asws} have made you in-charge of this army, so neither disgrace them nor prolong upon them, for the best of you is the most pious of you. Learn from their scholar and teach their ignorant one, and be forbearing from their foolish ones, for rather you would realise the goodness with the knowledge and restrain the harm and the ignorance'.

ثم أوقفه ع بكتاب يوصيه فيه و يحذره و هذا نصه اعلم أن مقدمة القوم عيونهم و عيون المقدمة طلائعهم فإذا أنت خرجت من بلادك و دنوت من عدوك فلا تسأم من توجيه الطلائع في كل ناحية و في بعض الشعاب و الشجر و الحمر و في كل جانب حتى لا يعثركم عدوك و يكون لكم كمين

Then he^{asws} followed it with a letter advising him in it and cautioning him, and this is its text: 'Know that a vanguard of the people are their eyes, and the eyes of the vanguard are their frontmen. So, when you go out from your city and are near your enemies, do not be annoyed from sending the frontmen in every direction, and in some reefs, and the trees, and the caves, and in every side until your enemies cannot surprise you and an ambush might (not) happen to you all.

و لا تسير الكتائب و القبائل من لدن الصبح إلى المساء إلا على تعبئة فإن دهمكم أمر أو غشيتكم مكروه كنتم قد تقدّمتم في التعبئة و إذا نزلتم بعد و نزل بكم فليكن معسكركم في أقبال الشراف أو في سفاح الجبال و أثناء الأنهار كي ما تكون لكم رداء و دونكم مردأ و لتكن مقائلتكم من وجه واحد أو اثنين و اجعلوا رقباء في صياصي الجبال و بأعلى الشراف و بمناكب الأنهار يرتوون لكم لئلا يأتيكم عدو من مكان مخافة أو أمن

And do not travel the battalions and the tribes from the morning to the evening except upon mobilisation, for if you are raided or overcome by abhorrence, you would have advanced in the mobilisation, and when you descend afterwards and they descend with you, so let your soldiers be facing the nobles, or in the slopes of the mountain and banks of

the river lest the worst happen for you and you have to return; and let your fighters be from one direction or two, and make the corporals (watchers) to be in the slopes of the mountain and at the top edges and river banks seeing for you, perhaps an enemy might come from a fearful place or safe (place).

وَ إِذَا نَزَلْتُمْ فَأَنْزِلُوا جَمِيعاً وَ إِذَا رَخَلْتُمْ فَارْخَلُوا جَمِيعاً وَ إِذَا عَشَيْتُمْ اللَّيْلَ فَنَزَلْتُمْ فَخَفُوا عَسْكَرَكُمْ بِالرِّمَاحِ وَ الرِّسَةِ وَ اجْعَلُوا رُفَاتَكُمْ يَلُونَ تَرَسْتَكُمْ كَيْلَا تُصَابَ لَكُمْ غُرَّةٌ وَ لَا تُلْقَى لَكُمْ غَفْلَةٌ وَ اخْرُسْ عَسْكَرَكَ بِنَفْسِكَ وَ إِيَّاكَ أَنْ تَرْفُدَ إِلَى أَنْ تُصْبِحَ إِلَّا غِرَاراً أَوْ مَضْمَضَةً

And whenever you descend, descend altogether, and when you depart, then depart altogether, and when the night overcomes you and you descend, then preserve your soldiers with the spears, and the shields, and make your archers to follow your shielders lest a deception hits you and heedlessness does not fact you. And guard your soldiers yourself, and before of resting up to the morning except for a slumber or blinking.

ثُمَّ لِيَكُنْ ذَلِكَ شَأْنَكَ وَ ذَأْبَكَ حَتَّى تَنْتَهِيَ إِلَى عَدُوِّكَ وَ عَلَيْكَ بِالتَّوَدِّعِ فِي حَرْبِكَ وَ إِيَّاكَ وَ الْعَجَلَةَ إِلَّا أَنْ تُمَكِّنَكَ فُرْصَةٌ وَ إِيَّاكَ أَنْ تُقَاتِلَ إِلَّا أَنْ يَبْدُوَكَ أَوْ يَأْتِيَكَ أَمْرِي وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ.

Then let them happen to be your occupation and your behaviour until you end up to your enemy; and upon you is to be with the ease in your war, and beware of the hastiness except if an opportunity enables you; and beware of fighting except if you are initiated with or my^{asws} orders come to you'. And the greetings be upon you and Mercy of Allah^{azwj}, 434

681 - يب، تهذيب الأحكام سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ بْنِ عِمْرَانَ الشَّيْبَانِيِّ عَنْ يُونُسَ بْنِ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ الْأَشْعَثِ الْكِنْدِيِّ عَنْ مُصْعَبِ بْنِ يَزِيدَ الْأَنْصَارِيِّ قَالَ: اسْتَعْمَلَنِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى أَرْبَعَةِ رَسَاتِيهِ الْمَدَائِنِ الْيَهُودِيَّاتِ وَ نَهْرٍ شِيرِيَا وَ نَهْرٍ جَوْوِيٍّ وَ نَهْرٍ الْمَلِكِ وَ أَمَرَنِي أَنْ أَضَعَ عَلَى كُلِّ حَرْبٍ زَرْعَ غَلِيظٍ دِرْهَمًا وَ نَصْفًا وَ عَلَى كُلِّ حَرْبٍ وَسْطَ دِرْهَمًا وَ عَلَى كُلِّ حَرْبٍ زَرْعَ رَقِيقٍ ثَلَاثِي دِرْهَمٍ وَ عَلَى كُلِّ حَرْبٍ كَرَمٍ عَشْرَةَ دِرْهَمٍ وَ عَلَى كُلِّ حَرْبٍ تَحْلٍ عَشْرَةَ دِرْهَمٍ وَ عَلَى كُلِّ حَرْبٍ الْبَسَاتِينَ الَّتِي تَجْمَعُ النَّخْلَ وَ الشَّجَرَ عَشْرَةَ دِرْهَمٍ

(The book) 'Tehzeeb al Ahkam' – Sa'ad Bin Abdullah, from ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibrahim Bin Imran al Shaybani, from Yunus Bin Ibrahim, from Yahya Bin Al Ash'as Al Kindy, from Mus'ab Bin Yazeed Al Ansary who said,

'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} utilised me (as a governor) upon four areas of Al-Madain, Al-Bihqubazat, and river Sheyriya, and river Juweyr, and river Al-Malik, and he^{asws} instructed me that I place (taxation) upon each four hops of a thick plantation of a Dirham and a half, and a Dirham upon every four hops of a plantation, and two-thirds of a Dirham upon every four hops of a thin plantation, and ten Dirhams upon every four hops of grape-vine, and ten Dirhams upon every four hops of palm trees, and ten Dirhams upon every four hops of the orchard which the palm trees and the trees are gathered.

وَ أَمَرَنِي أَنْ أُلْقِيَ كُلَّ تَحْلٍ شَذَّ عَنْ الْقُرَى لِمَا وَ الطَّرِيقِ وَ ابْنِ السَّبِيلِ وَ لَا آخِذَ مِنْهُ شَيْئًا وَ أَمَرَنِي أَنْ أَضَعَ عَلَى النَّهَاقِينَ الَّذِينَ يَكُونُونَ الْبَرَادِينَ وَ يَخْتَمُونَ بِالذَّهَبِ عَلَى كُلِّ رَجُلٍ مِنْهُمْ ثَمَانِيَّةً وَ أَرْبَعِينَ دِرْهَمًا وَ عَلَى أَوْسَاطِهِمْ وَ التَّجَارِ مِنْهُمْ عَلَى كُلِّ رَجُلٍ أَرْبَعَةٌ وَ عَشْرِينَ دِرْهَمًا وَ عَلَى سَفَلَتِهِمْ وَ فُقَرَائِهِمْ اثْنِي عَشَرَ دِرْهَمًا عَلَى كُلِّ إِنْسَانٍ مِنْهُمْ

⁴³⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 680

And he^{asws} instructed me that I should cast every palm tree for the one coming from the town, for a passer-by on the road, and traveller, and I should not take anything from it. And he^{asws} instructed me that I place forty-eight Dirhams upon the two canals which the riders are riding and wearing rings of gold, and upon their middle class and the traders from them twenty four Dirhams upon each man, and ten Dirhams upon their lower class and their poor, upon each person from them’.

قَالَ فَجَبَيْتُهَا ثَمَانِيَةَ عَشَرَ أَلْفَ دِرْهَمٍ فِي سَنَةٍ.

He said, ‘I collected eight million Dirhams during a year’.⁴³⁵

682 - نهج، نهج البلاغة و مِنْ كِتَابِ لَهُ ع إِلَى أَمْرَائِهِ عَلَى الْجَيْشِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْمَسَالِحِ أَمَّا بَعْدُ فَإِنَّ حَقًّا عَلَى الْوَالِي أَنْ لَا يُعَيِّرَهُ عَلَى رَعِيَّتِهِ فَضْلًا نَالَهُ وَلَا طَوْلَ خُصٍّ بِهِ وَأَنْ يَزِيدَهُ مَا قَسَمَ اللَّهُ لَهُ مِنْ نِعَمِهِ دُنُوًّا مِنْ عِبَادِهِ وَ عَطْفًا عَلَى إِخْوَانِهِ

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his^{asws} to his^{asws} commanders upon the armies: ‘From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to the officers of the garrisons (barracks). As for after, it is a right upon the rule that grace of his achievement does not change him (his behaviour) upon his citizens nor prolong specialising with it, and that Allah^{azwj} has Apportioned for him of His^{azwj} Bounties should increase him in drawing closer to His^{azwj} servants and kindness upon his brethren.

أَلَا وَإِنَّ لَكُمْ عِنْدِي أَنْ لَا أَخْتَجِرَ دُونَكُمْ سِرًّا إِلَّا فِي حَرْبٍ وَلَا أَطْوِي دُونَكُمْ أَمْرًا إِلَّا فِي حُكْمٍ وَلَا أُوَحِّرَ لَكُمْ حَقًّا عَنْ مَحَلِّهِ وَلَا أَقِفَ بِهِ دُونَ مَقْطَعِهِ وَأَنْ تَكُونُوا عِنْدِي فِي الْحَقِّ سَوَاءً

Indeed! And it is for you, with me^{asws}, that I^{asws} should neither retain any secrets besides you except during a war, nor should I^{asws} fold any matter besides you except regarding a judgment, nor should I^{asws} delay any rights for you from its place, nor should I^{asws} withhold it besides part of it, and that you should all be equal in my^{asws} presence regarding the rights.

فَإِذَا فَعَلْتُ ذَلِكَ وَجَبَتْ لِلَّهِ عَلَيْكُمُ النِّعْمَةُ وَ لِي عَلَيْكُمُ الطَّاعَةُ وَأَنْ لَا تَنْكُصُوا عَنْ دَعْوَةٍ وَلَا تُفَرِّطُوا فِي صَلَاحٍ وَأَنْ تَخَوْضُوا الْعَمَرَاتِ إِلَى الْحَقِّ فَإِنْ أَنْتُمْ لَمْ تَسْتَقِيمُوا لِي عَلَى ذَلِكَ لَمْ يَكُنْ أَحَدٌ أَهْوَنَ عَلَيَّ مِنْ أَعْوَجَ مِنْكُمْ

When I^{asws} have done that, it would be an Obligation of Allah^{azwj} upon you of the favours, and the obedience to me^{asws} upon you, and that you should not be deficient from any call nor overlook any reconciliation, and that you should immerse in the floods to the truth. If you are not steadfast for me^{asws} upon that, there would not be anyone lesser unto me^{asws} than the crooked ones from you.

ثُمَّ أَعْظَمَ لَهُ الْعُقُوبَةَ وَ لَا يَجِدُ عِنْدِي فِيهَا رُخْصَةً فَخُذُوا هَذَا مِنْ أَمْرَائِكُمْ وَ أَعْطُوهُمْ مِنْ أَنْفُسِكُمْ مَا يُصْلِحُ اللَّهُ بِهِ أَمْرَكُمْ.

⁴³⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 681

Then I^{asws} shall magnify the punishment to him and he will not find any allowance in my^{asws} presence regarding it. So, take this from your commanders and give them from yourselves what Allah^{azwj} can Correct your affairs with it”.⁴³⁶

683 - ما، الأماالي للشيخ الطوسي المufied عن الكاتب عن الأجلح عن جندب بن أبي ثابت عن ثعلبة بن زيد الحماني قال كتب أمير المؤمنين ع إلى أمراء الأجناد و ذكر نحوه و فيه فضل ماله و لا مرتبة اختص بها و فيه فإذا فعلت ذلك وحبث لي عليكم البيعة و لي منكم الطاعة و فيه لم يكن أحد أهون علي من خالفني فيه ثم أجل بكم فيه غفوبته و لا تجدوا عندي إلى قوله ع و أعطوا من أنفسكم هذا يصلح أمركم.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from the scribe, from Al Ajla’a, from Jundab Bin Abu Sabit, from Sa’alba Bin Zayd Al Ilmany who side,

‘Amir Al-Momineen^{asws} wrote to the commanders of the armies, and he^{asws} mentioned approximate to it, and in it: ‘There are merits of his wealth, nor rank he is specialised with’, and in it: ‘So, when you do that, it would obligate the allegiance for me^{asws} upon you and the obedience for me^{asws} from you’; and in it: ‘There would not be anyone lesser unto me^{asws} than the ones who oppose me^{asws}’. In it: ‘Then I^{asws} shall release the punishment with you’. In it: ‘And you will not find with me^{asws} – up to his^{asws} words: ‘And give from yourselves this correction of your affairs”’.⁴³⁷

684 - نهج، نهج البلاغة و من كتاب له ع إلى عماله على الخراج من عبد الله علي أمير المؤمنين إلى أصحاب الخراج أما بعد فإن من لم يحد ما هو صائر إليه لم يقدم لنفسه ما يخرجه و اعلموا أن ما كلفتم يسير و أن ثوابه كثير و لو لم يكن فيما نهى الله عنه من البغي و العدوان عقاب يخاف لكان في ثواب اجتنابه ما لا عذر في ترك طلبه

(The book) ‘Nahj Al-Balagah’ – And from a letter of his^{asws} to his^{asws} office bearers upon the taxes: ‘From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to the officers of the taxation. As for after, one who is not cautious of what he is coming to will not advance for himself what would protect it. And know that what you are encumbered with is easy and that its rewards are a lot, and even if there was no fear of punishment regarding what Allah^{azwj} has Prohibited from, of the rebellion and the aggression, the rewards in keeping away from what there is no excuse in leaving its seeking (would be sufficient).

فأنصفوا الناس من أنفسكم و اصبروا لحوائجهم فإنكم خزان الرعية و وكلاء الأمة و سفراء الأئمة و لا تحشموا أحدا عن حاجته و لا تحبسوه عن طلبته و لا تبغوا للناس في الخراج كسوة شتاء و لا صيف و لا ذابة يعملون عليها و لا عبدا و لا تضربوا أحدا سوطا لمكان درهم

So, be fair with the people from yourselves and be patient for their needs, for you are the treasurers of the citizens and representatives of the community and ambassadors of the leaders, and do not avoid anyone about his needs and do not withhold him from seeking it, nor pursue the people regarding the taxes, neither winter clothes nor summer clothes, nor animals they are dependent upon, nor slaves, and do not hit anyone with a whip in place of a Dirham.

و لا تمس مالا أحد من الناس مصل و لا معاهد إلا أن تجدوا فرسا أو سلاحا يمدى به على أهل الإسلام فإنه لا ينبغي للمسلم أن يدع ذلك في أيدي أعداء الإسلام فيكون شوكة عليه

⁴³⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 682

⁴³⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 683

And do not touch the wealth of anyone from the people, neither a praying one nor a protected (people of the Book), except if you find a horse, or weapons he is preparing with against the people of Al-Islam, for it is not befitting for the Muslim that he leaves that in the hands of the enemies of Al-Islam, so it would become a thorn against him.

وَلَا تَدْخِرُوا أَنْفُسَكُمْ نَصِيحَةً وَلَا الْجُنْدَ حُسْنَ سِيرَةٍ وَلَا الرِّعْيَةَ مَعُونَةً وَلَا دِينَ اللَّهِ قُوَّةً وَأَبْلُوا فِي سَبِيلِهِ مَا اسْتَوْجَبَ عَلَيْكُمْ فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ اصْطَلَعَ عِنْدَنَا وَأَنْتُمْ أَنْ تَشْكُرُوا بِجَهْدِنَا وَأَنْ نَنْصُرَهُ بِمَا بَلَغَتْ قُوَّتُنَا وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And neither deny yourselves of the advice, nor the army of the good conduct, nor the citizen of any assistance, not the religion of Allah^{azwj} of any strength, and go in His^{azwj} Way what is obligated upon you, for Allah^{azwj} the Glorious has Desired with us and you that we should thank Him^{azwj} by our striving, and that we should help Him^{azwj} of what our strength reaches, and there is neither strength except with Allah^{azwj} the Exalted, the Magnificent”.⁴³⁸

685 - نهج، نهج البلاغة مِنْ كِتَابِهِ إِلَى أَمْرَائِهِ فِي الصَّلَاةِ أَمَّا بَعْدُ فَصَلُّوا بِالنَّاسِ الظُّهْرَ حِينَ تَفِيءُ الشَّمْسُ مِثْلَ مَرِيضٍ الْعَنَزِ وَ صَلُّوا بِهِمُ الْعَصْرَ وَ الشَّمْسُ بَيَاضًا حَيْثُ فِي غُضُو مِنْ النَّهَارِ حِينَ يُسَارُ فِيهَا فَرَسَخَانِ وَ صَلُّوا بِهِمُ الْمَغْرِبَ حِينَ يُفْطِرُ الصَّائِمُ وَ يَدْفَعُ الْحَاجُ وَ صَلُّوا بِهِمُ الْعِشَاءَ حِينَ يَتَوَارَى الشَّقَقُ إِلَى ثُلُثِ اللَّيْلِ وَ صَلُّوا بِهِمُ الْغَدَاةَ وَ الرَّجُلُ يَعْرِفُ وَجْهَ صَاحِبِهِ وَ صَلُّوا بِهِمُ صَلَاةَ أَصْغَرِهِمْ وَ لَا تَكُونُوا فَتَانِينَ.

(The book) ‘Nahj Al-Balagah’, from his^{asws} letter to his^{asws} commanders regarding the Salat: ‘As for after, pray Al-Zohr Salat with the people when the sun casts a shadow like the goat pen, and pray Al-Asr Salat with them and the sun is white in the course of the day travelling two Farsakhs in it, and pray Al-Maghrib with them when the fasting one breaks (his Fast), and the pilgrim departs (from Arafaat), and pray Al-Isha Salat with them when the redness is covered up to a third of the night, and pray the morning Salat with them and the man can recognise the face of his companion, and pray Salat with them Salat of their weak ones and do not become troublesome”.⁴³⁹

686 - نهج، نهج البلاغة وَ مِنْ كِتَابٍ لَهُ عَ إِلَى عُثْمَانَ بْنِ حُنَيْفٍ الْأَنْصَارِيِّ وَ هُوَ غَامِلُهُ عَلَى الْبَصْرَةِ وَ قَدْ بَلَغَهُ أَنَّهُ دُعِيَ إِلَى وَلِيمَةٍ قَوْمٍ مِنْ أَهْلِهَا فَمَضَى إِلَيْهَا أَمَّا بَعْدُ يَا ابْنَ حُنَيْفٍ فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ قَبِيلَةِ أَهْلِ الْبَصْرَةِ دَعَاكَ إِلَى مَأْدِبَةٍ فَأَسْرَعْتَ إِلَيْهَا

(The book) ‘Nahj Al-Balagah’ – And from a letter of his to Usman Bin Huneyf Al-Ansari, and he was his^{asws} office bearer upon Al-Basra, and it had reached him^{asws} that he had been invited to a wedding feast of a people from its inhabitants, so he had gone to it: ‘As for after, O Ibn Huneyf! It has reached me^{asws} that a man from the youths of the people of Al-Basra had invited you to a meal and you hurried to it.

يُسْتَطَابُ لَكَ الْأُلُوفُ وَ تُنْقَلُ إِلَيْكَ الْجَفَانُ وَ مَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ عَائِلُهُمْ بِحَقٍّ وَ غَنِيَّتُهُمْ مَدْعُوٌّ فَانْظُرْ إِلَى مَا تَقْضِمُهُ مِنْ هَذَا الْمَقْضَمِ فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفِظْهُ وَ مَا أَقْنَعَتْ بِطِيبِ وَجْهِهِ فَلَنْ مِنْهُ

He prepared a variety for you and moved towards you the trays, and I^{asws} did not think that you would answer to a man of a people, their poor are barred and their rich ones are invited. Look at what you eat from this meal. Whatever its knowledge is suspicious to you, leave it and whatever its perspective (earning) is good, take from it.

⁴³⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 684

⁴³⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 685

أَلَا وَ إِنَّ لِكُلِّ مَأْمُومٍ إِمَاماً يَفْتَدِي بِهِ وَ يَسْتَضِيءُ بِنُورِ عِلْمِهِ أَلَا وَ إِنَّ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دُنْيَاهُ بِطَمَرَيْنِ وَ مِنْ طَعْمِهِ بِفُرْصَيْنِ

Indeed! And for every follower there is an imam he models with and is illuminated by the light of his knowledge. Indeed! And your Imam^{asws} has sufficed from his^{asws} world with two rags and from his^{asws} meal with two discs (of bread).

أَلَا وَ إِنَّكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ وَ لَكِنْ أَعْيُونِي بِوَرَعٍ وَ اجْتِهَادٍ وَ عِفَّةٍ وَ سَدَادٍ فَوَ اللَّهُ مَا كَنْزْتُ مِنْ دُنْيَاكُمْ تَبَرّاً وَ لَا ادَّخَرْتُ مِنْ غَنَائِمِهَا وَفراً وَ لَا أَغْدَدْتُ لِإِيَالِي تَوْبِي طِمراً وَ لَا خُزْتُ مِنْ أَرْضِهَا شَبْراً وَ لَا أَخَذْتُ مِنْهُ إِلَّا كَفُوتِ أَتَانٍ دَبْرَةٍ وَ هِيَ فِي عَيْنِي أَوْهَى وَ أَهْوَنُ مِنْ عَقْصَةِ مَقَرَةٍ

'Indeed! And you all are not able upon that, but assist me^{asws} with devoutness, and struggle, and chastity, and uprightness. By Allah^{azwj}! I^{asws} have not hoarded from your world any gold nor have I^{asws} hoarded any plentiful share from its booties, nor have I^{asws} prepared any clothes (other than) two rags, nor do I^{asws} possess even a palm's width from its land, nor have I^{asws} taken from it except light/little subsistence. A female donkey, and it is weak in my^{asws} eyes and more disgraceful than a gall oak for a residence.

بَلَى كَانَتْ فِي أَيْدِينَا فَذِكٌ مِنْ كُلِّ مَا أَظْلَنَهُ السَّمَاءُ فَشَحَّتْ عَلَيْهَا نُفُوسٌ قَوِيْمٌ وَ سَحَّتْ عَنْهَا نُفُوسٌ قَوِيْمٌ آخِرِينَ وَ نِعَمَ الْحَكَمِ اللَّهُ وَ مَا أَصْنَعُ بِفَدَاكِ وَ غَيْرِ فَذِكٌ وَ النَّفْسُ مَظَانُّهَا فِي غَدٍ حَدَثٌ تَنْقَطِعُ فِي ظُلْمَتِهِ آثَارُهَا وَ تَغِيْبُ أَخْبَارُهَا وَ حُفْرَةٌ لَوْ زِيدَ فِي فَسْحَتِهَا وَ أَوْسَعَتْ يَدَا خَافِئِهَا لَضَعَطَتْهَا [لَأَضَعَطَهَا] الْحَجَرُ وَ الْمَذْرُؤُ وَ سَدَّ فُرْجَهَا الثُّرَابُ الْمُتَرَاكِمُ

But, there used to be Fadak in our hands, from all what the sky shaded, but souls of a group of people were greedy upon it, and souls of another group were filthy about it, and the best judge is Allah^{azwj}. And what shall I^{asws} do with Fadak and other than Fadak, and the self would be in its manifestations tomorrow (in the grave). Its traces would be terminated in his darkness, and its news would disappear, and it is such a pit, if it is increased in its capacity and expanded by the hand of its differ, the stones and the much would collapse and the accumulated soil would fill its gaps.

وَ إِنَّمَا هِيَ نَفْسِي أُرْوِضُهَا بِالتَّقْوَى لِتَأْتِيَّ آمِنَةً يَوْمَ الْخَوْفِ الْأَكْبَرِ وَ تَثْبُتَ عَلَى جَوَانِبِ الْمَزَلِّي وَ لَوْ شِئْتُ لَاهْتَدَيْتُ الطَّرِيقَ إِلَى مُصَنِّى هَذَا الْعَسَلِ وَ لُبَابِ هَذَا الْقَمَحِ وَ نَسَائِجِ هَذَا الْقَرِّ وَ لَكِنْ هِيَ هَاتِ أُنْ يَغْلِبَنِي هَوَايَ وَ يَفُودَنِي جَشْعِي إِلَى تَخْرِيرِ الْأَطْعَمَةِ وَ لَعَلَّ بِالْحِجَازِ أَوْ بِالْيَمَامَةِ مَنْ لَا طَمَعَ لَهُ فِي الْقُرْصِ وَ لَا عَهْدَ لَهُ بِالسَّيِّعِ أَوْ أَنْ أَيْتَ مِبْطَاناً وَ حَوْلِي بَطُونٌ غَزَوْنِي وَ أَكْبَادٌ حَرَى

And rather, I^{asws} am preparing my^{asws} self by presenting it with the piety for it would be given security on the Day of the great fear and would be firm upon the slippery sides. And if I^{asws} so desire, I^{asws} can lead to the path, to this clear honey, and the fineness of this wheat, and the luxury of these silken clothes, but far be it that my^{asws} desires would reach and lead me^{asws} to satiate myself^{asws} with good meals, and perhaps at Hijaz or at Al-Yamama there is someone who has no food for him regarding a disc of bread, nor any time is he satiated (with a full meal), or that I^{asws} should spend the night with a full belly and around me^{asws} there are hungry bellies and thirsty livers.

أَوْ أَنْ أَكُونَ كَمَا قَالَ الْقَائِلُ

وَ حَوْلَكَ أَكْبَادٌ تَحْرُجُ إِلَى الْقَدِّ-

وَ حَسْبُكَ دَاءٌ أَنْ تَبْتَ بِيْطَنَةٍ-

Or that I^{asws} should become just as the speaker said, (in prose), 'It suffices as a disease if you fill up the belly and around you are livers are yearning to the strip of cloth'.

أَفْتَعُ مِنْ نَفْسِي بِأَنْ يُقَالَ لِي أَمِيرُ الْمُؤْمِنِينَ وَ لَا أَشَارِكُهُمْ فِي مَكَارِهِ الدَّهْرِ أَوْ أَكُونَ أَسْوَهُ لَهُمْ فِي جُشُوبَةِ الْعَيْشِ فَمَا خُلِفْتُ لِشِعْغَلِي أَكُلُ الطَّيِّبَاتِ كَالْبَهِيمَةِ الْمَرْبُوطَةِ هُمَا عُلْفَهَا أَوْ الْمُرْسَلَةِ شُعْلَهَا تَقْمُمُهَا تَكَثَّرَتْ مِنْ أَغْلَافِهَا وَ تَلْهُو عَمَّا يُرَادُ بِهَا أَوْ أُتْرِكَ سُدَى أَوْ أَهْمَلُ عَابِئاً أَوْ أَجْرُ حَبْلِ الضَّلَالَةِ أَوْ أَعْتَسِفَ طَرِيقَ الْمَتَاهَةِ

Should I^{asws} be content from myself^{asws} that it would be said to me, 'Amir Al-Momineen' while I^{asws} do not participate in the difficulties of the time, or I^{asws} become an example for them in the distresses of life? I^{asws} have not been Created to eat the good things like the roaming animals whose main concern is their fodder, or like the sent animals who is too pre-occupied from its fodder to understand its purpose of what is intended with it, or should I^{asws} be left in vain or neglected in vain, or I^{asws} should pull a rope of straying, or I^{asws} should roam the streets aimlessly?

وَكَأَنِّي بِعَائِلِكُمْ يَقُولُ إِذَا كَانَ هَذَا قُوتُ ابْنِ أَبِي طَالِبٍ فَقَدْ قَعَدَ بِهِ الضَّعْفُ عَنْ قِتَالِ الْأَقْرَانِ وَ مُنَازَلَةِ الشُّجْعَانِ

And it is as if I^{asws} am with a speaker of yours saying, when it was this time, 'The son^{asws} of Abu Talib^{asws}, the weakness has made him^{asws} to be seated from fighting the foes and battling the braves'.

أَلَا وَ إِنَّ الشَّجَرَةَ الْبَرِّيَّةَ أَصْلَبُ عُوداً وَ الرِّوَاتِعَ الْخَضِرَةَ أَرْقَى جُلُوداً وَ النَّابِتَاتِ الْعُذْيَةَ أَقْوَى وَ قُوداً وَ أَبْطَأُ حُمُوداً

Indeed! Remember, the tree of the forest is of stronger wood, and green branches and thin bark, and the vegetation of the wilderness is stronger as firewood and slow in burning out.

وَ أَنَا مِنْ رَسُولِ اللَّهِ ص كَالصَّنَوِ مِنَ الصَّنَوِ وَ الذَّرَاعِ مِنَ الْعُضْدِ وَ اللَّهُ لَوْ تَظَاهَرَتِ الْعَرَبُ عَلَى قِتَالِي لَمَا وَلَّيْتُ عَنْهَا وَ لَوْ أَمَكَنْتِ الْفُرُصُ مِنْ رِقَابِي لَسَارَعْتُ إِلَيْهَا وَ سَأَجْهَدُ فِي أَنْ أَطْهَرَ الْأَرْضَ مِنْ هَذَا الشَّخْصِ الْمَعْكُوسِ وَ الْجِسْمِ الْمَرْكُوسِ حَتَّى تُخْرِجَ الْمَدْرَةَ مِنْ بَيْنِ حَبِّ الْحَصِيدِ

And from Rasool-Allah^{saww}, I^{asws} am like the brother from the brother, and the forearm from the upper arm. By Allah^{azwj}! Even if the Arabs were to back each other against fighting me^{asws}, I^{asws} will not turn around from them, and if an opportunity enables me from their necks, I^{asws} shall be quick to it and I^{asws} shall struggle until I^{asws} purify the earth from this perverse person (Muawiya) and of the inverted body, until the clods are thrown out from between the harvested seeds.

إِلَيْكَ عَيِّي يَا دُنْيَا فَحَبْلِكَ عَلَى عَارِيكَ قَدْ انْسَلَلْتُ مِنْ حَالِيكَ وَ أَقْلْتُ مِنْ حَبَائِلِكَ وَ اجْتَنَبْتُ الدَّهَابَ فِي مَدَاحِضِكَ أَيْنَ الْقُرُونُ الَّذِينَ غَرَزَهُمْ بِمَدَائِعِكَ أَيْنَ الْأُمَمُ الَّذِينَ فَتَنْتَهُمْ بِزَخَائِفِكَ هَا هُمْ رَهَائِلُ الْقُبُورِ وَ مَصَامِينُ اللَّحُودِ

To you, O world, get away from me^{asws}! Your ropes are upon your shoulders and I^{asws} have slipped away from your claws and have fled from your traps, and I^{asws} am shunning the going into your slippery paths. Where are the generation which you deceived by your caress? Where are the communities which you tempted by your décor? Here they are as hostages in the graves, and contents of the pits.

وَاللَّهُ لَوْ كُنْتَ شَخْصاً مَرْتَباً وَقَالَباً حَسِيباً لَأَقَمْتُ عَلَيْكَ حُدُودَ اللَّهِ فِي عِبَادٍ عَزَزْتَهُمْ بِالْأَمَانِيِّ وَأُمَمٍ أَلْقَيْتَهُمْ فِي الْمَهَاوِي وَ مُلُوكٍ أَسْلَمْتَهُمْ إِلَى التَّلَفِ وَ أَوْرَدْتَهُمْ مَوَارِدَ الْبَلَاءِ إِذْ لَا وَرْدَ وَلَا صَدَرَ

By Allah^{azwj}! Had you been a visible person, and a body with feelings, I^{asws} would have established upon you the legal penalties of Allah^{azwj} among the servants. You have deceived them with the hopes, and communities you have thrown into the collapse, and kings you submitted to the ruination, and their resource is a resource of the afflictions where there is neither any returning nor going.

هَبْهَاتٍ مَنْ وَطِئَ دَحْضَكَ زَلَقَ وَ مَنْ رَكِبَ لُحْجَكَ غَرِقَ وَ مَنْ ارْتَوَى عَنْ جِبَالِكَ وَفَقَّ وَ السَّامِ مِنْكَ لَا يُبَالِي إِنْ ضَاقَ بِهِ مَنَاحُهُ وَ الدُّنْيَا عِنْدَهُ كَيْوَمَ حَانَ انْسِلَاحُهُ

Far be it! One who treads in your path slips, and one who rides the waves, drowns, and one stayed away from your traps was harmonised, and the one safe from you does not care if his environment is straitened with him, and the words in his presence is like a day its term is almost coming to an end.

اعْزُبْنِي عَنِّي فَوَ اللَّهُ [لَا أَذِلُّ لَكَ فَتَسْتَذِلَّنِي] وَ لَا أَسْلَسُ لَكَ فَتَقُودِنِي وَ ائْتِ اللَّهَ يَمِيناً أَسْتَنْيِي فِيهَا بِمَشِيَةِ اللَّهِ لِأُرْوِضَ نَفْسِي رِيَاضَةً تَهَيَّشُ مَعَهَا إِلَى الْفُرْصِ إِذَا قَدَرْتُ عَلَيْهِ مَطْعوماً وَ تَفَنُّعَ بِالْمِلْحِ مَا دُوماً وَ لَأَدْعَى مُقْلَتِي كَعَيْنٍ مَاءٍ نَضَبَ مَعِينَهَا مُسْتَفْرِغَةً دُمُوعَهَا

Get away from me^{asws}, for by Allah^{azwj}, I^{asws} will not humble myself^{asws} to you so you^{asws} would disgrace me^{asws}, nor will I^{asws} chain myself^{asws} to you so you would lead me^{asws}. And I^{asws} swear by Allah^{azwj} an oath, I^{asws} exclude myself^{asws} in it by a Desire of Allah^{azwj}! I^{asws} shall train myself^{asws} to be pleased with to the disc of bread when I^{asws} am able upon it for feeding, and be content with salt as a seasoning, and I^{asws} shall leave my^{asws} eyes to empty themselves like a spring whose water has depleted, running out of its tears.

أَتَمْتَلِي السَّائِمَةَ مِنْ رَغِيهَا فَتَبْرُكَ وَ تَشْبُعُ الرِّبِضَةَ مِنْ غُشْبِهَا فَتَرِيضَ وَ يَأْكُلُ عَلَيَّ مِنْ زَادِهِ فَيَهْجَعُ قَرَّتْ إِذْنُ عَيْنُهُ إِذَا افْتَدَى بَعْدَ السِّنِّينَ الْمُتَطَاوِلَةِ بِالْبَهِيمَةِ الْهَامِلَةِ وَ السَّائِمَةِ الْمَرْعِيَةِ

Would the livestock graze to their fill from their pastures, and they lied down, and the goats satiate from their fodder and they go to their pens, and Ali^{asws} would eat from his^{asws} provision so his^{asws} eyes would be delighted when he^{asws} follows after the freely-roaming beasts and the pasturing animals.

طُوبَى لِنَفْسٍ أَذَتْ إِلَى رَبِّهَا فَرَضَهَا وَ عَزَّكَ بِجَنْبِهَا بُؤْسَهَا وَ هَجَرَتْ فِي اللَّيْلِ غُمَضَهَا حَتَّى إِذَا غَلَبَ الْكَرَى عَلَيْهَا افْتَرَشَتْ أَرْضَهَا وَ تَوَسَّدَتْ كَفَهَا فِي مَعَشَرٍ أَسَهَرَ عُيُونَهُمْ خَوْفُ مَعَادِهِمْ وَ تَحَافَتْ عَنْ مَضَاجِعِهِمْ جُنُوبُهُمْ وَ هَمَّتْ [هَمَّهَتْ] بِذِكْرِ رَبِّهِمْ شِفَاهُهُمْ وَ تَقَشَّعَتْ بِطُولِ اسْتِعْفَارِهِمْ دُئُوبُهُمْ

Beatitude be for a soul which fulfils to its Lord^{azwj} of its obligations, and goes through the hardship, and avoids the sleep during the night until when the sleep overcomes him, he lies down in its ground and uses its hands as a pillow among a community whose eyes hold vigil fearing their Hereafter, and their sides stay away from their lying places, and their lips are humming with the mention of their Lord^{azwj} and are cracked by the prolonged seeking of the Forgiveness for their sins.

أُولَئِكَ جِزْبُ اللَّهِ أَلَا إِنَّ جِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ فَأَتَى اللَّهَ يَا ابْنَ خُنَيْفٍ وَتَكَفَّفَكَ أَقْرَاصُكَ لِيَكُونَ مِنَ النَّارِ خَلَاصُكَ.

They are the party of Allah. Indeed! Surely the party of Allah, they are the successful ones [58:22]. So, fear Allah^{azwj}, O Ibn Huneyf, and suffice with your own discs of bread for these to become your escape from the Fire”.⁴⁴⁰

687 - نهج، نهج البلاغة وَ مِنْ كِتَابٍ لَهُ ع إِلَى بَعْضِ عُمَّالِهِ أَمَّا بَعْدُ فَإِنَّكَ مِمَّنْ أَسْتَظْهُرُ بِهِ عَلَى إِقَامَةِ الدِّينِ وَ أَقْمَعُ بِهِ خَوْفَ الْأَثِيمِ وَ أَسُدُّ بِهِ هَاةَ النَّعْرِ الْمُخَوِّفِ

(The book) 'Nahj Al Balagah' –

‘And from a letter of his^{asws} to one of his^{asws} office bearers: ‘As for after, you are from the ones I^{asws} find backing with upon establishing the religion and I^{asws} can suppress by it the iniquity of the sinner, and I^{asws} can defend by it the borders of the border-towns, the fearful.

فَأَسْتَعِينُ بِاللَّهِ عَلَى مَا أَهَمَّكَ وَ اخْلِطِ الشَّدَّةَ بِضِعْفٍ مِنَ اللَّيْنِ وَ ارْزُقْ مَا كَانَ الرَّزْقُ أَرْفَقَ وَ اعْتَرِمْ بِالشَّدَّةِ حِينَ لَا يُغْنِي عَنْكَ إِلَّا الشَّدَّةُ وَ اخْفِضْ لِلرَّعِيَّةِ جَنَاحَكَ وَ أَلِنْ لَهُمْ جَانِبَكَ وَ آسِ بَيْنَهُمْ فِي اللَّحْظَةِ وَ النَّظَرَةِ وَ الْإِشَارَةِ وَ التَّحِيَّةِ حَتَّى لَا يَطْمَعُ الْعُظَمَاءُ فِي خَيْفِكَ وَ لَا يَتَأَسَّ الضُّعَفَاءُ مِنْ عَدْلِكَ وَ السَّلَامُ.

Seek assistance with Allah^{azwj} upon worries you (encounter), and mingle the severity with a portion of leniency, and be kind for as long as kindness was more appropriate, and be determined with the severity when nothing can avail you except the severity, and lower your wings towards the citizens and soften your attitude to them, and comfort between them during the glancing, and the looking, and the gesturing, and the welcoming until the great ones do not covet regarding your injustice nor do the weak ones despair from your justice. And the greetings”.⁴⁴¹

688 - نهج، نهج البلاغة مِنْ كِتَابٍ لَهُ ع أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا مَشْغَلَةٌ عَنْ غَيْرِهَا وَ لَمْ يُصِبْ صَاحِبُهَا مِنْهَا شَيْئًا إِلَّا فَتَحَتْ لَهُ حِرْصًا عَلَيْهَا وَ لَهَجًا بِهَا وَ لَنْ يَسْتَعْنِيَ صَاحِبُهَا بِمَا نَالَ فِيهَا عَمَّا لَمْ يَبْلُغْهُ مِنْهَا وَ مِنْ وَرَاءِ ذَلِكَ فِرَاقٌ مَا جَمَعَ وَ نَقْصٌ مَا أَكْرَمَ وَ لَوْ اعْتَبَرْتَ بِمَا مَضَى خَفِضْتَ مَا بَقِيَ وَ السَّلَامُ.

(The book) 'Nahj Al Balagah' –

‘From a letter of his^{asws}: ‘As for after, the world is a pre-occupation from other than it, and its coveter attains nothing from it except a door of greed is opened up for him upon it, and he covets it (even more), and its coveter will never avail with what he achieves from it, from what he did not reach to from it. And from behind (all) that is the separation of what he had amassed, and loss of what he had accomplished, and if had he taken a lesson with what has passed, he would have preserved what had remained. And the greetings”.⁴⁴²

689 - نهج، نهج البلاغة مِنْ كِتَابٍ لَهُ ع إِلَى سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَبْلَ أَيَّامِ خِلَافَتِهِ أَمَّا بَعْدُ فَإِنَّمَا مَثَلُ الدُّنْيَا مَثَلُ الْحَيَّةِ لَبِزٍ مَسَّهَا قَاتِلٌ سَمَّهَا فَأَعْرَضَ عَمَّا يُغْجِبُكَ فِيهَا لِقَلَّةِ مَا يَصْحَبُكَ مِنْهَا وَ ضَعَّ عَنْكَ هُمُومَهَا لِمَا أَيْقَنْتَ بِهِ مِنْ فِرَاقِهَا وَ كُنْ أَنْتَ مَا تَكُونُ بِهَا أَخَذَرُ مَا تَكُونُ مِنْهَا فَإِنَّ صَاحِبَهَا كُلَّمَا اطْمَأَنَّ فِيهَا إِلَى سُرُورٍ أَشْخَصَتْهُ عَنْهُ إِلَى مَخْذُورٍ أَوْ إِلَى إِنْسَانٍ أَرَاثَتْهُ عَنْهُ إِلَى إِحْشَاشٍ.

⁴⁴⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 686

⁴⁴¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 687

⁴⁴² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 688

(The book) 'Nahj Al Balagah' –

'From a letter of his^{asws} to Salman Al-Farsi^{ra} before the days of his^{asws} caliphate: 'As for after, rather an example of the world is like an example of the snake. Soft is its touch, killer is its venom. So, turn away from whatever fascinates you in it due to the little of what is your^{ra} accompaniment from it, and place down your worries from it due to what you^{asws} are certain of its separation, and be comforted as you^{ra} can with it as you^{ra} can be cautious from it, for its coveter, every time he is assured in it to happiness, it snatches him from it to the hazard, or (if) to a comfort, it would remove him from it to fear".⁴⁴³

690 - نَحْج، نَحْجِ الْبَلَاغَةُ رُوِيَ أَنَّ شُرَيْحَ بْنَ الْحَارِثِ قَاضِي أَمِيرِ الْمُؤْمِنِينَ ع اشْتَرَى دَاراً عَلَى عَهْدِهِ بِثَمَانِينَ دِينَراً فَبَلَغَهُ ذَلِكَ وَ اسْتَدْعَاهُ وَ قَالَ لَهُ بَلِّغِي أَنَّكَ ابْتِغَتْ دَاراً بِثَمَانِينَ دِينَراً وَ كَتَبْتَ كِتَاباً وَ أَشْهَدْتُ شُهوداً فَقَالَ لَهُ شُرَيْحٌ قَدْ كَانَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Nahj al Balagah' –

'Shureyh Bin Al-Haris, the judge of Amir Al-Momineen^{asws} purchased a house for eighty Dinars during his^{asws} era. That reached him^{asws} and he^{asws} called him and said to him: 'It has reached me^{asws} that you have bought a house for eighty Dinars, and you have written an agreement and got witnesses to witness it?' Shureyh said to him, 'That has happened, O Amir Al-Momineen^{asws}.'

قَالَ فَتَنْظُرُ إِلَيْهِ نَظَرٌ مُغْضَبٍ ثُمَّ قَالَ يَا شُرَيْحُ أَمَا إِنَّهُ سَيَأْتِيكَ مَنْ لَا يَنْظُرُ فِي كِتَابِكَ وَ لَا يَسْأَلُكَ عَنْ بَيِّنَتِكَ حَتَّى يُخْرِجَكَ مِنْهَا شَاحِصاً وَ يُسَلِّمَكَ إِلَى قَبْرِكَ خَالِصاً

He (the narrator) said, 'He^{asws} looked at him with an angry look, then said: 'O Shureyh! But surely there will be coming to you one (Angel of death) who will neither look into your agreement nor ask you about your proof (witnesses) until he will extract you from it alone and submit you to your grave purely.

فَانْظُرْ يَا شُرَيْحُ لَا تَكُونُ ابْتِغَتْ هَذِهِ الدَّارَ مِنْ غَيْرِ مَالِكَ أَوْ نَقَذْتَ الثَّمَنَ مِنْ غَيْرِ جَلٍّ لَكَ فَإِذَا أَنْتَ قَدْ خَسِرْتَ دَارَ الدُّنْيَا وَ دَارَ الْآخِرَةِ

So look, O Shureyh, that you did not happen to buy this house from other than your wealth, or paid the price from other than the means permissible for you, for then you would have lost the house of the world and the house of the Hereafter (as well).

أَمَا إِنَّكَ لَوْ كُنْتَ أَتَيْتَنِي عِنْدَ شِرَائِكَ مَا اشْتَرَيْتَ لَكْتُبْتُ لَكَ كِتَاباً عَلَى هَذِهِ النُّسخَةِ فَلَمْ تَرْغَبْ فِي شِرَاءِ هَذِهِ الدَّارِ بِدِرْهَمٍ فَمَا فَوْقَهُ وَ النُّسخَةُ هَذِهِ

But you, if you had come to me^{asws} during your purchase what you purchased, I^{asws} would have written out an agreement for you upon this transcript, and you would have turned away from buying this house for (even) one Dirham nor above it, and the transcript is this: -

هَذَا مَا اشْتَرَى عَبْدٌ ذَلِيلٌ مِنْ مَيِّتٍ قَدْ أُزْعِجَ لِلرَّحِيلِ اشْتَرَى مِنْهُ دَاراً مِنْ دَارِ الْغُرُورِ مِنْ جَانِبِ الْفَنَائِينَ وَ حِطَّةِ الْهَالِكِينَ وَ تَجَمَّعَ هَذِهِ الدَّارَ خُدُودَ أَرْبَعَةِ الْحُدُودِ الْأَوَّلِ يَنْتَهِي إِلَى دَوَاعِي الْأَقَاتِ وَ الْحُدُ الثَّانِي يَنْتَهِي إِلَى دَوَاعِي الْمُصِيبَاتِ وَ الْحُدُ الثَّالِثُ يَنْتَهِي إِلَى الْهَوَى الْمُرْدِي وَ الْحُدُ الرَّابِعُ يَنْتَهِي إِلَى الشَّيْطَانِ الْمُغْوِي وَ فِيهِ يُشْرَعُ بَابُ هَذِهِ الدَّارِ

⁴⁴³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 689

‘This is what has been bought by a humble servant from a deceased who has prepared for the departure. He bought a house from him from the houses of deceit from the side of the perishing (mortals), and area of the ones to be destroyed, and gathered the four boundaries of this house. The first boundary ended up to the invitation of calamities, and the second boundary ends up to the invitation of the difficulties, and the third boundary ends up to the devastating desires, and the fourth boundary ends up to the deviating Satan^{la}, and in it begins the door of this house.

اشْتَرَى هَذَا الْمُغْتَرُّ بِالْأَمَلِ مِنْ هَذَا الْمُزْعَجِ بِالْأَجَلِ هَذِهِ الدَّارَ بِالْخُرُوجِ مِنْ عِزِّ الْقَنَاعَةِ وَ الدُّخُولِ فِي ذُلِّ الطَّلَبِ وَ الصَّرَاعَةِ

He has bought this, the one deceived by the hopes from this one, from the one driven by the death, this house by the exiting from the honour of the contentment and the entry into disgrace of the seeking and the submissiveness.

فَمَا أَذْرَكَ هَذَا الْمُشْتَرِي فِيمَا اشْتَرَى مِنْ دَرَكٍ فَعَلَى مُبْلِلِ أَجْسَامِ الْمُلُوكِ وَ سَالِبِ نُفُوسِ الْجَبَابِرَةِ وَ مُزِيلِ مُلْكِ الْفَرَاغَةِ مِثْلَ كِسْرَى وَ قَيْصَرَ وَ تُبَيْعَ وَ حَمِيرَ وَ مَنْ جَمَعَ الْمَالَ عَلَى الْمَالِ فَكَثُرَ وَ مَنْ بَنَى وَ شَيَّدَ وَ زَخْرَفَ وَ بَنَدَ وَ ادَّخَرَ وَ اعْتَقَدَ وَ نَظَرَ بِرُغْمِهِ لِلْوَلَدِ إِشْخَاصَهُمْ جَمِيعاً إِلَى مَوْقِفِ الْعَرْضِ وَ الْحِسَابِ وَ مَوْضِعِ الثَّوَابِ وَ الْعِقَابِ إِذَا وَقَعَ الْأَمْرُ بِفَصْلِ الْقَضَاءِ وَ خَسِرَ هُنَالِكَ الْمُبْتَطِلُونَ

Thus, whatever this buyer comes across regarding what he has bought, from any level, then it would be up to the dismantler of the bodies of the kings, and confiscator of the souls of the tyrants, and remover of the kingdoms of the pharaohs like Chosroe and Caesar, and Tubba (kings of Yemen), and Himeyr (Sabeen rulers), and the one amassing the wealth upon the wealth, so it is a lot, and the one who builds, and constructs, and decorates, and renews, and hoards, and preserves, and consideration in his view to be for the children, he (Angel of death) would take them all to the pausing plains and the Reckoning, and place of the Rewards and the Punishment, when the Command would occur with a decisive judgment, **and over there the falsifiers would lose out [40:78].**

شَهِدَ عَلَى ذَلِكَ الْعَقْلُ إِذَا خَرَجَ مِنْ أَسْرِ الْهَوَى وَ سَلِمَ مِنْ عَلاَئِقِ الدُّنْيَا.

It has been witnessed upon that by the intellect when he came out from the impact of the whims and was safe from the attachments of the world”⁴⁴⁴.

691 - نهج، نهج البلاغة وَ مِنْ كِتَابٍ لَهُ عَ إِلَى الْعُمَالِ الَّذِينَ يَطُأُ عَمَلَهُمُ الْجَيْشُ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ مَرَّ بِهِ الْجَيْشُ مِنْ جُبَابَةِ الْحُرَاجِ وَ عُمَالِ الْبِلَادِ أَمَّا بَعْدُ فَإِنِّي قَدْ سَيَّرْتُ جُنُوداً هِيَ مَارَّةٌ بِكُمْ إِنْ شَاءَ اللَّهُ

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his^{asws} to the office bearers, those the army passed by their offices: ‘From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to the one the army passes by him, from the collectors of the taxes and the office bearers of the cities. As for after, I^{asws} am sending an army which would be passing by you, if Allah^{azwj} so Desires.

⁴⁴⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 690

وَقَدْ أَوْصَيْتُهُمْ بِمَا يَجِبُ لِلَّهِ عَلَيْهِمْ مِنْ كَفِّ الْأَذَى وَصَرْفِ الشَّدَى وَ أَنَا أَبْرَأُ إِلَيْكُمْ وَ إِلَى دِمَتِكُمْ مِنْ مَعَرَّةِ الْجَيْشِ إِلَّا مِنْ جُوعَةِ الْمُضْطَرِّ لَا يَجِدُ عَنْهَا مَذْهَباً إِلَى شَيْعِهِ

And I^{asws} have advised them with what Allah^{azwj} has Obligated upon them, from refraining from harming and turn away the evil, and I^{asws} disavow to you all and to your responsibilities from the passing of the army except from the desperate hunger he would find no escape to satisfying it.

فَنَكَلُوا مَنْ تَنَاوَلَ مِنْهُمْ ظُلْماً عَنْ ظُلْمِهِمْ وَ كُفُّوا أَيْدِي سَفَهَائِكُمْ عَنْ مُضَارَّتِهِمْ وَ التَّعَرُّضَ لَهُمْ فِيمَا اسْتَنْتَيْنَاهُ مِنْهُمْ وَ أَنَا بَيْنَ أَظْهَرِ الْجَيْشِ فَارْتَفَعُوا إِلَيَّ مَطَالِبَكُمْ وَ مَا عَزَاكُمْ بِمَا يَغْلِبُكُمْ مِنْ أَمْرِهِمْ وَ مَا لَا تُطِيقُونَ دَفْعَهُ إِلَّا بِاللَّهِ وَ بِي أُغَيِّرُهُ بِمَعُونَةِ اللَّهِ.

So, punish the one who deals out any injustice from their injustices, and restrain the hands of your foolish ones from harming them, and obstructing to them regarding what I^{asws} have excluded from them, and I^{asws} am in the midst of the army, so you can raise your grievances to me^{asws}, and whatever you see as having overcome you from their affairs, and what you cannot tolerate repelling it except by Allah^{azwj} or by me^{asws}, I^{asws} shall change it by the Assistance of Allah^{azwj}.⁴⁴⁵

692 - نهج، نهج البلاغة وَ مِنْ كِتَابٍ لَهُ ع كَتَبَهُ لَمَّا اسْتَخْلَفَ إِلَى أَمْرَاءِ الْأَجْنَادِ أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ مَنَعُوا النَّاسَ الْحَقَّ فَاشْتَرَوْهُ وَ أَخَذُوهُمْ بِالْبَاطِلِ فَاقْتَدَوْهُ.

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws}, he^{asws} wrote it when he^{asws} appointed successors to the commanders of the armies: 'As for after, rather the ones who were before you were destroyed because they prevented the rights of the people, and they accepted bribes and took with the falsehood and followed it'.⁴⁴⁶

693 - نهج، نهج البلاغة وَ قَالَ ع لَزِيَادِ بْنِ أَبِيهِ وَ قَدْ اسْتَخْلَفَهُ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عَلَى قَارِسٍ وَ أَعْمَالِهَا فِي كَلَامٍ طَوِيلٍ كَانَ بَيْنَهُمَا نَهَاةٌ فِيهِ عَنْ تَقْلِيدِ الْخُرَاجِ اسْتَعْمَلِ الْعَدْلَ وَ اخْذِرِ الْعُسْفَ وَ الْحَيْفَ فَإِنَّ الْعُسْفَ يَعُودُ بِالْجَلَاءِ وَ الْحَيْفَ يَدْعُو إِلَى السَّيْفِ.

(The book) 'Nahj Al-Balagah' – And he^{asws} said to Ziyad Bin Abih, and he^{asws} had replaced him for Abdullah Bin Al-Abbas upon a horseman and his word, in a lengthy speech which was between them, he^{asws} forbade him in it about sending forward the taxes: 'Utilise the justice, and be cautious of the regret and the unfairness, for the regret would return with the clearness and the unfairness would invite to the regret'.⁴⁴⁷

694 - نهج، نهج البلاغة وَ مِنْ كِتَابٍ لَهُ ع إِلَى بَعْضِ عُمَّالِهِ أَمَّا بَعْدُ فَإِنَّ دَهَاقِينَ أَهْلَ بَلَدِكَ شَكَّوْا مِنْكَ قَسْوَةً وَ غِلْظَةً وَ اخْتِفَاراً وَ جَفَوَةً فَتَنَظَّرْتُ فَلَمْ أَرَهُمْ أَهْلاً لِأَنْ يَدْنُوا لِشِرْكِهِمْ وَ لَا أَنْ يُقْصَرُوا وَ يُجَفَّوْا لِعَهْدِهِمْ فَالْبَسْتُ لَهُمْ جَلْبَاباً مِنَ اللَّيْلِ تَشْبُوهُ بِطَرْفٍ مِنَ الشَّدَةِ وَ دَاوُلُ لَهُمْ بَيْنَ الْقَسْوَةِ وَ الرَّافَةِ وَ امْرُؤٌ لَهُمْ بَيْنَ التَّقَرُّبِ وَ الْإِدْنَاءِ وَ الْإِنْعَادِ وَ الْإِقْصَاءِ إِنْ شَاءَ اللَّهُ.

(The book) 'Nahj al Balagah' –

⁴⁴⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 691

⁴⁴⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 692

⁴⁴⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 693

‘As for after, the Dhaqaen (Magians) have complained of harshness from you and rudeness, and belittling, and strictness. I^{asws} considered, and I^{asws} do not see them are being rightful because they are near to their Shirk and they cannot be excluded and be disloyal to their pact. So, wear for them a robe from the leniency with a side from the severity, and deal with them between the harshness and the kindness, and mingle with them between the drawing near, and the closeness and the remoteness, and the isolation, if Allah^{azwj} so Desires”.⁴⁴⁸

695 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى زِيَادِ بْنِ أَبِيهِ وَ هُوَ خَلِيفَةُ غَامِلِهِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ عَلَى الْبَصْرَةِ وَ عَبْدُ اللَّهِ يُؤَمِّدُ غَامِلُ أَمِيرِ الْمُؤْمِنِينَ عَ عَلَيْهَا وَ عَلَى كُورِ الْأَهْوَازِ وَ فَارِسَ وَ كِرْمَانَ وَ إِنِّي أَقْسِمُ بِاللَّهِ قَسَمًا صَادِقًا لَعْنِ بَلْعَنِي أَنَّكَ خُنْتَ مِنْ بَيْنِ الْمُسْلِمِينَ شَيْئًا صَغِيرًا أَوْ كَبِيرًا لِأَشُدَّنَّ عَلَيْكَ شِدَّةً تَدْعُكَ قَلِيلَ الْوَفْرِ تَقِيلُ الظَّهْرَ ضَعِيلَ الْأَمْرِ وَ السَّلَامَ.

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his^{asws} to Ziyad Bin and he was his^{asws} replacement of his^{asws} office bearer Abdullah Bin Al Abbas upon Al Basra, and on that day, Abdullah was an office bearer of Amir Al-Momineen^{asws} upon it, and upon the suburbs of Al-Ahwaz, and Persia, and Kirman: ‘By Allah^{azwj}! I^{asws} am swearing a solemn oath! If it were to reach me^{asws} that you have embezzled anything from the booty of the Muslims, small or bid, I^{asws} would be severe upon you with such severity, it would leave you of little means, heavy back, humiliated of the affairs. And the greetings”.⁴⁴⁹

696 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى زِيَادٍ أَيْضًا فَدَعِ الْإِسْرَافَ مُقْتَصِدًا وَ اذْكُرْ فِي الْيَوْمِ غَدًا وَ أَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ وَ قَدِّمِ الْفَضْلَ لِيَوْمِ حَاجَتِكَ

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his^{asws} to Ziyad as well: ‘Leave the extravagance for the moderation, and remember tomorrow during the day, and withhold from the wealth in accordance to your necessities and send forward (to Allah^{azwj}’s Way) the excess for a day of your need.

أَتَرْجُو أَنْ يُؤْتِيَكَ اللَّهُ أَجْرَ الْمُتَوَاضِعِينَ وَ أَنْتَ عِنْدَهُ مِنَ الْمُتَكَبِّرِينَ وَ تَطْمَعُ وَ أَنْتَ مُتَمَرِّعٌ فِي النَّعِيمِ تَمْنَعُهُ الضَّعِيفَ وَ الْأَرْمَلَةَ أَنْ يُوجِبَ لَكَ ثَوَابَ الْمُتَصَدِّقِينَ وَ إِنَّمَا الْمَرْءُ يَجْزِي بِمَا أَسْلَفَ وَ قَادِمٌ عَلَى مَا قَدَّمَ وَ السَّلَامَ.

Are you wishing that Allah^{azwj} would Give you the Recompense of the humble ones and you are from the arrogant ones in His^{azwj} Presence? And are you coveting and beseeching regarding the Bounties the weak ones and the widows are wishing for, that the Rewards of the charitable ones be obligated for you? And rather, the person would be Recompense with what he has left behind and advances to what he had sent forwards. And the greetings”.⁴⁵⁰

⁴⁴⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 694

⁴⁴⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 695

⁴⁵⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 696

697 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى قُتَيْمِ بْنِ الْعَبَّاسِ أَمَّا بَعْدُ فَإِنَّ عَيْنِي بِالْمَغْرِبِ كَتَبَ إِلَيَّ يُعَلِّمُنِي أَنَّهُ وَجَّهَ إِلَى الْمَوْسِمِ أَنْاسٌ مِنْ أَهْلِ الشَّامِ الْعُمِّيِّ الْقُلُوبِ الصُّمِّ الْأَسْتِمَاعِ الْكُمُهِ الْأَبْصَارِ الَّذِينَ يَتَلَمَّسُونَ الْحَقَّ بِالْبَاطِلِ وَ يُطِيعُونَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Qusam Bin Al-Abbas: 'As for after, my^{asws} informer in the west has written to me^{asws} letting me^{asws} know that some people from the people of Syria headed to the season (Hajj) being blind of hearts, deaf of ears, blind of vision, seeking the truth with the falsehood and obeying the creatures in disobedience to the Creator.

وَ يَحْتَلِبُونَ الدُّنْيَا بِالدِّينِ وَ يَشْتَرُونَ عَاجِلَهَا بِآجِلِ الْآتِرَارِ الْمُتَّقِينَ وَ لَنْ يَفُوزَ بِالْخَيْرِ إِلَّا عَامِلُهُ وَ لَا يُجْزَى جَزَاءَ الشَّرِّ إِلَّا فَاعِلُهُ فَأَقِمَّ عَلَى مَا فِي يَدَيْكَ قِيَامَ الْحَازِمِ الصَّالِبِ وَ النَّاصِحِ اللَّيِّبِ وَ النَّافِعِ لِسُلْطَانِهِ الْمُطِيعِ لِإِمَامِهِ وَ إِيَّاكَ وَ مَا يُعْتَدَّرُ مِنْهُ وَ لَا تُكُنْ عِنْدَ التَّعَمَّاءِ بَطَرًا وَ لَا عِنْدَ الْبُاسَاءِ قُشِيلًا.

And they are milking the world forsaking the religion by it, and they are buying its current for its future, the righteous, the pious, and they will never succeed except its workers, and he will not be recompensed the recompense of the evil except its doer. So, stand upon what is in your hand, standing of the intelligent, the experienced, and the wise advisor, and the beneficial to his ruler, the obedience to his Imam^{asws}; and beware of what you may have to excuse from it, and do not become boastful during the bounties, nor disheartened during the distress".⁴⁵¹

698 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ أَمَّا بَعْدُ فَإِنَّ الْعَبْدَ لَيَفْرَحُ بِالشَّيْءِ الَّذِي لَمْ يَكُنْ لَيُفَوِّتُهُ وَ يَحْزَنُ عَلَى الشَّيْءِ الَّذِي لَمْ يَكُنْ لَيُصِيبُهُ

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Abdullah Bin Al-Abbas: 'As for after, the servant tends to be happy with something which he would not have missed it, and grieves upon the thing which he was not going to attain.

فَلَا يَكُنْ أَفْضَلَ مَا نَلَيْتَ فِي نَفْسِكَ مِنْ دُنْيَاكَ بُلُوعًا لَدَدٍ أَوْ شِفَاءً غَيْظٍ وَ لَكِنْ إِطْفَاءً بِاطِلٍ أَوْ إِخْيَاءً حَقٍّ وَ لَيَكُنْ سُؤْرُكَ بِمَا قَدَّمْتَ وَ أَسْفَكَ عَلَى مَا خَلَّفْتَ وَ هُمَّاكَ فِيمَا بَعْدَ الْمَوْتِ وَ السَّلَامُ.

So do not let the superior of what you attain regarding yourself from your world to be the peak of the pleasure, and healing of rages, but extinguish the falsehood or revive a right, and let your happiness be with you have sent ahead, and your regret be upon what you have left behind, and your worry be regarding what is after the death. And the greetings".⁴⁵²

699 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى ابْنِ عَبَّاسٍ وَ هُوَ عَامِلُهُ عَلَى الْبَصْرَةِ اعْلَمْ أَنَّ الْبَصْرَةَ مَهْبِطٌ لِلْيَسِّ وَ مَغْرِبُ الْفِتَنِ فَحَادِثُ أَهْلِهَا بِالْإِحْسَانِ وَ اخْلُلْ عُقْدَةَ الْخَوْفِ مِنْ قُلُوبِهِمْ

⁴⁵¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 697

⁴⁵² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 698

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Ibn Abbas and he was his^{asws} office bearer upon Al-Basra: 'Know that Al-Basra is a descending place of Satan^{la}, and a plantation of Fitna, so deal with its people with the favours and loosen the knots of fear from their hearts.

وَقَدْ بَلَغَنِي تَنَمُّرُكَ لِبَنِي تَمِيمٍ وَغِلْظَتُكَ عَلَيْهِمْ وَأَنَّ بَنِي تَمِيمٍ لَمْ يَغِبْ هُمْ بَحْمٍ إِلَّا طَلَعَ آخِرُ وَأَنَّهُمْ لَمْ يُسَبِّحُوا بِوَعْمٍ فِي حَاهِلِيٍّ وَلَا إِسْلَامٍ وَأَنَّ هُمْ بَنَّا رَحِمًا مَاسَةً وَقَرَابَةً خَاصَّةً تُحْنُ مَأْجُورُونَ عَلَى صِلَتِهَا وَمَأْزُورُونَ عَلَى قَطِيعَتِهَا

And it has reached me your being strict with the clan of Tameem and your harshness upon them, and that the clan of Tameem are such, no star of their disappears except another one emerges, and they were not preceded in the art of warfare during the pre-Islamic period nor Islam, and that there is sparkling kinship for them with us and special relationship. We would be recompense upon maintaining it and sinful upon terminating it.

فَارْتَعِ أَبَا الْعَبَّاسِ رَحِمَكَ اللَّهُ فِيمَا جَرَى عَلَى يَدِكَ وَلِسَانِكَ مِنْ خَيْرٍ وَشَرٍّ فَإِنَّا شَرِيكَانِ فِي ذَلِكَ وَكُنْ عِنْدَ صَالِحِ ظَنِّي بِكَ وَلَا يَفِيلَنَّ رَأْيِي فِيكَ.

So, sit back Abu Al-Abbas, may Allah^{azwj} have Mercy on you, regarding what flows upon your hands and your tongues, whether from good or evil, and we are both participants in that, and be righteous with my^{asws} thoughts about you and do not prove me^{asws} wrong of my^{asws} view regarding you".⁴⁵³

قَالَ ابْنُ مَيْمَنٍ رَحِمَهُ اللَّهُ رُوِيَ أَنَّ ابْنَ عَبَّاسٍ كَانَ قَدْ أَصَرَ بَنِي تَمِيمٍ حِينَ وَلِيَ أَمْرَ الْبَصْرَةِ مِنْ قِبَلِ عَلِيٍّ عَ لِّلَّذِي عَرَفَهُمْ بِهِ مِنَ الْعَدَاوَةِ يَوْمَ الْحَمَلِ لِأَنَّهُمْ كَانُوا مِنْ شِيعَةِ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ

Ibn Maysam said,

'It is reported that Ibn Abbas had been harmed by the clan of Tameem when he was in charge of the command of Al-Basra from the direction of Ali^{asws} due to that which he recognised them being with the enmity on the day of the camel, because they had been from the adherents of Talha and Al-Zubeyr and Ayesha.

فَحَمَلَ عَلَيْهِمْ ابْنُ عَبَّاسٍ فَأَفْضَاهُمْ وَ تَنَكَّرَ عَلَيْهِمْ وَ عَيَّرَهُمْ بِالْحَمَلِ حَتَّى كَانَ يُسَمِّيهِمْ شِيعَةَ الْحَمَلِ وَ أَنْصَارَ عَشْرَكَ وَ هُوَ اسْمُ جَمَلٍ عَائِشَةَ وَ جَزْبَ الشَّيْطَانِ

Ibn Abbas attacked upon them. He cut them off and was denying upon them and faulted them with (battle of) the camel to the extent that he was naming them as 'Shias of the camel' and 'Helpers of Al-Askar', and it is the name of the camel of Ayesha and party of Satan^{la}.

فَاشْتَدَّ ذَلِكَ عَلَى نَفَرٍ مِنْ شِيعَةِ عَلِيٍّ عَ مِنْ بَنِي تَمِيمٍ مِنْهُمْ حَارِثَةُ بْنُ قُدَامَةَ وَ غَيْرُهُ فَكَتَبَ بِذَلِكَ حَارِثَةَ إِلَى عَلِيٍّ عَ يَشْكُو إِلَيْهِ ابْنَ عَبَّاسٍ

⁴⁵³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 699 a

That was aggravating upon a number of Shias of Ali^{asws} from the clan of Tameem, from them were Harisa Bin Qudamah and others. Haris wrote with that to Ali^{asws} complaining to him^{asws} of Ibn Abbas.

فَكَتَبَ عِ إِلَى ابْنِ عَبَّاسٍ أَمَّا بَعْدُ فَإِنَّ خَيْرَ النَّاسِ عِنْدَ اللَّهِ عَدَا أَعْمَلُهُمْ بِطَاعَتِهِ فِيمَا عَلَيْهِ وَ لَهُ وَ أَقْوَاهُمْ بِالْحَقِّ وَ إِنْ كَانَ مُرًّا

He^{asws} wrote to Ibn Abbas: 'As for after, surely the best of the people in the Presence of Allah^{azwj} tomorrow would be their workers in His^{azwj} obedience regarding whatever is against him and for him, and their straightest with the truth and even though it may be bitter.

أَلَا وَ إِنَّهُ بِالْحَقِّ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فِيمَا بَيْنَ الْعِبَادِ فَلْتَكُنْ سَرِيرَتُكَ فِعْلًا وَ لِيَكُنْ حُكْمُكَ وَاحِدًا وَ طَرِيقَتُكَ مُسْتَقِيمَةً وَ اعْلَمْ أَنَّ الْبَصْرَةَ مَهْطٌ إِبْلِيسَ وَ مَعْرُسُ الْفِتَنِ إِلَى آخِرِ مَا مَرَّ قَوْلُهُ.

Indeed! And surely the skies and the earth are standing with the truth regarding what is between the servants, so let your deed be your happiness, and let your decision be one, and your method be straight. And know that Al-Basra is a descending place of Iblees^{la} and plantation of the Fitna' – up to the end of what has passed of his^{asws} words".⁴⁵⁴

700 - نهج، نهج البلاغة وَ مِنْ كِتَابٍ لَهُ عِ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ كَانَ ابْنُ عَبَّاسٍ يَقُولُ مَا انْتَفَعْتُ بِكَلَامٍ بَعْدَ كَلَامِ رَسُولِ اللَّهِ ص كَانَتْفَاعِي بِهَذَا الْكَلَامِ أَمَّا بَعْدُ فَإِنَّ الْمَرْءَ قَدْ يَسُرُّهُ دَرَكٌ مَا لَمْ يَكُنْ لِيَقْوَتَهُ وَ يَسُوؤُهُ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Abdullah Bin Al-Abbas, and Ibn Abbas was saying, 'I have not benefitted with any speech after the speech of Rasool-Allah^{saww} like my benefitting with this speech: 'As for after, the person gets cheered by coming across what (he) would not have lost it, and it saddens him the loss of what he was not going to attain.

فَلْيَكُنْ سُورُوكَ بِمَا نِلْتَ مِنْ آخِرَتِكَ وَ لِيَكُنْ أَسْفُكَ عَلَى مَا فَاتَكَ مِنْهَا وَ مَا نِلْتَ مِنْ دُنْيَاكَ فَلَا تُكْثِرْ بِهِ فَرَحًا وَ مَا فَاتَكَ مِنْهَا فَلَا تَأْسَ عَلَيْهِ جَزَعًا وَ لِيَكُنْ هُمُكَ فِيمَا بَعْدَ الْمَوْتِ.

Therefore let your happiness be with what you attain from your Hereafter and let your regret be upon what you have lost from it, and whatever you have gained from your world, do not be frequently happy with it, and whatever you have lost from it, do not despair being alarmed upon it, and let your worry be regarding what is after the death".⁴⁵⁵

701 - نهج، نهج البلاغة وَ مِنْ كِتَابٍ لَهُ عِ إِلَى أَهْلِ الْبَصْرَةِ وَ قَدْ كَانَ مِنْ انْتِشَارِ حَبْلِكُمْ وَ شِقَاقِكُمْ مَا لَمْ تَعْبُوا عَنْهُ فَعَفَوْتُ عَنْ مُجْرِمِكُمْ وَ رَفَعْتُ السَّيْفَ عَنْ مُدْبِرِكُمْ وَ قَبِلْتُ مِنْ مُقْبِلِكُمْ فَإِنْ خَطَّتْ بِكُمْ الْأُمُورُ الْمُزْدِيَّةُ وَ سَفَهُ الْأَرْءَاءِ الْجَائِزَةُ إِلَى مُنَابَذَتِي وَ خِلَافِي فَهَا أَنَا ذَا

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to the people of Al-Basra: 'And it has happened from the scattering of your ropes and your wretchedness what you are not absent from it. I^{asws} had

⁴⁵⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 699 b

⁴⁵⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 700

pardoned your criminals and raised the sword away from your fleeing ones, and I^{asws} had accepted your ones coming forwards, so if the repulsive affairs and the foolish views of the unjust are erring you to discard me^{asws} and oppose me^{asws}, then here I^{asws} am.

قَدْ قَرَّبْتُ جِيَادِي وَ رَحَلْتُ رُكَّابِي وَ إِنِ الْجَائِئُونَ إِلَى الْمَسِيرِ إِلَيْكُمْ لَأَوْقَعَنَّ بِكُمْ وَقَعَهُ لَا تَكُونُ يَوْمَ الْحَمَلِ إِلَيْهَا إِلَّا كَلْعَقَةِ لَاعِقٍ مَعَ أَنِّي عَارِفٌ لِذِي الطَّاعَةِ مِنْكُمْ فَضْلُهُ وَ لِذِي النَّصِيحَةِ حَقُّهُ غَيْرَ مُتَحَاوِرٍ مِّنْهُمَا إِلَى بَرِيٍّ وَ لَا نَاكِثًا إِلَى وَفِيٍّ.

I^{asws} have readied my^{asws} horses and saddled for my^{asws} riders, and if you were to pull me^{asws} to the travelling to you^{asws}, I^{asws} shall fall with you such a falling, the day of the camel would not happen to be to it except like a lick of the lips, and with (the fact that) I^{asws} do recognise the ones from you with obedience of his merits, and for the one with the advices of his rights, without transgressing an accused one to a righteous, nor an allegiance-breaker to a loyal one".⁴⁵⁶

702 - نَهَج، نَهَجُ الْبَلَاغَةِ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى قُتَيْبِ بْنِ الْعَبَّاسِ وَ هُوَ عَامِلُهُ عَلَى مَكَّةَ أَمَّا بَعْدُ فَأَقِيمَ لِلنَّاسِ الْحُجَّ وَ ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ وَ اجْلِسْ لَهُمُ الْعَصْرَيْنِ فَأَقِمْ الْمُسْتَقِيمَ وَ عَلِّمِ الْجَاهِلَ وَ ذَاكِرِ الْعَالِمَ وَ لَا يَكُنْ لَكَ إِلَى النَّاسِ سَفِيرٌ إِلَّا لِبَسَائِكَ وَ لَا حَاجِبٌ إِلَّا وَجْهُكَ وَ لَا تَحْجُبَنَّ ذَا حَاجَةٍ عَنْ لِقَائِكَ بِهَا فَإِنَّهَا إِنِ ذُبِدَتْ عَنْ أَبْوَابِكَ فِي أَوَّلِ وَرْدِهَا لَمْ تُحْمَدَ فِيمَا بَعْدَ عَلَى قَضَائِهَا

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Qusam Bin Al-Abbas, and he was his^{asws} office bearer upon Makkah: 'As for after, Establish the Hajj for the people and remind them of the days of Allah^{azwj}, and sit to them (for judgment) morning and afternoon. Issue verdict to the seeker of verdict, and teach the ignorant, and discuss with the learned and do not let an ambassador to be for you to the people except your tongue, nor any guard except your face, nor bar the one with need to see you for if he is impeded from your door during the first arrival, you will not be praised upon fulfilling it afterwards.

وَ انْظُرْ إِلَى مَا اجْتَمَعَ عِنْدَكَ مِنْ مَالِ اللَّهِ فَاصْرِفْهُ إِلَى مَنْ قَبْلَكَ مِنْ ذِي الْعِيَالِ وَ الْمَخَافَةِ مُصِيبًا بِهِ مَوَاضِعَ الْمَقَاقِرِ وَ الْخَلَّاتِ وَ مَا فَضَّلَ عَنْ ذَلِكَ فَاحْمِلْهُ إِلَيْنَا لِنَقْسِمَهُ فِيمَنْ قَبْلَنَا

And look at that from the wealth of Allah^{azwj} has been collected with you, so spend it upon the ones in front of you, from the ones with the dependants, and the one distressed with difficulties, and places of poverty, and the one lacking clothes, and whatever is extra upon that, send it to us for us to distribute it among the ones in front of us.

وَ مَرُّ أَهْلِ مَكَّةَ أَنْ لَا يَأْخُذُوا مِنْ سَاكِنٍ آخَرًا فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ سَوَاءٌ الْعَاكِفُ فِيهِ وَ الْبَادِ فَالْعَاكِفُ الْمُقِيمُ بِهِ وَ الْبَادِي الَّذِي يَحْجُجُ إِلَيْهِ مِنْ غَيْرِ أَهْلِهِ وَفَقْنَا اللَّهَ وَ إِنَّا لَكُمْ لِمَحَابِبِهِ وَ السَّلَامُ.

And instruct the people of Makkah that they should not be taking any rent from a dweller, for Allah^{azwj} the Glorious is Saying: **We Made it for the people to be equal therein, the dweller in it and the visitor, [22:25]**, so the dweller is the one staying in it, and the visitor is

⁴⁵⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 701

the one performing Hajj to it, from without his family. May Allah^{azwj} Harmonise us and you to His^{azwj} Love. And the greetings”.⁴⁵⁷

703 - نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ أَمَّا بَعْدُ فَإِنَّكَ لَسْتَ بِسَابِقِ أَجَلِكَ وَ لَا مُرْزُوقٍ مَا لَيْسَ لَكَ وَ اعْلَمْ بِأَنَّ الدَّهْرَ يَوْمَانِ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ وَ أَنَّ الدُّنْيَا دَارُ ذَوَلٍ فَمَا كَانَ مِنْهَا لَكَ أَتَاكَ عَلَى ضَعْفِكَ وَ مَا كَانَ مِنْهَا عَلَيْكَ لَمْ تَدْفَعْهُ بِقُوَّتِكَ.

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Abdullah Bin Al-Abbas: 'As for after, surely you cannot preceded your term (death), nor be Graced by what isn't for you; and know that the times are of two days – a day for you and a day against, and the world is a house of turns, so whatever was for you from it, would come to you even upon your weakness, and whatever was against you from it, you will not be (able to) repel it with your strength”.⁴⁵⁸

704 - نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ وَصِيَّةٍ لَهُ عَ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عِنْدَ اسْتِخْلَافِهِ إِثَاءَ عَلَى الْبَصْرَةِ سَعِ النَّاسِ بِوَجْهِكَ وَ مَجْلِسِكَ وَ حُكْمِكَ وَ إِتَاكَ وَ الْعَصَبُ فَإِنَّهُ طَيْرَةٌ مِنَ الشَّيْطَانِ وَ اعْلَمْ أَنَّ مَا قَرَّبَكَ مِنَ اللَّهِ يُبَاعِدُكَ مِنَ النَّارِ وَ مَا بَاعَدَكَ مِنَ اللَّهِ يُقَرِّبُكَ مِنَ النَّارِ.

(The book) 'Nahj Al Balagah' –

'And from an advice of his^{asws} to Abdullah Bin Al-Abbas during his^{asws} placing him in charge upon Al-Basra: 'Be capacious to the people with your face, and your gathering, and your decisions, and beware of the anger for it is an evil omen from the Satan^{la}, and know that whatever draws you closer to Allah^{azwj} would distance you from the Fire, and whatever distances you from Allah^{azwj} would draw you closer to the Fire”.⁴⁵⁹

705 - نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ أَمَّا بَعْدُ فَإِنِّي كُنْتُ أَشْرُكَكَ فِي أَمَانَتِي وَ جَعَلْتُكَ شِعَارِي وَ بَطَانَتِي وَ لَمْ يَكُنْ فِي أَهْلِي رَجُلٌ أَوْثَقُ مِنْكَ فِي نَفْسِي لِمُؤَاسَاةِي وَ مُوَازَنَتِي وَ أَدَاءِ الْأَمَانَةِ إِلَيَّ

(The book) 'Nahj Al Balagah' –

From a letter of his^{asws} to Abdullah Bin Al-Abbas: 'As for after, I^{asws} used to participate you in my^{asws} entrustments and made you my^{asws} consultant and my^{asws} confidant, and there does not happen to be any man among my^{asws} family members more trustworthy than you are regarding myself^{asws}, to sympathise with me^{asws}, and as my^{asws} back-up, and fulfilling the entrustments to.

فَلَمَّا رَأَيْتَ الزَّيْمَانَ عَلَى ابْنِ عَمِّكَ قَدْ كَلَبَ وَ الْعَدُوَّ قَدْ حَرَبَ وَ أَمَانَةَ النَّاسِ قَدْ خَرِبَتْ وَ هَذِهِ الْأُمَّةُ قَدْ فَتَكَتْ وَ شَعَرْتُ فَلَبْتَ لِابْنِ عَمِّكَ ظَهَرَ الْمِحَنِّ فَفَارَقْتَهُ مَعَ الْمُفَارِقِينَ وَ خَذَلْتَهُ مَعَ الْخَاذِلِينَ وَ خُتِنْتَهُ مَعَ الْخَائِنِينَ

When you (Ibn Abbas) saw the times to have overturned upon the son^{asws} of your uncle^{as}, and the enemies to have declared war, and entrustments of the people to have been sold-out, and this community had assaulted and vacated, you (Ibn Abbas) overturned to the son^{asws} of your uncle^{as}, exposing the shield, so you separated along with the separating

⁴⁵⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 702

⁴⁵⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 703

⁴⁵⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 704

ones, and forsook along with the forsaking ones, and betrayed him^{asws} along with the betraying ones.

فَلَا ابْنَ عَمِّكَ آسَيْتَ وَلَا الْأَمَانَةَ أَذَيْتَ وَكَأَنَّكَ لَمْ تُكُنِ اللَّهُ تُرِيدُ بِجِهَادِكَ وَكَأَنَّكَ لَمْ تُكُنْ عَلَى بَيْتِهِ مِنْ رَبِّكَ وَكَأَنَّكَ إِنَّمَا كُنْتَ تَكِيدُ هَذِهِ الْأُمَّةَ عَنْ دُنْيَاهُمْ وَتَنْوِي غَرَزَهُمْ عَنْ فَيْيِهِمْ

Thus, you neither comforted the son^{asws} of your uncle^{as} nor did you fulfil the entrustments, and it is as if you do not happen to intend Allah^{azwj} in your Jihad, and it is as if you do not happen to be any proof from your Lord^{azwj}, and it is as if you were rather plotting with this community about their world and intending to deceive them of their war booty.

فَلَمَّا أَمَكَّنْتَكَ الشَّدَّةُ فِي حَيَاتِةِ الْأُمَّةِ أَسْرَعْتَ الْكَرَّةَ وَعَاجَلْتَ الْوَيْبَةَ فَاخْتَطَطْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمُ الْمَصُونَةَ لِأَرْوَاحِهِمْ وَأَيْتَابِهِمْ اخْطَافَ الذُّبِّ الْأَزْلَّ دَامِيَةَ الْمَغْزَى الْكَسِيرَةَ فَحَمَلْتَهُ إِلَى الْحِجَازِ رَجِيبَ الصَّدْرِ بِحُمْلِهِ غَيْرَ مُتَأَمِّمٍ مِنْ أَخْذِهِ

When the difficulties enabled you in betraying the community, you were quick of the turning and hastened the pouncing and you snatched from their wealth whatever you were able upon which had been protected for their widows and their orphans (like) the snatching by the wolf a wounded goat, helpless. Then you carried it to Al-Hijaz, broadening the chest, carrying it upon without any guilt of having taken it.

كَأَنَّكَ لَا أَبَا لِعَزْرِكَ حَدَرْتَ عَلَى أَهْلِ تِرَاثِكَ مِنْ أَبِيكَ وَأُمِّكَ فَسُبْحَانَ اللَّهِ أَمَا تُؤْمِنُ بِالْمَعَادِ أَوْ مَا تَخَافُ مِنْ نِقَاشِ الْحِسَابِ أَيُّهَا الْمَعْدُودُ كَانَ عِنْدَنَا مِنْ ذَوِي الْأَلْبَابِ

It is as if there was no father for others, you rolled down upon the people as being your inheritance from your father and your mother. Glory be to Allah^{azwj}! Are you not believing in the Hereafter? Are you not fearing from the argument of the Reckoning? O you, the one who was counted with us as being with the understanding!

كَيْفَ تُسَبِّحُ شَرَاباً وَطَعَاماً وَأَنْتَ تَعْلَمُ أَنَّكَ تَأْكُلُ حَرَاماً وَتَشْرَبُ حَرَاماً وَتَبْتَاعُ الْإِمَاءَ وَتَنْكِحُ النِّسَاءَ مِنْ مَالِ الْيَتَامَى وَ الْمَسَاكِينِ وَ الْمُؤْمِنِينَ وَ الْمُجَاهِدِينَ الَّذِينَ أَفَاءَ اللَّهُ عَلَيْهِمْ هَذِهِ الْأَمْوَالُ وَ أَخَرَزَ بِهِنَّ هَذِهِ الْبِلَادَ

How can you partake drink and food and you know that you are eating unlawfully and drinking unlawfully, and you are buying the maids and marrying the women from the wealth of the orphans and the poor and the Momineen and the fighters, the ones Allah^{azwj} had Legalised this wealth upon them and Protects this city by them?

فَاتَّقِ اللَّهَ وَ ارْزُدْ إِلَى هَؤُلَاءِ الْقَوْمِ أَمْوَالَهُمْ فَإِنَّكَ إِنْ لَمْ تَفْعَلْ ثُمَّ أَمَكَّنِي اللَّهُ مِنْكَ لِأَعْدِرَنَّ إِلَى اللَّهِ فِيكَ وَ لِأَضْرِبَنَّكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَداً إِلَّا دَخَلَ النَّارَ

Fear Allah^{azwj}, and return to these people their wealth, for you, if you do not do so, then Allah^{azwj} Enables me^{asws} from you, I^{asws} shall excuse myself^{asws} to Allah^{azwj} regarding you and strike you with my^{asws} sword which no one has been struck by it except he entered the Fire.

وَ اللَّهُ لَوْ أَنَّ الْحُسَيْنَ وَ الْحُسَيْنَ فَعَلَا مِثْلَ فِعْلِكَ الَّذِي فَعَلْتَ مَا كَانَتْ لَهْمَا عِنْدِي هَوَادَّةٌ وَ لَا ظَفِرًا مِنِّي بِإِزَادَةٍ حَتَّى أَخَذَ الْحَقُّ مِنْهُمَا وَ أَرْبَحَ الْبَاطِلُ عَنْ مَظْلَمَتَيْهِمَا

And, by Allah^{azwj}, even if Al-Hassan^{asws} and Al-Hassan^{asws} were to do similar to your deed which you have done, there would not have been any clemency for them^{asws} with me^{asws} nor any success from me^{asws} until I^{asws} would have taken it back from them^{asws} and removed the falsehood from their^{asws} injustices.

وَأُقْسِمُ بِاللَّهِ رَبِّ الْعَالَمِينَ مَا يَسُرُّنِي أَنَّ مَا أَخَذْتُهُ مِنْ أَمْوَالِهِمْ حَلَالٌ لِي أَتَرَكُهُ مِيراثاً لِمَنْ بَعْدِي

And I^{asws} swear by Allah^{azwj}, Lord^{azwj} of the worlds! It would not make me^{asws} happy if I^{asws} were to take it from their wealth as being permissible for me^{asws} and leave it as an inheritance for the ones after me^{asws}.

فَضَحَّ رُوَيْدًا فَمَا كَانَكَ قَدْ بَلَغْتَ الْمَدَى وَ دُفِنْتَ تَحْتَ التُّرَى وَ غُرِضَتْ عَلَيْكَ أَعْمَالُكَ بِالْمَحَلِّ الَّذِي يُنَادِي الطَّائِمُ فِيهِ بِالْحُسْرَةِ وَ يَتَمَنَّى الْمُضَيِّعُ الرَّجْعَةَ فِيهِ وَ لَا تَحِينَ مَنَاصِي.

Have a little shame! It is as if you have reached the limit (of your life), and have already been buried under the soil, and your deeds are being presented to you at the place which the unjust one would be calling out in with the regret and he who wasted would wish for the return during it: **so they called out for escape when it was too late? [38:3]**’⁴⁶⁰

وَ قَدْ رَوَى أَزْنَابُ هَذَا الْقَوْلِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَتَبَ إِلَى عَلِيٍّ عَ جَوَاباً عَنْ هَذَا الْكِتَابِ قَالُوا وَ كَانَ جَوَابُهُ أَمَّا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ تُعْظِمُ عَلَيَّ مَا أَصَبْتُ مِنْ بَيْتِ مَالِ الْبَصْرَةِ وَ لَعَمْرِي إِنَّ حَقِّي فِي بَيْتِ الْمَالِ لَأَكْثَرُ مِمَّا أَخَذْتُ وَ السَّلَامُ

And it has been reported by the reporters of these words, ‘Abdullah Bin Abbas wrote an answer to Ali^{asws} of this letter. They said, ‘And his answer was, ‘As for after, your^{asws} letter has come to me magnifying upon me what I had attained from the public treasury of Al-Basra, and by my life, my right in the public treasury is more than what I have taken. And the greetings’.

قَالُوا فَكَتَبَ إِلَيْهِ عَلِيٌّ عَ أَمَّا بَعْدُ فَإِنَّ مِنَ الْعَجَبِ أَنْ تُزَيَّنَ لَكَ نَفْسُكَ أَنَّ لَكَ فِي بَيْتِ مَالِ الْمُسْلِمِينَ مِنَ الْحَقِّ أَكْثَرُ مِمَّا لِرَجُلٍ مِنَ الْمُسْلِمِينَ فَقَدْ أَفْلَحْتَ إِنْ كَانَ تَمَنِّيكَ الْبَاطِلَ وَ ادِّعَاؤُكَ مَا لَا يَكُونُ يُنْجِيكَ مِنَ الْمَأْثَمِ وَ يُجِلُّ لَكَ الْمَحْرَمَ إِنَّكَ لَأَنْتَ الْمُهْتَدِي السَّعِيدُ إِذَنْ

They said, ‘Ali^{asws} wrote to him: ‘As for after, surely from the wonders is that your soul is adorning for you that there is a right for you in the public treasury more than what is for a man from the Muslims, so you have succeeded. If your false wishes and your claiming what cannot save you from the sins, and permits for you the prohibited, then you are the guided, the fortunate.

وَ قَدْ بَلَغَنِي أَنَّكَ اخْتَذْتَ مَكَّةَ وَطَنًا وَ ضَرَبْتَ بِهَا عَطْنًا تَشْتَرِي بِهَا مُوَلَّدَاتِ مَكَّةَ وَ الْمَدِينَةَ وَ الطَّائِفَ تَخْتَارُهُنَّ عَلَى عَيْنِكَ وَ تُعْطِي فِيهِنَّ مَالَ غَيْرِكَ

And it has reached me^{asws} that you had taken Makkah as a homeland and have struck watering places at is, buying women of Makkah, and Al-Medina, and Al-Taif, choosing them to be upon your spies, and giving them wealth of others.

⁴⁶⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 705 a

فَارْجِعْ هَذَاكَ اللَّهُ إِلَى رُشْدِكَ وَ ثَبِّتْ إِلَى اللَّهِ رُبَّكَ وَ اخْرِجْ إِلَى الْمُسْلِمِينَ مِنْ أَمْوَالِهِمْ فَعَمَّا قَلِيلٍ تُفَارِقُ مَنْ أَلْفَتْ وَ تَتْرُكُ مَا جَمَعْتَ وَ تَغِيبُ فِي صَدْعٍ مِنَ الْأَرْضِ غَيْرَ مُوسِدٍ وَ لَا مُمَهَّدٍ قَدْ فَارَقْتَ الْأَحْبَابَ وَ سَكَنْتَ التُّرَابَ وَ وَاجَهْتَ الْحِسَابَ غَيْبًا عَمَّا خَلَفْتَ فَخَيْرًا إِلَى مَا قَدَّمْتَ وَ السَّلَامُ

Return, may Allah^{azwj} Guide you to your rightful guidance, and repent to Allah^{azwj}, your Lord^{azwj} and bring out to the Muslims their wealth, for after a little while you will separate from the one you love and you will leave whatever you have amassed, and you will disappear into a crack of the earth, neither cushioned nor paved. You would separate from the loved ones and settle in the soil, and facing the Reckoning, needless from what you had left behind to what you have sent ahead. And the greetings’.

قَالُوا فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ أَمَّا بَعْدُ فَإِنَّكَ قَدْ أَكْثَرْتَ عَلَيَّ وَ وَاللَّهِ لَأَنْ أَلْقَى اللَّهَ قَدْ اخْتَوَيْتُ عَلَى كُنُوزِ الْأَرْضِ كُلِّهَا مِنْ ذَهَبِهَا وَ عِقَابِهَا وَ لُجَيْنِهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَاهُ بِدَمِ امْرِئٍ مُسْلِمٍ وَ السَّلَامُ.

They said, ‘Abdullah Bin Al-Abbas wrote to him, ‘As for after, you^{asws} have frequented upon me, and by Allah^{azwj}, if I were to meet Allah^{azwj} having encompassed upon the treasures of the earth, all of them, from its gold and its minerals, and its silver, it would be more beloved to me than if I were to meet Him^{azwj} with the blood of a Muslim person (like you^{asws} will). And the greetings’.⁴⁶¹

706 - هَجَج، هَجَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى الْمُنْذِرِ بْنِ الْجَارُودِ الْعَبْدِيِّ وَ قَدْ خَانَ فِي بَعْضِ مَا وَلَّاهُ مِنْ أَعْمَالِهِ أَمَّا بَعْدُ فَإِنَّ صَلَاحَ أَبِيكَ عَزَّيْ مِنْكَ وَ ظَنَنْتُ أَنَّكَ تَتَّبِعُ هُدْيَهُ وَ تَسْلُكُ سَبِيلَهُ فَإِذَا أَنْتَ فِيمَا زُفِّيَ إِلَيَّ عَنْكَ لَا تَدْعُ لِهَؤُكَ انْتِفَادًا وَ لَا تُبْقِي لِأَخِرَتِكَ عِتَادًا

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his^{asws} to Munzir Bin Al-Jaroud, and he had embezzled in some of what he had overseen from his^{asws} administration: ‘As for after, it was the righteousness of your father which deceived me^{asws} from you, and I^{asws} though you would be following his guidance and be travelling his way. But when you, regarding what has been noted to me about you, are not leaving being led by your personal desires and not leaving any provisions for your Hereafter.

أَتَعْمُرُ دُنْيَاكَ بِخَرَابِ أَخِرَتِكَ وَ تَصِلُ عَشِيرَتَكَ بِطَبِيعَةِ دِينِكَ وَ لَكِنْ كَانَ مَا بَلَغَنِي عَنْكَ حَقًّا لِحَمَلِ أَهْلِكَ وَ شِئْنُ نَعْلِكَ خَيْرٌ مِنْكَ وَ مَنْ كَانَ يَصِفَتِكَ

Are you building your world by ruining your Hereafter, and helping you clan by cutting off your religion? And if what has reached me^{asws} about you is true, then a camel of your family and a strap of your slipper is better than you.

فَلَيْسَ بِأَهْلٍ أَنْ يُسَدَّ بِهِ نَعْرٌ أَوْ يُنْفَذَ بِهِ أَمْرٌ أَوْ يُعْلَى بِهِ قَدْرٌ أَوْ يُشْرَكَ فِي أَمَانَةٍ أَوْ يُؤْمَنَ عَلَى جَبَانَةٍ فَأَقْبِلْ إِلَيَّ حِينَ يَصِلُ إِلَيْكَ كِتَابِي هَذَا إِنْ شَاءَ اللَّهُ.

And the one who was with your attributes isn’t befitting to even fill a hole (in the ground), or he should be implemented with for any matter, or to be promoted with in worth, or

⁴⁶¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 705 b

participated in an entrustment, or trusted upon tax collection. Come back to me^{asws} when this letter of mine^{asws} arrives to you, if Allah^{azwj} so Desires”.⁴⁶²

707 - نَهَجُ، نَهَجُ الْبَلَاغَةِ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى الْحَارِثِ الْهَمْدَانِيِّ وَ تَمَسَّكَ بِحَبْلِ الْقُرْآنِ وَ انْتَصَحَهُ وَ أَحْلَ خَلَالَهُ وَ حَرَّمَ حَرَامَهُ وَ صَدَّقَ بِمَا سَلَفَ مِنْ الْحَقِّ وَ اعْتَبَرَ بِمَا مَضَى مِنَ الدُّنْيَا مَا بَقِيَ مِنْهَا فَإِنَّ بَعْضَهَا يُشْبِهُ بَعْضًا وَ آخِرُهَا لَاحِقٌ بِأَوَّلِهَا وَ كُلُّهَا حَائِلٌ مُفَارِقٌ

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his^{asws} to Al-Haris Al-Hamdany: ‘And adhere with the rope of the Quran and be advised by it, and permit its Permissible and prohibit its Prohibition, and ratify with what is past from the truth, and take lesson with what had passed from the world for what remains from it, for part of it resembles its part, and its last joins up with its first, and all of it is unreliable, separating.

وَ عَظَّمَ اسْمَ اللَّهِ أَنْ لَا تُذَكِّرُهُ إِلَّا عَلَى حَقٍّ وَ أَكْثَرَ ذِكْرَ الْمَوْتِ وَ مَا بَعْدَ الْمَوْتِ وَ لَا تَتَمَنَّ الْمَوْتَ إِلَّا بِشَرْطٍ وَثِيقٍ وَ اخْذَرْ كُلَّ عَمَلٍ يَرْضَاهُ صَاحِبُهُ لِنَفْسِهِ وَ يُكْرَهُ لِعَامَّةِ الْمُسْلِمِينَ وَ اخْذَرْ كُلَّ عَمَلٍ يُعْمَلُ بِهِ فِي السِّرِّ وَ يُسْتَحْيَا مِنْهُ فِي الْعَلَانِيَةِ وَ اخْذَرْ كُلَّ عَمَلٍ إِذَا سُئِلَ عَنْهُ صَاحِبُهُ أَنْكَرَهُ أَوْ اعْتَدَرَ مِنْهُ

And magnify the Name of Allah^{azwj} that you do not mention it except upon a right, and frequent in remembering the death and what is after the death, and do not wish for the death except with a solid stipulation, and be cautious of every deed its doer is pleased with himself and dislikes it for the general Muslims, and be cautious upon every deed which is done in the private and is being embarrassed from in the public, and be cautious of every deed when it’s done (and one) is asked about, he would deny it, (try to find) excuses from it.

وَ لَا تَجْعَلْ عَرْضَكَ عَرْضًا لِيَبَالَ الْقَوْلُ وَ لَا تُحَدِّثِ النَّاسَ بِكُلِّ مَا سَمِعْتَ فَكَفَى بِذَلِكَ كَذِبًا وَ لَا تَرُدَّ عَلَى النَّاسِ كُلِّ مَا حَدَّثُوكَ بِهِ فَكَفَى بِذَلِكَ جَهْلًا وَ أَكْثَمِ الْعَيْظَ وَ اخْلَمْ عِنْدَ الْعَضْبِ وَ تَجَاوَزْ عِنْدَ الْقُدْرَةِ وَ اصْفَحْ مَعَ الدَّوْلَةِ تَكُنْ لَكَ الْعَاقِبَةُ

And do not make your honour as an honour for words to shoot at, nor narrate to the people with all what you hear for that would suffice as a lie, and do not reject upon the people all what they narrated to you with, for that would suffice as ignorance, and swallow the anger, and be forbearing during the anger, and overlook during the power, and pardon when with authority, it would happen to be goodly end-result for you.

وَ اسْتَصْلِحْ كُلَّ نِعْمَةٍ أَنْعَمَهَا اللَّهُ عَلَيْكَ وَ لَا تُضَيِّعَنَّ نِعْمَةً مِنْ نِعَمِ اللَّهِ عِنْدَكَ وَ لِيُرْ عَلَيْكَ أَثَرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ وَ اعْلَمْ أَنَّ أَفْضَلَ الْمُؤْمِنِينَ أَفْضَلُهُمْ تَقْدِيمَةً مِنْ نَفْسِهِ وَ أَهْلِهِ وَ مَالِهِ فَإِنَّكَ مَا تُقَدِّمُ مِنْ خَيْرٍ يَبْقَى لَكَ دُخْرُهُ وَ مَا تُؤَخِّرُهُ يَكُنْ لِعَيْرِكَ خَيْرُهُ

And consider it as good every bounty Allah^{azwj} has Favoured upon you, and do not waste any bounty from the bounties of Allah^{azwj} with you, and let it be seen what Allah^{azwj} has Favoured upon you with, and know that the most superior of the Momineen is their most advanced (in spending) from himself and his family and his wealth, for you, whatever you send ahead from any good (deed), it hoard would remain for you, and whatever you delay it, its goodness would happen to be for others.

⁴⁶² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 706

وَ اخْذِرْ صَحَابَةَ مَنْ يَفِيلُ رَأْيَهُ وَ يُنْكِرُ عَمَلُهُ فَإِنَّ الصَّاحِبَ مُعْتَبَرٌ بِصَاحِبِهِ وَ اسْكُنِ الْأَمْصَارَ الْعِظَامَ فَإِنَّهَا جِمَاعُ الْمُسْلِمِينَ وَ اخْذِرْ مَنَازِلَ الْغَفْلَةِ وَ الْجَفَاءِ وَ قِلَّةَ الْأَعْوَانِ عَلَى طَاعَةِ اللَّهِ وَ اقْصُرْ رَأْيَكَ عَلَى مَا يَغْنِيكَ وَ إِتَاكَ وَ مَقَاعِدَ الْأَسْوَاقِ فَإِنَّهَا مُحَاضِرُ الشَّيْطَانِ وَ مَعَارِضُ الْفِتَنِ

And be cautious of a companion, one whose opinion is unsound and his deeds are deniable, for the companion relies with his companion, and settle in the big city for it would be a community of the Muslims, and be cautious of the house of neglect and the disloyalty, and scarcity of the supporters upon obedience of Allah^{azwj}, and shorten your view upon what is meaningful to you, and beware of sitting in the markets for these are presentations of the Satan^{la} and exhibits of Fitna.

وَ أَكْثِرْ أَنْ تَنْظُرَ إِلَى مَنْ فَضَّلْتَ عَلَيْهِ فَإِنَّ ذَلِكَ مِنْ أَبْوَابِ الشُّكْرِ وَ لَا تُسَافِرْ فِي يَوْمِ جُمُعَةٍ حَتَّى تَشْهَدَ الصَّلَاةَ إِلَّا فَاصِلًا فِي سَبِيلِ اللَّهِ أَوْ فِي أَمْرِ تُغَدَّرُ بِهِ وَ أَطِيعِ اللَّهَ فِي جَمَلِ أُمُورِكَ فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى مَا سِوَاهَا

And frequent in looking at the one you have been merited upon, for that is from the doors of thanks, and do not travel during the day of Friday until you attend the Salat, except concluding (matters) in the Way of Allah^{azwj} or regarding a matter you can be excused by it, and obey Allah^{azwj} in the totality of our affairs, for the obedience of Allah^{azwj} is meritorious over whatever is besides it.

وَ خَادِعْ نَفْسَكَ فِي الْعِبَادَةِ وَ ارْزُقْ بِهَا وَ لَا تَمَهِّزْهَا وَ خُذْ عُقُوبَهَا وَ نَشَاطَهَا إِلَّا مَا كَانَ مَكْتُوبًا عَلَيْكَ مِنَ الْفَرِيضَةِ فَإِنَّهُ لَا بُدَّ مِنْ قَضَائِهَا وَ تَعَاهِدِهَا عِنْدَ مَحَلِّهَا

And delude yourself in the worship and be kind with it, and do not coerce it, and take its excuse and its activity except whatever has been Prescribed upon you of the Obligation, for there is no escape from fulfilling these and undertake these at its placings.

وَ إِتَاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ وَ أَنْتَ آتِقٌ مِنْ رَبِّكَ فِي طَلَبِ الدُّنْيَا وَ إِتَاكَ وَ مُصَاحِبَةَ الْمُسَاقِ فَإِنَّ الشَّرَّ بِالْشَّرِّ مُلْحَقٌ وَ وَقِّرِ اللَّهَ وَ أَحْبِبْ أَجْبَاءَهُ وَ اخْذِرِ الْعَضَبَ فَإِنَّهُ جُنْدٌ عَظِيمٌ مِنْ جُنُودِ إِبْلِيسَ وَ السَّلَامِ.

And beware that the death should befall with you while you are absconding from your Lord^{azwj} in seeking the world; and beware of accompanying the mischief-maker, for the evil is with the evil, joined up, and revere Allah^{azwj} and love the ones loving Him^{azwj}, and be cautious of the anger (rage) for it is a large army from the armies of Iblees^{la}. And the greetings⁴⁶³.

708 - نَهَجُ، نَهَجُ الْبَلَاغَةِ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى الْأَسْوَدِ بْنِ قُطَيْبَةَ صَاحِبِ جُنْدِ حُلْوَانَ أَمَّا بَعْدُ فَإِنَّ الْوَالِي إِذَا اخْتَلَفَ هَوَاهُ مَنَعَهُ ذَلِكَ كَثِيرًا مِنَ الْعَدْلِ فَلْيَكُنْ أَمْرُ النَّاسِ عِنْدَكَ فِي الْحَقِّ سَوَاءً فَإِنَّهُ لَيْسَ فِي الْجَوْرِ عَوَضٌ مِنَ الْعَدْلِ

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Al-Aswad Bin Qutba commander of the army of Hulwan: 'As for after, the governor, when his personal opinions differ, that would prevent him from a lot of justice. So, let the matter of the people be the same in your presence regarding the rights, for there isn't any replacement in an injustice for the justice.

⁴⁶³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 707

فَاجْتَنِبْ مَا تُكْرَهُ أَمْثَالَهُ وَابْتَدِلْ نَفْسَكَ فِيمَا افْتَرَضَ اللَّهُ عَلَيْكَ رَاجِئاً نَوَابَهُ وَ مُتَخَوِّفاً عِقَابَهُ وَ اعْلَمْ أَنَّ الدُّنْيَا دَارُ بَلِيَّةٍ لَمْ يَفْرُغْ صَاحِبُهَا قَطُّ فِيهَا سَاعَةً إِلَّا كَانَتْ فَرَعَتْهُ عَلَيْهِ حَسْرَةٌ يَوْمَ الْقِيَامَةِ

So, shun whatever you dislike similar of it (being for you) and exert yourself in what Allah^{azwj} Imposed upon you, desiring its Rewards and paying attention to its Punishment, and Know that the world is a house of testing, its participant is not free in it even for a moment except his being free during it would be a regret upon him on the Day of Qiyamah.

وَ أَنَّهُ لَنْ يُغْنِيَنَّكَ عَنِ الْحَقِّ الشَّيْءُ أَبَدًا وَ مِنَ الْحَقِّ عَلَيْكَ حِفْظُ نَفْسِكَ وَ الْإِحْسَابُ عَلَى الرَّعِيَّةِ بِجَهْدِكَ فَإِنَّ الَّذِي يَصِلُ إِلَيْكَ مِنْ ذَلِكَ أَفْضَلُ مِنَ الَّذِي يَصِلُ بِكَ وَ السَّلَامُ.

And nothing will make you needless from the truth, ever, and from the rights upon you is to protect yourself and the contentment upon the citizens by your efforts, for that which would be arriving to you from that would be superior than that which would be arriving (to them) due to you. And the greetings”⁴⁶⁴.

709 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ ع إِلَى الْأَشْعَثِ بْنِ قَيْسٍ عَامِلِ أذربيجان وَ إِنَّ عَمَلَكَ لَيْسَ لَكَ بِطُعْمَةٍ وَ لَكِنَّهُ فِي عُقْبِكَ أَمَانَةٌ وَ أَنْتَ مُسْتَرْعَى لِمَنْ قَوْكَ لَيْسَ لَكَ أَنْ تَقْتَاتَ فِي رَعِيَّةٍ وَ لَا تُخَاطِرَ إِلَّا بِوَثِيقَةٍ وَ فِي يَدَيْكَ مَالٌ مِنْ مَالِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ مِنْ خِزَائِي حَتَّى تُسَلِّمَهُ إِلَيَّ وَ لَعَلِّي أَنْ لَا أَكُونَ شَرَّ وُلَاتِكَ لَكَ وَ السَّلَامُ.

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his^{asws} to Al-Ash’as Bin Qays, office bearer of Azerbaijan: ‘And surely your administration isn’t for you as a morsel, but it is an entrustment in your neck, and you are a shepherd for the ones above you. It isn’t for you that you spy among your citizens nor take a risk except with a document (as evidence), and in your hands is from the wealth of Allah^{azwj} Mighty and Majestic, and you are my^{asws} treasurer until you submit it to me^{asws}, perhaps I^{asws} will not happen to be an evil ruler to you. And the greetings”⁴⁶⁵.

بَيَانُ قَالَ ابْنُ مَيْسَمٍ رَحِمَهُ اللَّهُ وَ غَيْرُهُ رَوَى عَنِ الشَّعْبِيِّ أَنَّهُ ع لَمَّا قَدِمَ الْكُوفَةَ وَ كَانَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى ثَغْرِ أذربيجان مِنْ قِبَلِ عُثْمَانَ فَكَتَبَ إِلَيْهِ بِالْبَيْعَةِ وَ طَالَبَ بِمَالِ أذربيجانَ مَعَ زِيَادِ بْنِ مَرْحَبٍ الْمُهْمَدَانِيِّ وَ صُورَةَ الْكِتَابِ

Explanation – Ibn Maysam said, and others have reported it from Al Shaby,

‘When he^{asws} arrived at Al-Kufa, and Al-Ash’as Bin Ways was a governor upon a border town of Azerbaijan from the direction of Usman, he^{asws} wrote to him for the allegiance and sought the wealth of Azerbaijan with Ziyad Bin Marhab Al-Hamdany and the outline of the letter was:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى الْأَشْعَثِ بْنِ قَيْسٍ أَمَّا بَعْدُ فَلَوْ لَا هَنَاتٌ وَ هَنَاتٌ كُنْتُ الْمُقْدِمَ فِي هَذَا الْأَمْرِ قَبْلَ النَّاسِ وَ لَعَلَّ آخِرَ أَمْرِكَ يَحْمِلُ أَوَّلَهُ وَ بَعْضُهَا بَعْضًا إِنْ اتَّقَيْتَ اللَّهَ عَزَّ وَ جَلَّ

⁴⁶⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 708

⁴⁶⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 709 a

'In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen^{asws}, to Al-Ash'as Bin Qays. As for after, had there been no congratulations, and congratulations coming for you, you should have been the first in this matter before the people, and perhaps the last of your affairs carry its first one, and part of it's part, of you had feared Allah^{azwj} Might and Majestic.

وَقَدْ كَانَ مِنْ بَيْعَةِ النَّاسِ إِلَيَّ مَا قَدْ بَلَغَكَ وَكَانَ طَلْحَةُ وَ الزُّبَيْرُ أَوَّلَ مَنْ بَايَعَنِي ثُمَّ نَقَضَا بَيْعَتِي عَنْ غَيْرِ حَدِيثٍ وَ أَخْرَجَا عَائِشَةَ فَسَارُوا بِهَا إِلَى الْبَصْرَةِ

And it has happened from the allegiances of the people to me^{asws} what has reached you, and Talha and Al-Zubeyr were the first ones to pledge allegiance to me^{asws}, then they broke my^{asws} allegiance from without there having been anything new occurring, and they brought out Ayesha and travelled with her to Al-Basra.

فَصِرْتُ إِلَيْهِمْ فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَالْتَقَيْنَا فَدَعَوْتُهُمْ إِلَى أَنْ يَرْجِعُوا إِلَى مَا خَرَجُوا مِنْهُ فَأَبَوْا فَأَبْلَغْتُ فِي الدُّعَاءِ وَ أَحْسَنْتُ فِي الْبَقِيَّةِ وَ اعْلَمُ أَنَّ عَمَلَكَ إِلَى آخِرِ مَا مَرَّ

So, I^{asws} went to them among the Emigrants and the Helpers and we met (in battle). I^{asws} called them to return to what they had exited from, but they refused. I^{asws} reached out in the call and done well in the remainder. And know that your administration' – up to the end of what passed.

وَ كَتَبَ عُيَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ فِي شَعْبَانَ سَنَةِ سِتٍّ وَ ثَلَاثِينَ وَ رُوِيَ أَنَّهُ لَمَّا أَتَاهُ كِتَابُهُ عَدَا بِثِقَاتِهِ وَ قَالَ لَهُمْ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَدْ أَوْحَسَنِي وَ هُوَ آجِزِي بِمَالٍ أَذْرِيحَانٍ عَلَى كُلِّ حَالٍ وَ أَنَا لَا حَقَّ بِمُعَاوِيَةَ

And Ubeydullah Bin Abu Rafie wrote in Shaban of the year thirty-six, and it is reported that when his^{asws} letter came to him, he called his trustworthy ones and said to them, 'Ali^{asws} Bin Abu Talib^{asws} has worried me, and he^{asws} wants to take the wealth of Azerbaijan upon every state, and I shall join up with Muawiya'.

فَقَالَ لَهُ أَصْحَابُهُ الْمَوْتُ خَيْرٌ لَكَ مِنْ ذَلِكَ تَدْعُ مِصْرَكَ وَ جَمَاعَةَ قَوْمِكَ فَتَكُونُ ذَنْبًا لِأَهْلِ الشَّامِ فَاسْتَحْيَا مِنْ ذَلِكَ

His companions said to him, 'The death is better for you than that. You will leave your city and a community of your people you will become a tail for the people of Syrian. Be ashamed from that'.

وَ بَلَغَ قَوْلُهُ أَهْلَ الْكُوفَةِ فَكَتَبَ إِلَيْهِ عَ كِتَابًا يُؤَيِّدُهُ فِيهِ وَ يَأْمُرُهُ بِالْقُدُومِ عَلَيْهِ وَ بَعَثَ حُجْرَ بْنَ عَدِيٍّ فَلَامَهُ حُجْرٌ عَلَى ذَلِكَ وَ نَاشَدَهُ اللَّهُ وَ قَالَ أ تَدْعُ قَوْمَكَ وَ أَهْلَ مِصْرَكَ وَ أَمِيرَ الْمُؤْمِنِينَ وَ تَلْحَقُ بِأَهْلِ الشَّامِ وَ لَمْ يَزَلْ بِهِ حَتَّى أَقْدَمَهُ إِلَى الْكُوفَةِ فَعَرَضَ عَلَيْهِ عَ ثِقْلَهُ فَوَجَدَ فِيهَا مِائَةَ أَلْفِ دِرْهَمٍ:

And his words reached the people of Al-Kufa. Ali^{asws} wrote a letter to him, rebuking him in it and ordering him with coming to him^{asws}, and he^{asws} sent Hujr Bin Aday. Hujr met him upon that and adjured him with Allah^{azwj} and said, 'Are you leaving your own people and the people of your city, and Amir Al-Momineen^{asws} and joining up with the people of Syria?' And he did not cease to be with him until he made him come to Al-Kufa. He presented his load to him^{asws} and one hundred thousand Dirhams were found in it'.

و رُوِيَ: أَرْبَعُمِائَةِ أَلْفٍ دِرْهَمٍ فَأَخَذَهَا وَ كَانَ ذَلِكَ بِالنَّخِيلَةِ فَاسْتَشْفَعَ الْأَشْعَثُ بِالْحُسَيْنِ وَ الْحُسَيْنِ ع وَ يَعْبُدُ اللَّهَ بْنَ جَعْفَرٍ فَأُطْلِقَ لَهُ مِنْهَا ثَلَاثِينَ أَلْفًا فَقَالَ لَا يَكْفِيَنِي

And it is reported there were four hundred thousand Dirhams. He^{asws} seized it, and that happened at Al-Nakheyla. Al-Ash'as sought the intercession with Al-Hassan^{asws} and Al-Husayn^{asws}, and with Abdullah son of Ja'far^{as}, so thirty thousand was freed from it for him. He said, 'It does not suffice me'.

فَقَالَ لَسْتُ بِرَأْيِكَ دِرْهَمًا وَ ائِمَّ اللَّهُ لَوْ تَرَكْتُهَا لَكَانَ خَيْرًا لَكَ وَ مَا أَظُنُّهَا نَحْلُكَ لَكَ وَ لَوْ تَيَقَّنْتُ ذَلِكَ لَمَا بَلَعْتُهَا مِنْ عِنْدِي فَقَالَ الْأَشْعَثُ خُذْ مِنْ جُذْعِكَ مَا أَعْطَاكَ.

He^{asws} said: 'I^{asws} am not going to increase it for you even by one Dirham, and I^{asws} swear by Allah^{azwj}! If you were to leave it, it would be better for you, and I^{asws} do not think it is permissible for you, and if I^{asws} had been certain of that, it would not have reached it (thirty thousand) from me^{asws}'. Al-Ash'as said, 'Take from your trunk what he^{asws} is giving you'.⁴⁶⁶

710 - نَهَجُ، نَهَجُ الْبَلَاغَةِ وَ مِنْ كِتَابٍ لَهُ ع إِلَى بَعْضِ عُمَّالِهِ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي عَنْكَ أَمْرٌ إِنْ كُنْتُ فَعَلْتَهُ فَقَدْ أَسْخَطْتُ رَبَّكَ وَ عَصَيْتُ إِمَامَكَ وَ أَخْزَيْتُ أَمَانَتَكَ

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to one of his^{asws} office bearers: 'As for after, a matter has reached me^{asws} about you, if you have done it, you have Angered your Lord^{azwj} and disobeyed your Imam^{asws}, and disgraced your entrustment.

بَلَغَنِي أَنَّكَ حَرَدْتَ الْأَرْضَ فَأَخَذْتَ مَا تَحْتَ قَدَمَيْكَ وَ أَكَلْتَ مَا تَحْتَ يَدَيْكَ فَارْفَعْ إِلَيَّ حِسَابَكَ وَ اعْلَمْ أَنَّ حِسَابَ اللَّهِ أَعْظَمُ مِنْ حِسَابِ النَّاسِ.

It has reached me^{asws} that you have ruined the land and have seized whatever was under your feet and have devoured whatever was under your hand. Raise your account to be and know that the Reckoning of Allah^{azwj} is mightier than the accounting of the people".⁴⁶⁷

711 - نَهَجُ، نَهَجُ الْبَلَاغَةِ وَ مِنْ كِتَابٍ لَهُ ع إِلَى عُمَرَ بْنِ أَبِي سَلَمَةَ الْمَخْزُومِيِّ وَ كَانَ عَامِلَهُ عَلَى الْبَحْرَيْنِ فَعَزَلَهُ وَ اسْتَعْمَلَ النُّعْمَانَ بْنَ عَجْلَانَ الزُّرْقِيَّ مَكَانَهُ أَمَّا بَعْدُ فَإِنِّي قَدْ وَلَّيْتُ النُّعْمَانَ بْنَ الْعَجْلَانَ عَلَى الْبَحْرَيْنِ وَ نَزَعْتُ يَدَكَ مِنْ غَيْرِ دَمٍ لَكَ وَ لَا تَثْرِبَ عَلَيْكَ

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Umar Bin Abu Salama Al-Makhzumi, and he was his^{asws} office bearer upon Al-Bahrain. He^{asws} removed him and employed Al-Numan Bin Ajlan Al-Zarqy in his place: 'As for after, I^{asws} have placed al Numan Bin Al-Ajlan in charge upon Al-Bahrain and have removed your hand from without any condemnation to you, nor any reproach upon you.

⁴⁶⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 709 b

⁴⁶⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 710

فَلَقَدْ أَحْسَنْتَ الْوِلَايَةَ وَ أَذَيْتَ الْأَمَانَةَ فَأَقْبِلْ غَيْرَ ظَنِينٍ وَ لَا مَلُومٍ وَ لَا مُتَّهَمٍ وَ لَا مَأْنُومٍ فَقَدْ أَرَدْتُ الْمَسِيرَ إِلَى ظَلَمَةِ أَهْلِ الشَّامِ وَ أَحْبَبْتُ أَنْ تَشْهَدَهُ مَعِيَ فَإِنَّكَ يَمُنُّ اسْتَظْهَرُ بِهِ عَلَى جِهَادِ الْعُدُوِّ وَ إِقَامَةِ عُمُودِ الدِّينِ.

You have done well in the governance and fulfilled the entrustment, so come back without any suspicions, nor blame, nor accusation, nor having sinned, for I^{asws} have intended the travelling to the oppressors of the people of Syrian, and I^{asws} would love it if you could attend with me^{asws}, for you are from the one I^{asws} can be backed up with upon fighting the enemy, and establish the pillars of the religion”.⁴⁶⁸

712 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ ع إِلَى مَصْقَلَةِ بِنِ هُبَيْرَةَ الشَّيْبَانِيِّ وَ هُوَ عَامِلُهُ عَلَى أَرْدَشِيرْ خُرَّهَ بَلَعَنِي عَنْكَ أَمْرٌ إِنْ كُنْتُ فَعَلْتَهُ فَقَدْ أَسْخَطْتُ إِلَهَكَ وَ أَغْضَبْتُ إِمَامَكَ بَلَعَنِي أَنَّكَ تُفْسِمُ فِيءَ الْمُسْلِمِينَ الَّذِي حَازَتْهُ رِمَاحُهُمْ وَ خُيُوتُهُمْ وَ أُرِيغَتْ عَلَيْهِ دِمَاؤُهُمْ فِيمَنْ اعْتَمَاكَ مِنْ أَغْرَابِ قَوْمِكَ

(The book) 'Nahj Al Balagah' –

‘From a letter of his^{asws} to Masqalah Bin Hubeyr Al-Shaybani, and he was his^{asws} office bearer upon Ardashey khura: ‘A matter has reached me^{asws} about you, if you have done it, you had angered your God and angered your Imam^{asws}. It has reached me that you are distributing the war booty of the Muslims, those who had possessed it by their spears and their horses and their blood has been spilt upon it, (distributing it) among the ones with relationships from the Bedouins of your people.

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَئِنْ كَانَ ذَلِكَ حَقًّا لَتَجِدَنَّ بِكَ عَلَيَّ هَوَانًا وَ لَتَجُفَّ عِنْدِي مِيزَانًا فَلَا تَسْتَهِنَ بِحَقِّ رَبِّكَ وَ لَا تُصْلِحْ دُنْيَاكَ بِمُحَقِّ دِينِكَ فَتَكُونَ مِنَ الْأَخْسَرِينَ أَعْمَالًا

By the One^{azwj} Who Split the seed and Formed the person! If that was true, you will be found lowly to me^{asws} and be held in light estimation in my^{asws} presence. Do not underestimate a right of your Lord^{azwj} and do not better your world by obliterating your religion for you will become from the loss incurring deeds.

أَلَا وَ إِنَّ حَقَّ مَنْ قَبَلْنَا وَ قَبَلَكَ مِنَ الْمُسْلِمِينَ فِي قِسْمَةِ هَذَا الْقَيْءِ سَوَاءٌ يَرُدُّونَ عِنْدِي عَلَيْهِ وَ يَصْدُرُونَ عَنْهُ وَ السَّلَامُ.

Indeed! And the right of the Muslims from ones before us and before you regarding the apportionment of this was booty, is the same. They are arriving to it in my^{asws} presence and are returning from it. And the greetings”.⁴⁶⁹

713 - نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ ع إِلَى زِيَادِ بْنِ أَبِيهِ وَ قَدْ بَلَغَهُ أَنَّ مُعَاوِيَةَ قَدْ كَتَبَ إِلَيْهِ يُرِيدُ خَدِيعَتَهُ بِاسْتِلْحَاقِهِ وَ قَدْ عَرَفْتُ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْكَ يَسْتَرْلُ لُبَّكَ وَ يَسْتَفِلُّ غَرْبَكَ فَاحْذَرْ فَإِنَّهُ الشَّيْطَانُ يَأْتِي الْمَرْءَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ لِيَقْتَحِمَ غَفْلَتَهُ وَ يَسْتَلْبِ غَرْبَهُ

(The book) 'Nahj Al Balagah' –

‘And from a letter of his^{asws} to Ziyad Bin Abih, and it had reached him^{asws} that Muawiya had written to him intending to deceive him with his annexation: ‘And I^{asws} have come to know that Muawiya has written to you to reduce your understanding and blunt your sharpness.

⁴⁶⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 711

⁴⁶⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 712

Be cautious of him, for he is the Satan^{la} who comes to the people from his front, and from behind him, and from his right and from his left, in order to storm him unawares, and take away his zeal.

وَقَدْ كَانَ مِنْ أَبِي سُفْيَانَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ فَلْتَهُ مِنْ حَدِيثِ النَّفْسِ وَ نَزْعَةٍ مِنْ نَزَعَاتِ الشَّيْطَانِ لَا يَنْبُتُ بِهَا نَسَبٌ وَلَا يُسْحَقُ بِهَا إِزْتُ وَالْمُتَعَلِّقُ بِهَا كَالْوَاغِلِ الْمُدْفَعِ وَالنَّوْطِ الْمُدْبَذِ

And it had happened from Abu Sufyan during the time of Umar Bin Al-Khattab, a slip from the self-discussion, and an evil suggestion from the evil suggestions of the Satan^{la}. Neither was any lineage established by it nor any inheritance was deserved by it, and the one attaching with it was like the uninvited guest pushed away, and the dangling cup’.

فَلَمَّا قَرَأَ زِيَادُ كِتَابَهُ قَالَ شَهِدَ بِهَا وَ رَبِّ الْكَعْبَةِ وَ لَمْ تَزَلْ فِي نَفْسِهِ حَتَّى ادَّعَاهُ مُعَاوِيَةُ.

When Ziyad read his^{asws} letter, he said, ‘He^{asws} has testified with it, by Lord^{azwj} of the Kabah!’ And it did not cease to be in his mind until Muawiya claimed him (as his son)’⁴⁷⁰.

ثم روي عن ابن عبد البر و البلاذري و الواقدي عن ابن عباس و غيره أن عمر بعث زيادا في إصلاح فساد وقع باليمن فلما رجع خطب عند عمر خطبة لم يسمع مثلها و أبو سفيان حاضر و علي ع و عمرو بن العاص فقال عمرو لله أبو هذا الغلام لو كان قرشيا لساق العرب بعضاه فقال أبو سفيان إنه لقرشي و إني لأعرف الذي وضعه في رحم أمه فقال علي ع و من هو قال أنا فقال مهلا يا أبا سفيان

And it is reported from Ibn Abdul Birr and Al Balazuri, and al Waqidy, from Ibn Abbas and others,

‘Umar sent Ziyad to reconcile a mischief having occurred at Al-Yemen. When he returned, he addressed in the presence of Umar a sermon, the like of it had not been heart, and Abu Sufyan, and Ali^{asws}, and Amro Bin Al-Aas were present. Amro said, ‘Allah^{azwj}, the father of this boy! If he had been from Quraysh, he would have ushered the Arabs with his stick’. Abu Sufyan said, ‘He is of Quraysh, and I know the one who placed him in the womb of his mother’. Ali^{asws} said: ‘And who is he?’ He said, ‘I’. He^{asws} said: ‘Shh, no, O Abu Sufyan’.

فقال أبو سفيان

براني يا علي من الأعداء.

و لم يخف المقالة في زياد.

و تركي فيهم ثمر الفؤاد

أما و الله لو لا خوف شخص

لأظهر أمره صخر بن حرب

و قد طالت مجاملي ثقيفا

Abu Sufyan said (in prose), ‘But, by Allah^{azwj}, had I not feared, O Ali^{asws}, that a person from the enemies might see me, I would reveal his matter, Sakhar Bin Harb and would not hide the words regarding Ziyad, and my courtesy is prolonged upon (the clan of) Saqeef, and my leaving regarding them is a fruit of the heart’.

و في رواية أخرى قال أتيت أمه في الجاهلية سفاحا فقال علي ع مه يا أبا سفيان فإن عمر إلى المساء سريع قال و عرف زياد ما دار بينهما فكانت في نفسه.

⁴⁷⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 a

And in another report, he said, 'I came to his mother during the pre-Islamic period adulterously'. Ali^{asws} said: Shh, O Abu Sufyan, for Umar is quick to the evil'. He said, 'And Ziyad recognised what had flowed between the two. It was within himself'.

و في رواية أخرى قال له عمرو بن العاص فهلا تستلحقه قال أخاف هذا العير الجالس أن يخرق علي إهابي.

And in another report, 'Amro Bin Al-Aas said to him, 'So, you don't deserve him'. He said, 'I am fearing this the shaming by this seated one (Umar) that he would break my honour upon me'.⁴⁷¹

قَالَ وَ رَوَى الْمَدَائِنِيُّ أَنَّهُ لَمَّا كَانَ زَمَنُ عَلِيٍّ ع وَ لَى زِيَاداً فَارِسٌ أَوْ بَعْضُ أَعْمَالِ فَارِسٍ فَضَبَطَهَا ضَبْطاً صَالِحاً وَ جَبَا خَرَاجَهَا وَ حَمَاهَا وَ عَرَفَ ذَلِكَ مُعَاوِيَةَ فَكَتَبَ إِلَيْهِ أَمَّا بَعْدُ فَإِنَّهُ عَزَّتْكَ قَلَاعُ تَأْوِي إِلَيْهَا لَيْلَا كَمَا يَأْوِي الطَّيْرُ إِلَى وَكْرِهِا وَ ائْتَمَّ اللَّهُ لَوْ لَا ائْتِظَارِي بِكَ مَا اللَّهُ أَعْلَمُ بِهِ لَكَانَ لَكَ مِنِّي مَا قَالَهُ الْعَبْدُ الصَّالِحُ فَلَنَأْتِيَهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَ لَنُخْرِجَهُمْ مِنْهَا أَذِلَّةً وَ هُمْ صَاغِرُونَ

He said, 'And it is reported by Al Madainy,

'When it was the era of Ali^{asws}, he^{asws} placed Ziyad in charge of (a piece of land) of Persia, or some of the administration of Persian, and he handled it correctly, and duties of taking care of and protecting them, and Muawiya recognised that so he wrote to him, 'As for after, surely you are deceived by a fortress you are sheltering to it at night just as the bird does to its nest, and I swear by Allah^{azwj}, had it not been for my waiting for you what Allah^{azwj} Knows of, there would have been for you from me what the righteous servant had said: **and we will come to them with armies they will not be able to face, and we will expel them from it in disgrace, and they would be belittled!** [27:37].

وَ كَتَبَ فِي أَسْفَلِ الْكِتَابِ شِعْراً مِنْ جُمْلَتِهِ

تُنْسَى أَبَاكَ وَ قَدْ شَالَتْ نِعَمَتُهُ-
إِذْ تَخْطُبُ النَّاسَ وَ الْوَالِي هُمْ عُمَرُ-

And he wrote at the bottom of his letter, a poem of its summary, 'Forget your father and his grace has been crippled, when address the people and the ruler of theirs is Umar'.

فَلَمَّا وَرَدَ الْكِتَابُ عَلَى زِيَادٍ قَامَ فَخَطَبَ النَّاسَ وَ قَالَ الْعَجَبُ مِنْ ابْنِ آكِلَةِ الْأُكْبَادِ وَ رَأْسِ النَّفَاقِ يَتَهَدَّدُنِي وَ بَنِي وَ بَيْنَهُ ابْنُ عَمِّ رَسُولِ اللَّهِ ص وَ نَوْحِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ أَبُو السُّبُطَيْنِ وَ صَاحِبِ الْوَلَاءِ وَ الْمَنْزِلَةِ وَ الْإِخَاءِ فِي مِائَةِ أَلْفٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ التَّابِعِينَ هُمْ بِإِحْسَانٍ

When the letter arrived to Ziyad, he stood to address the people and said, 'The strangeness from the son of the liver-eater and the head of hypocrisy. He is threatening me while between me and him is a son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, and husband^{asws} of chieftess^{asws} of women of the worlds, and father^{asws} of the two grandsons^{asws}, and bearer of the flag, and the master of the loyalty (Wilayah), and the status, and the brother-hood among one hundred thousand from the Emigrants and the Helpers and the followers of theirs with the good deeds.

أَمَّا وَ اللَّهُ لَوْ تَخَطَّى هَؤُلَاءِ أَجْمَعِينَ إِلَيَّ لَوَجَدَنِي أَحْمَرُ حَشْشاً ضَرْباً بِالسَّيْفِ

⁴⁷¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 b

But, by Allah^{azwj}! Even if all of them were to be aggressive to me, they would find me frightening, striking with the sword!’

ثُمَّ كَتَبَ إِلَى عَلِيٍّ ع وَ بَعَثَ بِكِتَابِ مُعَاوِيَةَ فِي كِتَابِهِ فُكِّتَبَ إِلَيْهِ عَلِيٌّ ع أَمَا بَعْدُ فَإِنِّي قَدْ وَلَّيْتُكَ مَا وَلَّيْتُكَ وَ أَنَا أَرَاكَ لِدَلِكْ أَهْلًا وَ إِنَّهُ قَدْ كَانَتْ مِنْ أَبِي سُفْيَانَ فَلْتَةً فِي أَيَّامِ عُمَرَ مِنْ أَمَانِيَّ التَّيِّهِ وَ كَذِبِ النَّفْسِ لَمْ تَسْتَوْجِبْ بِهَا مِيرَاثًا وَ لَمْ تَسْتَحِقْ بِهَا نَسَبًا

Then he wrote to Ali^{asws} and the letter of Muawiya along with his letter. Ali^{asws} wrote to him: ‘As for after, I^{asws} have placed you in charge of what I^{asws} placed you in charge of, and I^{asws} see you being a rightful of that; and a slip had happened from Abu Sufyan during the days of Umar from the lost aspirations and the self-lying, neither will you obligate any inheritance by it and you cannot deserve any lineage by it.

وَ إِنَّ مُعَاوِيَةَ كَالشَّيْطَانِ الرَّجِيمِ يَأْتِي الْمَرْءَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ فَاحْذَرُوهُ ثُمَّ اخْذَرُوهُ وَ السَّلَامُ.

And surely Muawiya is like the Pelted Satan^{la}. He comes to the person from his front, and from his back, and from his right, and from his left, so be cautious of him, then (again) be cautious of him. And the greetings”.⁴⁷²

قَالَ وَ رَوَى أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ حَبِيبٍ رَحِمَهُ اللَّهُ قَالَ: كَانَ عَلِيٌّ ع قَدْ وَلَّى زِيَادًا قِطْعَةً مِنْ أَعْمَالِ فَارِسَ وَ اصْطَنَعَهُ لِنَفْسِهِ فَلَمَّا قُتِلَ عَلِيٌّ ع بَقِيَ زِيَادٌ فِي عَمَلِهِ وَ خَافَ مُعَاوِيَةَ حَاجَتَهُ وَ أَشْفَقَ مِنْ مُمَالَاتِهِ الْحَسَنَ بْنَ عَلِيٍّ ع فَكَتَبَ إِلَيْهِ كِتَابًا يُهَدِّدُهُ وَ يُوعِدُهُ وَ يَدْعُوهُ إِلَى بَيْعَتِهِ

He said, ‘And it is reported by Abu Ja’far Muhammad Bin Habeeb who said,

‘Ali^{asws} had placed Ziyad in charge of a piece (of land) from the administration of Persia, and he^{asws} had authorised it himself. When Ali^{asws} was killed, Ziyad remained in his office and Muawiya feared his side and was fearful from his inclination towards Al-Hassan^{asws} Bin Ali^{asws}, so he wrote a letter to him, threatening him, and promising him, and calling him to his allegiance.

فَأَجَابَهُ زِيَادٌ بِكِتَابٍ أَغْلَظَ مِنْهُ فَشَاوَرَ مُعَاوِيَةَ فِي ذَلِكَ الْمُغْيِرَةَ بْنِ شُعْبَةَ فَأَشَارَ عَلَيْهِ بِأَنْ يَكْتُبَ إِلَيْهِ كِتَابًا يَسْتَعِظُمُهُ فِيهِ وَ يَذْهَبَ الْمُغْيِرَةُ بِالْكِتَابِ إِلَيْهِ فَلَمَّا أَتَاهُ أَرْضَاهُ وَ أَخَذَ مِنْهُ كِتَابًا يُظْهِرُ فِيهِ الطَّاعَةَ بِشُرُوطٍ

Ziyad answered him with a harsh letter from him. Muawiya consulted Al-Mugheira Bin Shuba regarding that, and he indicated to him that he should write him a letter sympathising with him, and Al-Mugheira went with the letter to him. When he came to him, he pleased him and took the letter from him, manifesting the obedience in it with (certain) conditions.

فَأَعْطَاهُ مُعَاوِيَةُ جَمِيعَ مَا سَأَلَهُ وَ كَتَبَ إِلَيْهِ بِحُطٍّ يَدِيهِ مَا وَثَّقَ بِهِ فَدَخَلَ إِلَيْهِ الشَّامَ وَ قَرَّبَهُ وَ أَذْنَاهُ وَ أَقْرَبَهُ عَلَى وَلَايَتِهِ ثُمَّ اسْتَعْمَلَهُ عَلَى الْعِرَاقِ.

So, Muawiya gave him the entirety of what he had asked him and wrote to him in his own handwriting what he could rely with. He entered Syria to him, and he drew him closer, and he acknowledged upon his governance. Then he employed him upon Al-Iraq”.⁴⁷³

⁴⁷² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 c

وَقَالَ الْمَدَائِنِيُّ لَمَّا أَرَادَ مُعَاوِيَةُ اسْتِلْحَاقَ زِيَادٍ وَ قَدْ قَدِمَ عَلَيْهِ الشَّامُ جَمَعَ النَّاسَ وَ صَعِدَ الْمِنْبَرَ وَ أَصْعَدَ زِيَاداً مَعَهُ عَلَى مِرْقَاةٍ تَحْتَ مِرْقَاتِهِ وَ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي قَدْ عَرَفْتُ شَبَهَنَا أَهْلَ الْبَيْتِ فِي زِيَادٍ فَمَنْ كَانَتْ عِنْدَهُ شَهَادَةٌ فَلْيُثْمِرْ بِهَا

And Al Madainy said,

‘When Muawiya wanted Ziyad to join up, and he had arrive to him at Syria, he gathered the people and ascended the pulpit, and Ziyad ascended along with him upon a step lower than his step, and he praised Allah^{azwj} and extolled upon Him^{azwj}, then said, ‘O you people! I have recognised our resemblances in the family regarding Ziyad, so the one who had any testimony with him, let him stand with it’.

فَقَامَ نَاسٌ فَشَهِدُوا أَنَّهُ ابْنُ أَبِي سُفْيَانَ وَ أَنَّهُمْ سَمِعُوهُ أَقَرَّ بِهِ قَبْلَ مَوْتِهِ فَقَامَ أَبُو مَرْثَمَ السَّلُولِيُّ وَ كَانَ خَمَّاراً فِي الْجَاهِلِيَّةِ فَقَالَ أَشْهَدُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ أَبَا سُفْيَانَ قَدِمَ عَلَيْنَا بِالطَّائِفِ فَأَتَانِي فَأَشْرَيْتُ لَهُ لَحْماً وَ خَبْزاً وَ طَعَاماً فَلَمَّا أَكَلَ قَالَ يَا أَبَا مَرْثَمَ أَصِيبْ لِي بَعِثاً

The people stood up and they testified that he was a son of Abu Sufyan, and they had heard him acknowledge with it before his death. Abu Maryam Al-Salouli stood up, and he was a drunkard during the pre-Islamic period. He said, ‘I testify, O commander of the faithful, that Abu Sufyan had arrived to us at Al-Taif, and came to me and I had bought some meat and wine and some food for him. When he had eaten, he said, ‘O Abu Maryam! Get a prostitute for me’.

فَخَرَجْتُ فَأَتَيْتُ بِسُمَيَّةٍ فَقُلْتُ لَهَا إِنَّ أَبَا سُفْيَانَ مَنْ قَدْ عَرَفْتَ شَرَفَهُ وَ جُودَهُ وَ قَدْ أَمَرَنِي أَنْ أُصِيبَ لَهُ بَعِثاً فَهَلْ لَكَ فَقَالَ [فَقَالَتْ] نَعَمْ نَحْيِيءُ الْآنَ عُيَيْدٌ يَغْنَمُهُ وَ كَانَ رَاعِياً فَإِذَا تَعَشَّى وَ وَضَعَ رَأْسَهُ أَتَيْتُهُ

I went out and came to Sumayya. I said to her, ‘Abu Sufyan is someone you have known of his nobility and his generosity, and he has instructed me that I attain a prostitute for him. Is it for you?’ She said, ‘Yes, Ubeyd has come now with his sheep, (and he was a shepherd), so when he has dined and placed down his head, I shall go to him’.

فَرَجَعْتُ إِلَى أَبِي سُفْيَانَ فَأَعْلَمْتُهُ فَلَمْ يَلْبَثْ أَنْ جَاءَتْ تَحْرُ ذَيْلَهَا فَدَخَلَتْ مَعَهُ فَلَمْ تَزَلْ عِنْدَهُ حَتَّى أَصْبَحْتُ فَقُلْتُ لَهُ لَمَّا انْصَرَفَتْ كَيْفَ رَأَيْتَ صَاحِبَتَكَ فَقَالَ خَيْرٌ صَاحِبَةٍ لَوْ لَا دَفَّرَ فِي إِبْطِهَا

I returned to Abu Sufyan and let him know. It was not long before she came, dragging her tail (of her dress) and entered (the room) with him. She did not cease to be with him until morning. I said to him when he had finished, ‘How did you see your companion?’ He said, ‘She is a good companion, had there been no stink in her armpits’.

فَقَالَ زِيَادٌ مِنْ فَوْقِ الْمِنْبَرِ يَا أَبَا مَرْثَمَ لَا تَسْتَيْمِ أُمَّهَاتِ الرِّجَالِ فُتُشْتَمُ أُمُّكَ فَلَمَّا انْقَضَى كَلَامُ مُعَاوِيَةَ وَ مُنَاسَدَتُهُ قَامَ زِيَادٌ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ مُعَاوِيَةَ وَ الشُّهُودَ قَدْ قَالُوا مَا سَمِعْتُمْ وَ لَسْتُ أَذْرِي حَقَّ هَذَا مِنْ بَاطِلِهِ وَ هُوَ وَ الشُّهُودُ أَعْلَمُ بِمَا قَالُوا وَ إِنَّمَا عُيَيْدٌ أَبٌ مَبْرُورٌ وَ وَالٍ مَشْكُورٌ ثُمَّ نَزَلَ انْتَهَى كَلَامُ ابْنِ أَبِي الْحُدَيْدِ.

Ziyad said from above the pulpit, ‘O Abu Maryam! Do not insult mothers of the men, for your mother would be insulted!’ When the speech of Muawiya had terminated and his

⁴⁷³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 d

adjuring, Ziyad stood up. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'O you people! Muawiya and the witnesses have said what you have heard, and I don't know the truth of this from its falsehood, and he and the witnesses are more knowing with what they have said, and rather Ubeyd is a father of Mabrouz and a friend of Mashkour'. Then he descended. The speech of Ibn Ab Al-Hadeed ends (here)".⁴⁷⁴

714 - نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى سَهْلِ بْنِ حُنَيْفٍ الْأَنْصَارِيِّ وَ هُوَ عَامِلُهُ عَلَى الْمَدِينَةِ فِي مَعْنَى قَوْمٍ مِنْ أَهْلِهَا لَحِقُوا بِمُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ قِبَلِكَ يَتَسَلَّلُونَ إِلَى مُعَاوِيَةَ فَلَا تَأْسَفْ عَلَى مَا يُفَوِّتُكَ مِنْ عَدَدِهِمْ وَ يَذْهَبُ عَنْكَ مِنْ مَدَدِهِمْ

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{asws} to Sahl Bin Huneyf Al-Ansari, and he was his^{asws} office bearer upon Al-Medina, in meaning a group of its inhabitants who had joined with Muawiya Bin Abu Sufyan: 'As for after, it has reached me that mention men from the ones around you are sneaking away to Muawiya. Do not feel sorry upon what is lost from you of their numbers, and of their help going away from you.

فَكَفَى لَهُمْ غِيًّا وَ لَكَ مِنْهُمْ شَافِيًّا فِرَازُهُمْ مِنَ الْهَدَى وَ الْحَقِّ وَ إِضَاعَتُهُمْ إِلَى الْعَمَى وَ الْجَهْلِ وَ إِنَّمَا هُمْ أَهْلُ دُنْيَا مُتْبِلُونَ عَلَيْهَا وَ مُهْطِعُونَ إِلَيْهَا قَدْ عَرَفُوا الْعَدْلَ وَ رَأَوْهُ وَ سَمِعُوهُ وَ وَعَدَهُ وَ عَلِمُوا أَنَّ النَّاسَ عِنْدَنَا فِي الْحَقِّ أَسْوَةٌ فَهَرَبُوا إِلَى الْآثَرَةِ

Error suffices for them and a healing for you from them. Their fleeing is from the guidance and the truth and their advancing towards the blindness and the ignorance, and rather they are people of the world, facing towards it and rushing to it. They have recognised the justice and saw it, and heard it, and knew that the people are the same in our presence regarding the rights, so they fled to the preferential treatment.

فَبُعْدًا لَهُمْ وَ سُخْقًا إِنَّهُمْ وَ اللَّهُ لَمْ يَنْفَرُوا مِنْ حُزْرِ وَ لَمْ يَلْحَقُوا بِعَدْلِ وَ إِنَّا لَنَطْمَعُ فِي هَذَا الْأَمْرِ أَنْ يُدَلِّلَ اللَّهُ لَنَا صَعْبَهُ وَ يُسَهِّلَ لَنَا حَزَنَهُ إِنْ شَاءَ اللَّهُ وَ السَّلَامُ عَلَيْكَ.

Remoteness be for them and damnation! They, by Allah^{azwj}, did not flee from tyranny and did not join up with the justice, and we wish regarding this matter that Allah^{azwj} would Humble for us its difficulties and Ease for us its grief, if Allah^{azwj} so Desires. And the greetings be unto you".⁴⁷⁵

715 - نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى كُمَيْلِ بْنِ زِيَادِ النَّخَعِيِّ وَ هُوَ عَامِلُهُ عَلَى هَيْتٍ يُنْكَرُ عَلَيْهِ تَرْكُهُ دَفْعَ مَنْ يَجْتَازُ بِهِ مِنْ جَيْشِ الْعَدُوِّ طَالِبًا لِلْغَارَةِ أَمَّا بَعْدُ فَإِنَّ تَضْيِيعَ الْمَرْءِ مَا وَلِيَ وَ تَكْلُفُهُ مَا حُفِيَ لَعَجَزَ حَاضِرٌ وَ رَأْيٌ مُتَبَرِّ [مُتَبَرِّ]

(The book) 'Nahj Al Balagah' –

'And from a book of his^{asws} to Kumeyl Bin Ziyad Al-Nakhaie, and he was his^{asws} office bearer upon Hayt, and he^{asws} disliked upon him of his neglect in defending from the crossing of the enemy army by him seeking the raids: 'As for after, surely wasting by the man what he is in

⁴⁷⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 e

⁴⁷⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 714

charge of and had been encumbered with suffices for his current disability, and destructive view.

وَ إِنَّ تَعَاظِيكَ الْغَارَةَ عَلَى أَهْلِ قَرْقِيسِيَا وَ تَغْطِيلِكَ مَسَالِحَكَ الَّتِي وَلَّيْنَاكَ لَيْسَ لَهَا مَنْ يَمْنَعُهَا وَ لَا يَرْدُّ الْجَيْشَ عَنْهَا لِرَأْيِي شِعَاعٌ فَقَدْ صِرْتَ جِسْرًا لِمَنْ أَرَادَ الْغَارَةَ مِنْ أَغْدَائِكَ عَلَى أَوْلِيَائِكَ غَيْرِ شَدِيدِ الْمُنْكَبِ وَ لَا مَهِيبِ الْجَانِبِ وَ لَا سَادَّ تُغْرَةً وَ لَا كَاسِرٍ لِعُدُوٍّ شَوْكَةً وَ لَا مُعْنٍ عَنْ أَهْلِ مِصْرِهِ وَ لَا جُنْرٍ عَنْ أَمِيرِهِ.

And the raid had come to you upon the people of Qirqisiya, and your inactivity of the weaponry which we had placed you in charge of, there isn't anyone defending it, nor repelling the army away from it, is a scattered view. You had become a bridge for the ones from your enemies who wanted to raid against your friends, without you being with strong shoulders, nor awe by the sides, nor being able to block a hole nor break a blade of the enemy, nor defending the people of his city, nor fulfilling from his commander".⁴⁷⁶

716 - نَحْج، نَحْجِ الْبَلَاغَةِ وَ مِنْ جَلْفٍ كَتَبَهُ عَ بَنِي الْيَمَنِ وَ رِبِيعَةَ نُقِلَ مِنْ حَظِّ هِشَامِ بْنِ الْكَلْبِيِّ هَذَا مَا اجْتَمَعَ عَلَيْهِ أَهْلُ الْيَمَنِ حَاضِرُهَا وَ بَادِيهَا وَ رِبِيعَةُ حَاضِرُهَا وَ بَادِيهَا أَنَّهُمْ عَلَى كِتَابِ اللَّهِ يَدْعُونَ إِلَيْهِ وَ يَأْتُمُونَ بِهِ وَ يُجِيبُونَ مَنْ دَعَا إِلَيْهِ وَ أَمَرَ بِهِ

(The book) 'Nahj Al Balagah' –

'And from an alliance treaty he^{asws} wrote between Al-Yemen and (tribe of) Rabie. Copied from the handwriting of Hisham Bin Al-Kalby: 'This is what the people of Al-Yemen, its present ones and its nomads, and (tribe of) Rabie, its present ones at its nomads have united upon. They are upon the Book of Allah^{azwj} calling to it and instructing with it, and they are answering the one who calls to it and instructs with it.

لَا يَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا وَ لَا يَرْضَوْنَ بِهِ بَدَلًا وَ أَنَّهُمْ يَدُّ وَاحِدَةً عَلَى مَنْ خَالَفَ ذَلِكَ وَ تَرَكَهُ أَنْصَارَ بَعْضُهُمْ لِبَعْضٍ دَعْوَتُهُمْ وَاحِدَةً لَا يَنْقُضُونَ عَهْدَهُمْ لِمَعْتَبَةٍ غَائِبٍ وَ لَا لِعَضْبٍ غَاضِبٍ وَ لَا لَأَسْتِذْلَالٍ قَوْمٍ قَوْمًا وَ لَا لِمَسَبَّةٍ قَوْمٍ قَوْمًا

They will neither take a price for it, nor would they be pleased with any replacement for it, and they are one hand against the one who opposes that, and they would help each other. Their call is one. They will neither break their pact for the blame of a blamer, nor for the anger of an angered one, nor will a group humiliate any group, nor will a group revile a group.

عَلَى ذَلِكَ شَاهِدُهُمْ وَ غَائِبُهُمْ وَ حَلِيمُهُمْ وَ جَاهِلُهُمْ ثُمَّ إِنَّ عَلَيْهِمْ بِذَلِكَ عَهْدَ اللَّهِ وَ مِيثَاقَهُ إِنَّ عَهْدَ اللَّهِ كَانَ مَسْئُولًا وَ كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Upon that are their present ones, and their absent ones, and their forbearing ones, and their ignorant ones. Then, upon them with that is a Pact of Allah^{azwj} and His^{azwj} Covenant. The Pact of Allah^{azwj} will be questioned of. And it is written by Ali^{asws} Bin Abu Talib^{asws}.⁴⁷⁷

717 - نَحْج، نَحْجِ الْبَلَاغَةِ وَ مِنْ وَصِيَّةٍ لَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَكْتُبُهَا لِمَنْ يَسْتَعْمِلُهُ عَلَى الصَّدَقَاتِ وَ إِنَّمَا ذَكَرْنَا مِنْهَا جُمْلًا لِيُعْلَمَ أَنَّهُ ع كَانَ يُقِيمُ عِمَادَ الْحَقِّ وَ يُشْرِفُ أَمَثَلَةَ الْعَدْلِ فِي صَغِيرِ الْأُمُورِ وَ كَبِيرِهَا وَ دَقِيقِهَا وَ جَلِيلِهَا

⁴⁷⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 715

⁴⁷⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 716

(The book) 'Nahj Al Balagah' –

'And from an advice of his^{asws}, he^{asws} used to write it to the one he^{asws} employed upon the charities, and rather we are mentioning from it a summary in order to know that he^{asws} was establishing the pillars of the truth, and legislating the examples of justice regarding the small matter and its big ones, and its delicate and its majestic: -

انْطَلِقْ عَلَى تَقْوَى اللَّهِ وَحَدِّهِ لَا شَرِيكَ لَهُ وَلَا تُرَوِّعَنَّ مُسْلِمًا وَلَا تُجْتَازَنَّ عَلَيْهِ كَارِهًا وَلَا تَأْخُذَنَّ مِنْهُ أَكْثَرَ مِنْ حَقِّ اللَّهِ فِي مَالِهِ فَإِذَا قَدِمْتَ عَلَى الْحَيِّ فَأَنْزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَتْبِيَائَهُمْ ثُمَّ امْضِ إِلَيْهِمْ بِالسَّكِينَةِ وَالْوَقَارِ حَتَّى تَقُومَ بَيْنَهُمْ

'Go upon the fear of Allah^{azwj} Alone, there is no associate for Him^{azwj}, and do not frighten any Muslim nor trespass upon him to his dislike, and do not take from him any more than the Right of Allah^{azwj} in his wealth. When you arrive to the tribe, then descend by their water (spring) from without mingling in their houses. Then go to them with the calmness and the dignity until you stand between them.

فَتُسَلِّمَ عَلَيْهِمْ وَلَا تُخْذِجَ بِالتَّحِيَّةِ لَهُمْ ثُمَّ تَقُولَ عِبَادَ اللَّهِ أَرْسَلَنِي إِلَيْكُمْ رَبِّي اللَّهُ وَخَلِيفَتُهُ لِأَخَذِ مِنْكُمْ حَقَّ اللَّهِ فِي أَمْوَالِكُمْ فَهَلْ لِلَّهِ فِي أَمْوَالِكُمْ مِنْ حَقٍّ فَتُقَدِّمُوهُ إِلَيَّ وَلِيَّهِ

Greet unto them and do not be careless with the greetings to them. Then say, 'Servants of Allah^{azwj}! The Guardian^{asws} of Allah^{azwj} and His^{azwj} Caliph has sent me to take the Right of Allah^{azwj} from you which is in your wealth. So, is there any Right of Allah^{azwj} in your wealth? Then pay it to His^{azwj} Guardian^{asws}.

فَإِنْ قَالَ قَائِلٌ لَا فَلَا تُرَاجِعْهُ وَإِنْ أَنْعَمَ لَكَ مُنْعِمٌ فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخَيِّفَهُ أَوْ تُوعِدَهُ أَوْ تُعَسِّفَهُ أَوْ تُرْهِقَهُ فَخُذْ مَا أَعْطَاكَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ وَإِنْ كَانَ لَهُ مَا شِئْتَ أَوْ إِبِلٌ فَلَا تَدْخُلْهَا إِلَّا بِإِذْنِهِ فَإِنْ أَكْثَرَهَا لَهُ

So, if a speaker were to say, 'No', do not repeat to him, and if he says, 'Yes' to you, then go with him from without scaring him, or threatening him, or pressuring him, or exhausting him. Take what he gives you, from gold or silver, and if there were cattle for him or camels, do not take these except with his permission, for most of it is for him.

فَإِذَا أَتَيْتَهَا فَلَا تَدْخُلْهَا دُخُولَ مُسْتَطَلِّ عَلَيْهِ وَلَا عَنِيفٍ بِهِ وَلَا تُنْفِرَنَّ بِهَيْمَةٍ وَلَا تُفْرِعَنَّهَا وَلَا تَسْوَأَنَّ صَاحِبَهَا فِيهَا

So when you end up to them, do not enter their enclosure the entering of one overcoming upon it, nor one who is violent with it, and do not scare an animal nor panic it, and do not aggrieve its owner regarding them.

وَاصْذَعْ الْمَالَ صَدْعَيْنِ ثُمَّ خَيِّرْهُ فَإِذَا اخْتَارَ فَلَا تَعْرِضْ لِمَا اخْتَارَ فَلَا تَزَالُ كَذَلِكَ حَتَّى يَبْقَى مَا فِيهِ وَقَاءٌ لِحَقِّ اللَّهِ فِي مَالِهِ فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ فَإِنْ اسْتَقَالَكَ فَأَقِلَّهُ ثُمَّ اخْطِطْهُمَا ثُمَّ اصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ

And divide the wealth into two divisions, then give him a choice (of the two). So, when he has chosen, do no object to what he has chosen. Then divide the remainder into two division, then give him a choice (of the two). Then (let him) choose (first), do not object to what he has chosen. Do not cease to do like that until there remain what would fulfil a Right

of Allah^{azwj} in his wealth. Take possession of the Right of Allah^{azwj} from it. If he reduces, then mix the two, the do the like of that which you had done at first, until you take the Right of Allah^{azwj} in his wealth.

وَلَا تَأْخُذْ عَوْدًا وَلَا هَرَمَةً وَلَا مَكْسُورَةً وَلَا مَهْلُوسَةً وَلَا ذَاتَ عَوَارٍ وَلَا تَأْمَنْ عَلَيْهَا إِلَّا مَنْ تَقَىٰ بَدِينَهُ رَافِقًا بِمَالِ الْمُسْلِمِينَ حَتَّىٰ يُوصَّلَهُ إِلَىٰ وَلِيِّهِمْ فَيَقْسِمَهُ بَيْنَهُمْ وَلَا تُؤْكَلْ بِهَا إِلَّا نَاصِحًا شَفِيفًا وَآمِنًا حَفِيفًا غَيْرَ مُغْنٍ وَلَا مُجْحِفٍ وَلَا مُلْغٍ وَلَا مُثْعَبٍ

And do not take a thin one, nor an old one, nor a broken one, nor an insane one, nor one-eyed, and do not trust upon it except one whom you trust with his religion to escort the wealth of the Muslims until he brings it to their ruler, and he would apportion it between them, and do not rely with it except a compassionate adviser and trustworthy preserver, non-violent, nor unjust, nor tires them, nor toils them.

ثُمَّ احْدُرْ إِلَيْنَا مَا اجْتَمَعَ عِنْدَكَ نُصِيْرُهُ حَيْثُ أَمَرَ اللَّهُ بِهِ فَإِذَا أَخَذَهَا أَمِينُكَ فَأَوْعِزْ إِلَيْهِ أَنْ لَا يَحُولَ بَيْنَ نَاقَةٍ وَبَيْنَ فَصِيلِهَا وَلَا يَحْضُرَ لَبَنُهَا فَيُضِرَّ ذَلِكَ بَوْلُهَا وَلَا يَجْهَدُهَا رُكُوبًا وَلَا يُعْدِلُ بَيْنَ صَوَاجِبَاتِهَا فِي ذَلِكَ وَبَيْنَهَا وَلِيُرْقَ عَلَى الْأَغْبِ وَلِيَسْتَأْنِ بِالتَّقَبُّ وَالظَّالِعِ

Then bring down to us whatever has been gathered with you, we shall make it to be where Allah^{azwj} has Commanded with it. So, when your trustee has taken it, then advise to him that he should neither separate between a she-camel and its young, nor milk its milk (completely) for that would harm its children, nor exert it in riding and be just between its counterparts regarding that and between them, and he should rest the tired camels, and ease upon the ones with thinned out hooves.

وَلِيُورِدَهَا مَا تَمُرُّ بِهِ مِنَ الْعُدْرِ وَلَا يُعْدِلُ بِهَا عَنْ نَبْتِ الْأَرْضِ إِلَى حَوَادِّ الطَّرِيقِ وَلِيُرْوَحَهَا فِي السَّاعَاتِ وَلِيُمَهِّلَهَا عِنْدَ النَّطَافِ وَالْأَعْشَابِ حَتَّىٰ يَأْتِيَنَا بِهَا بِإِذْنِ اللَّهِ بُدْنًا مُتَقِيَاتٍ غَيْرَ مُتَعَبَاتٍ وَلَا يَجْهَدَاتِ لِنُقْسِمَهَا عَلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ ص فَإِنَّ ذَلِكَ أَكْثَرُ لِرِشْدِكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

And let him take them to pass by the water-wells, nor turn with them away from the vegetation of the earth to the barren roads, and let him rest them during the (various) times, and feed them by the water and the grass until he comes to us with them by the Permission of Allah^{azwj}. They would be fat, well fed, without fatigue and over-exertion, for us to distribute these based upon the Book of Allah^{azwj} and sunnah of His^{azwj} Prophet^{saww}, for that would be of great for your Recompense and closer to the rightful guidance, if Allah^{azwj} the Exalted so Desires".⁴⁷⁸

718 - وَ رَوَاهُ أَيْضًا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّقْفِيُّ فِي كِتَابِ الْغَارَاتِ عَنْ يَحْيَىٰ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: بَعَثَ عَلِيٌّ ع مُصَدِّقًا مِنَ الْكُوفَةِ إِلَىٰ بَادِيَتِهَا فَقَالَ عَلِيٌّ يَا عَبْدَ اللَّهِ يَتَقَوَّى اللَّهُ وَلَا تُؤْثِرَنَّ دُنْيَاكَ عَلَىٰ آخِرَتِكَ وَ كُنْ حَافِظًا لِمَا ائْتَمَسَتْكَ عَلَيْهِ رَاعِيًا لِحَقِّ اللَّهِ حَتَّىٰ تَأْتِيَ نَادِيَّ نَبِيِّ فَلَانٍ

And it is reported as well by Ibrahim Bin Muhammad Al Saqafi in Kitab Al Gharaat, from Yahya Bin Salih, from Al Waleed Bin Amro, from Abdul Rahman Bin Suleyman,

'From Ja'far Bin Muhammad^{asws}: 'Ali^{asws} sent a charities collector from Al-Kufa to its valleys. He^{asws} said: 'Upon you, O servant of Allah^{azwj}, is to be with fear of Allah^{azwj}, and do not prefer

⁴⁷⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 717

your world over your Hereafter, and be a preserver of what you are being entrusted upon as a shepherd of the Rights of Allah^{azwj} until you come to a spring of the clan of so and so.

فَإِذَا قَدِمْتَ عَلَيْهِمْ فَأَنْزِلْ بِفَنَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَتْبَانَهُمْ ثُمَّ سَاقِ الْحَدِيثَ نَحْوًا مِمَّا مَرَّ إِلَى قَوْلِهِ ع وَ أَقْرَبُ لِرُشْدِكَ فَيَنْظُرُ اللَّهُ إِلَيْهَا وَ إِلَيْكَ وَ إِلَى جُهْدِكَ وَ نَصِيحَتِكَ لِمَنْ بَعَثَكَ وَ بُعِثْتَ فِي حَاجَتِهِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَا نَظَرَ اللَّهُ إِلَى وَلِيٍّ يُجَاهِدُ نَفْسَهُ لِإِمَامِهِ بِالطَّاعَةِ وَ النَّصِيحَةِ إِلَّا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى.

When you arrive to them, then descend by their courtyard from without mingling in their houses.’ – then he continued the Hadeeth approximate to what has passed up to his^{asws} words: ‘Closer to your rightful guidance. Allah^{azwj} is Looking at them and at you, and at your efforts, and your advice to the one who sent you, and you were sent regarding his needs, for Rasool-Allah^{saww} said: ‘Allah^{azwj} does not Look at a friend exerting himself for his Imam^{asws} with the obedience and the advice, except he would be with us among the lofty friends’⁴⁷⁹.

719 - نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ عَهْدِهِ لَهُ ع إِلَى بَعْضِ عُمَّالِهِ وَ قَدْ بَعَثَهُ عَلَى الصَّدَقَةِ فِي مِثْلِهِ أَمْرُهُ يَتَّقَى اللَّهُ فِي سَرَائِرِ أُمُورِهِ وَ خَفِيَّاتِ أَعْمَالِهِ حَيْثُ لَا شَهِيدَ غَيْرُهُ وَ لَا وَكِيلَ دُونَهُ

(The book) ‘Nahj Al Balagah’ –

‘And from a pact of his^{asws} to one of his^{asws} office bearers, and he^{asws} had sent him upon the charities, regarding like it, he^{asws} instructed him with the fear of Allah^{azwj} in his secretive affairs and hidden works where there is no witness apart from Him^{azwj}, not any Protector besides Him^{azwj}.

وَ أَمْرُهُ أَنْ لَا يَعْمَلَ بِشَيْءٍ مِنْ طَاعَةِ اللَّهِ فِيمَا ظَهَرَ فَيُخَالِفَ إِلَى غَيْرِهِ فِيمَا أَسَرَ وَ مَنْ لَمْ يَخْتَلِفْ سِرُّهُ وَ عَلَانِيَتُهُ وَ فِعْلُهُ وَ مَقَالَتُهُ فَقَدْ آدَى الْأَمَانَةَ وَ أَخْلَصَ الْعِبَادَةَ

And he^{asws} instructed him that he should not do anything from the obedience of Allah^{azwj} regarding what is apparent, then oppose it to something else regarding what he does secretly, and the one who private and open (deeds) do not differ, and his deeds and his words (do not differ), so he has fulfilled the entrustment and has been sincere of the worship.

وَ أَمْرُهُ أَنْ لَا يَجِبَهُمْ وَ لَا يَعْصَهُمْ وَ لَا يَرْغَبَ عَنْهُمْ تَفَضُّلاً بِالْإِمَارَةِ عَلَيْهِمْ فَإِنَّهُمْ الْإِخْوَانُ فِي الدِّينِ وَ الْأَعْوَانُ عَلَى اسْتِخْرَاجِ الْحَقُوقِ

And he^{asws} instructed him that he should neither bar them nor harm them nor turn away from them, being with the governmental superiority upon them, for they are brethren in the religion, and the supporters upon the extraction of the rights.

وَ إِنَّ لَكَ فِي هَذِهِ الصَّدَقَةِ نَصيباً مَفْرُوضاً وَ حَقّاً مَعْلُوماً وَ شُرَكَاءَ أَهْلِ مَسْكِنَةٍ وَ ضِعْفَاءَ دَوِي فَاقَةٍ وَ إِنَّا مُؤَفِّكَ حَقَّكَ فَوْقَهُمْ حُقُوفَهُمْ وَ إِلَّا فَإِنَّكَ مِنْ أَكْثَرِ النَّاسِ خُصُوماً يَوْمَ الْقِيَامَةِ وَ بُؤْساً لِمَنْ خَصَّمَهُ عِنْدَ اللَّهِ الْفُقَرَاءُ وَ الْمَسَاكِينُ وَ السَّائِلُونَ وَ الْمَدْفُوعُونَ وَ الْعَارِمُ وَ ابْنُ السَّبِيلِ

And there is an Obligated share for you in these charities and a known right, and participants of the people of poverty, and the weak, and with disabilities, and we shall fulfil

⁴⁷⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 718

your rights, so you fulfil their rights, or else you would be in dispute from most of the people on the Day of Qiyamah, and wretchedness is for the one who is disputed with in the Presence of Allah^{azwj} by the poor, and the needy, and the beggars, and the ones turned away, and the ones in debt, and the (penniless) travellers.

وَمَنْ اسْتَهَانَ بِالأَمَانَةِ وَرَتَعَ فِي الحَيَانَةِ وَ لَمْ يُنْزِعْ نَفْسَهُ وَ دِينَهُ عَنْهَا فَقَدْ أَخْلَى بِنَفْسِهِ الدُّلَّ وَ الْحِزْيَ فِي الدُّنْيَا وَ هُوَ فِي الآخِرَةِ أَدْلُ وَ أَخْرَى وَ إِنَّ أَعْظَمَ الحَيَانَةِ حَيَانَةُ الأُئِمَّةِ وَ أَفْطَعَ الْغِشَّ غِشُّ الأَئِمَّةِ وَ السَّلَامُ.

And the one takes the entrustments lightly and indulges in the betrayal, and does not snatch away his self and his religion away from it, so he has released for himself the humiliation, and the disgrace in the world and in the Hereafter he would be of more humiliation and more disgrace. There biggest of the betrayals is betraying the community, and the most terrible deceit is the deceiving the Imams^{asws}. And the greetings".⁴⁸⁰

⁴⁸⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 719

باب 30 باب الفتن الحادثة بمصر و شهادة محمد بن أبي بكر و مالك الأشتر رضي الله عنهما و بعض فضائلهما و أحوالهما و عهدود أمير المؤمنين ع إليها

CHAPTER 30 – THE TRAGIC FITNA IN EGYPT, AND MARTYRDOM OF MUHAMMAD BIN ABU BAKR, AND MALIK AL-ASHTAR, AND SOME OF THEIR MERITS AND THEIR SITUATIONS, AND PACTS OF AMIR AL-MOMINEEN^{asws}

720 - قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ رَوَى إِبْرَاهِيمُ بْنُ مُحَمَّدٍ النَّقْفِيُّ فِي كِتَابِ الْعَارَاتِ وَ وَافَقَ مَا رَأَيْتُهُ فِي أَصْلِ كِتَابِهِ رَوَى بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ أَنَّ مُحَمَّدَ بْنَ حُذَيْفَةَ هُوَ الَّذِي حَرَضَ الْمِصْرِيِّينَ عَلَى قَتْلِ عُثْمَانَ وَ نَدَبَهُمْ إِلَيْهِ وَ كَانَ حَيْثُ يَصْرُ فَلَمَّا صَارُوا إِلَى عُثْمَانَ وَ حَصَرُوهُ وَثَبَ هُوَ بِمِصْرَ عَلَى عَامِلِ عُثْمَانَ عَلَيْهَا وَ هُوَ عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ أَبِي سَرْجٍ فَطَرَدَهُ عَنْهَا وَ صَلَّى بِالنَّاسِ

Ibn Abu Al Hadeed in commentary of Al Nahj (Al Balagah) – It is reported by Ibrahim Bin Muhammad Al Saqafi in Kitab Al Gharat, and the event what he reported in the original of his book, reporting by his chain from Al Kalby,

‘Muhammad Bin Huzeifa, he is the one who incited the Egyptians upon the killing of Usman and delegated them to it, and in those days, he was in Egypt. When they came to Usman and besieged him, he (himself) being in Egypt, leapt upon the office bearers of Usman upon it, and he is Abdullah Bin Sa’ad Bin Abu Sarh. He exiled him from it and prayed Salat with the people.

فَخَرَجَ ابْنُ أَبِي سَرْجٍ مِنْ مِصْرَ [و قال به صر إلى مصر] وَ نَزَلَ عَلَى ثُجُومِ أَرْضِ مِصْرَ بِمَا يَلِي فَلِسْطِينَ وَ انْتظَرَ مَا يَكُونُ مِنْ أَمْرِ عُثْمَانَ فَلَمَّا وَصَلَ إِلَيْهِ خَبَرَ قَتْلَهُ لَحَقَ بِمُعَاوِيَةَ وَ وَلى عَلِيٌّ ع قَيْسَ بْنَ سَعْدٍ بْنِ عُبَادَةَ مِصْرَ وَ قَالَ لَهُ صِرْ إِلَى مِصْرَ فَقَدْ وَلَّيْتُكَهَا وَ اخْرُجْ إِلَى ظَاهِرِ الْمَدِينَةِ وَ اجْمَعْ ثِقَاتِكَ وَ مَنْ أَحْبَبْتَ أَنْ يَصْحَبَكَ حَتَّى تَأْتِيَ مِصْرَ وَ لَكَ جُنْدٌ فَإِنَّ ذَلِكَ أَرْغَبُ لِعُدُوكَ وَ أَعَزُّ لَوْلِيِّكَ

Ibn Abu Sarh went out from Egypt and he descended at the fringes of the land of Egypt from what follows Palestine, and he waited what would happen from the matter of Usman. When the news of his killing arrived to him, he joined with Muawiya, and Ali^{asws} place Qays Bin Sa’ad Bin Ubada in charge of Egypt and said to him: ‘Go to Egypt, for I^{asws} have placed you in charge of it, and go out to outside of the city and gather your trustworthy ones and the ones you love to accompany you until you come to Egypt and for you is an army, for that would be an awe to your enemies and mighty for your friends.

فَإِذَا أَنْتَ قَدِمْتَهَا إِنْ شَاءَ اللَّهُ فَأَحْسِنِ إِلَى الْمُحْسِنِ وَ شَدَّ عَلَى الْمُرِيبِ وَ ارْزُقْ بِالْعَامَّةِ وَ الْخَاصَّةِ فَإِنَّ الرِّفْقَ يُجْمَعُ

When you arrive to it, if Allah^{azwj} so Desires, then be good to the good doer and severe upon the dubious, and be kind with the general Muslims and the special (Shias), for the kindness is a conferment’.

فَقَالَ قَيْسٌ رَحِمَكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ فَهِمْتُ مَا ذَكَرْتَ فَأَمَّا الْجُنْدُ فَإِنِّي أَدْعُهُ لَكَ فَإِذَا اخْتَجْتَ إِلَيْهِمْ كَانُوا قَرِيباً مِنْكَ وَ إِنْ أَرَدْتَ بَعْضَهُمْ إِلَى وَجْهِهِ مِنْ وَجْهِكَ كَانُوا لَكَ غَدَةً وَ لِكَيْ أُسِيرَ إِلَى مِصْرَ بِنَفْسِي وَ أَهْلِي بَيْتِي وَ أَمَّا مَا أَوْصَيْتَنِي بِهِ مِنَ الرِّفْقِ وَ الْإِحْسَانِ قَالَهُ تَعَالَى هُوَ الْمُسْتَعَانُ عَلَى ذَلِكَ

Qays said, 'May Allah^{azwj} have Mercy on you^{asws}, O Amir Al-Momineen^{asws}! I have understood what you^{asws} mentioned. As for the army, I shall call it for you. When I argue to them, they would be near to you, and if you^{asws} want to send them to a direction from your^{asws} directions, they would be a (numerous) number for you. I shall travel to Egypt with myself and my family. And as for what you^{asws} advised me with, from the kindness and the goodness, so Allah^{azwj} the Exalted, He^{azwj} is the Helper upon that'.

قَالَ فَخَرَجَ قَيْسٌ فِي سَبْعَةِ نَفَرٍ مِنْ أَهْلِ بَيْتِهِ حَتَّى دَخَلَ مِصْرَ فَصَعِدَ الْمِنْبَرَ وَأَمَرَ بِكِتَابٍ مَعَهُ يُقْرَأُ عَلَى النَّاسِ فِيهِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى مَنْ بَلَغَهُ كِتَابِي مِنَ الْمُسْلِمِينَ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ اللَّهَ إِلَيْكُمْ الَّذِي لَا إِلَهَ إِلَّا هُوَ

He (the narrator) said, 'Qays went out among seven persons from his family until he entered Egypt. He ascended the pulpit and he instructed that the letter which was with him should be read out to the people, in it was: 'From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to the one from the Muslims my^{asws} letter reaches. Greeting be unto you all! I^{asws} praise Allah^{azwj} to you, Who, there is no god except He^{azwj}'.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ يُحْسِنُ صُنْعِهِ وَ قَدَرِهِ وَ تَدْبِيرِهِ اخْتَارَ الْإِسْلَامَ دِينًا لِنَفْسِهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ بَعَثَ بِهِ أَنْبِيَاءَهُ إِلَى عِبَادِهِ

As for after, surely Allah^{azwj}, by His^{azwj} Good dealing, and His^{azwj} Power, and His^{azwj} Management Chose Al-Islam as a religion for Himself^{azwj} and His^{azwj} Angels, and His^{azwj} Rasools^{as}, and He^{azwj} Sent His^{azwj} Prophets^{as} to His^{azwj} servants with it.

فَكَانَ بِمَا أَكْرَمَ اللَّهُ هَذِهِ الْأُمَّةَ وَ خَصَّهُمْ بِهِ مِنَ الْفَضْلِ أَنْ بَعَثَ مُحَمَّدًا ص إِلَيْهِمْ فَعَلَّمَهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ السُّنَّةَ وَ الْفَرَائِضَ وَ أَدَّبَهُمْ لِكَيْمَا يَهْتَدُوا وَ جَمَعَهُمْ لِكَيْمَا لَا يَتَفَرَّقُوا وَ رَزَاهُمْ لِكَيْمَا يَنْتَظِرُوا

It was from what Allah^{azwj} had Honoured this community and Specialised them with from the Grace is that He^{azwj} Sent Muhammad^{saww} to them. He^{saww} taught them the Book, and the Wisdom, and the Sunnah, and the Obligations, and educated them perhaps they would be guided, and he^{saww} gathered them perhaps they would not separate, and purified them perhaps they would be cleansing.

فَلَمَّا قَضَى مِنْ ذَلِكَ مَا عَلَيْهِ قَبْضَةُ اللَّهِ إِلَيْهِ فَعَلَيْهِ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ وَ رَحْمَتُهُ وَ رِضْوَانُهُ

When he^{saww} had fulfilled from that what was upon him^{saww}, Allah^{azwj} Took his^{saww} soul to Him^{azwj}, upon him^{saww} be the Salawaat of Allah^{azwj}, and His^{azwj} Peace, and His^{azwj} Mercy, and His^{azwj} Pleasure.

ثُمَّ إِنَّ الْمُسْلِمِينَ مِنْ بَعْدِهِ اسْتَخْلَفُوا أَمِيرَيْنِ مِنْهُمْ صَالِحَيْنِ أَحَبَّيَا السَّيْرَةِ وَ لَمْ يَغْدُوا السُّنَّةَ ثُمَّ تَوَفَّيَا فَوُلِّيَ بَعْدَهُمَا مَنْ أَحْدَثَ أَحْدَاثًا فَوَجَدَتِ الْأُمَّةُ عَلَيْهِ مَقَالًا فَقَالُوا ثُمَّ نَقَمُوا عَلَيْهِ فَعَيَّرُوا ثُمَّ جَاءُونِي فَبَايَعُونِي وَ أَنَا أَسْتَهْدِي اللَّهَ لِلْهُدَى وَ أَسْتَعِينُهُ عَلَى التَّقْوَى

Then from after him^{saww}, the Muslims chose as caliph, two righteous men reviving the Seerah and they did not leave the Sunnah. Then they died, so after them he was a ruler, one who innovated innovations. The community found talking points against him, so they said it, then they avenged upon him. They changed it (situation), then they came to me and pledged allegiance to me^{asws}, and I^{asws} sought Guidance of Allah^{azwj} for the guidance and sought His^{azwj} Assistance upon the piety.

أَلَا وَ إِنَّ لَكُمْ عَلَيْنَا الْعَمَلِ بِكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ وَ الْقِيَامِ بِحَقِّهِ وَ النَّصْحِ لَكُمْ بِالْغَيْبِ وَ اللَّهُ الْمُسْتَعَانُ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

Indeed! And surely for you all, upon us is to work by the Book of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{sawww}, and the standing by His^{azwj} Right and the advising to you all with the hidden matters, and Allah^{azwj} is the Helpers, and Allah^{azwj} is sufficient for us and is the best Protector.

وَ قَدْ بَعَثْتُ لَكُمْ قَيْسَ بْنَ سَعْدٍ الْأَنْصَارِيَّ أَمِيرًا فَوَازِيئُهُ وَ أَعْيُنُهُ عَلَى الْحَقِّ وَ قَدْ أَمَرْتُهُ بِالْإِحْسَانِ إِلَى مُحْسِنِكُمْ وَ الشَّدَّةِ عَلَى مُرِيكُمْ وَ الرَّفْقِ بِعَوَامِّكُمْ وَ خَوَاصِّكُمْ وَ هُوَ مِنْ أَرْضِي هَدْيِهِ وَ أَرْجُو صَلَاحَهُ وَ نُصَحَهُ

And I^{asws} have sent to you Qays Bin Sa'ad Al-Ansari as a ruler, so support him and assist him upon the truth, and I^{asws} have instructed him with doing the good to the good-doers, and the harshness upon your dubious ones, and the kindness with your general ones and your special ones, and he is from the ones I^{asws} am pleased and hope of his righteousness and his advice.

نَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ عَمَلًا زَاكِيًا وَ ثَوَابًا جَزِيلًا وَ رَحْمَةً وَاسِعَةً وَ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ كَتَبَ عُثَيْدُ اللَّهِ بْنُ أَبِي زَافِعٍ فِي صَفَرٍ سَنَةِ سِتٍّ وَ ثَلَاثِينَ وَ كَتَبَ عُثَيْدُ اللَّهِ بْنُ أَبِي زَافِعٍ فِي صَفَرٍ سَنَةِ سِتٍّ وَ ثَلَاثِينَ

We ask Allah^{azwj} for us and you, pure deeds, and plentiful Rewards, and capacious Mercy, and the greetings be upon you all, and Mercy of Allah^{azwj}, and His^{azwj} Blessings'. And it is written by Ubeydullah Bin Abu Rafie during Safar of the year thirty-six.

فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ قَامَ قَيْسٌ خَطِيبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَاءَ بِالْحَقِّ وَ أَمَاتَ الْبَاطِلَ وَ كَبَتِ الظَّالِمِينَ أَتَيْهَا النَّاسُ إِنَّا بَايَعْنَا خَيْرَ مَنْ نَعْلَمُ بَعْدَ نَبِيِّنَا ص فَقُومُوا وَ بَايِعُوا عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِ اللَّهِ ص فَلَا بَيْعَةَ لَنَا عَلَيْكُمْ

When he was free from reading the letter, Qays stood up to address. He praised Allah^{azwj} and extolled upon Him^{azwj} and said, 'The Praise is for Allah^{azwj} Who Came with the truth and Killed off the falsehood and Suppressed the oppressors. O you people! We have pledged allegiance to the best one we knew after our Prophet^{sawww}, therefore arise and pledge allegiance upon the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{sawww}, so if we do not work among you by the Book of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{sawww}, so there is no allegiance to us upon you all!'

فَقَامَ النَّاسُ فَبَايَعُوا وَ اسْتَقَامَتْ مِصْرُ وَ أَعْمَالُهَا لِقَيْسٍ وَ بَعَثَ عَلَيْهَا عُمَالَهُ إِلَّا أَنَّ قَرِيَّةً مِنْهَا قَدْ أَعْظَمَ أَهْلُهَا قَتْلَ عُثْمَانَ وَ بِهَا رَجُلٌ مِنْ بَنِي كِنَانَةَ يُقَالُ لَهُ يَزِيدُ بْنُ الْحَارِثِ

The people stood up and pledged allegiance and Egypt and its office bearers were straightened for Qays, and he sent his office bearers upon it except for a town from it which had considered as grievous upon it, the killing of Usman, and at it was a man from the clan of Kinanah called Yazeed Bin Al-Haris.

فَبَعَثَ إِلَى قَيْسٍ أَنَّا لَا نَأْتِيكَ فَابْعَثْ عُمَالَكَ فَلَا أَرْضُ أَرْضِكَ وَ لَكِنْ أَقْرَبْنَا عَلَى خَالِنَا حَتَّى نَنْظُرَ إِلَى مَا يَصِيرُ أَمْرُ النَّاسِ

He sent a message to Qays, 'We will not come to you, so send your office bearer, for the land is your land, but we shall be upon our state until we look at what becomes of the affairs of the people'.

وَوَيْبَ مَسْلَمَةَ بْنِ مَخْلَدٍ الْأَنْصَارِيِّ بِهِ فَتَنَعَى وَ دَعَا إِلَى الطَّلَبِ بِدَمِ عُثْمَانَ فَأَرْسَلَ إِلَيْهِ قَيْسٌ وَنَحَاكَ أَعَلَيْ تَيْبٌ وَ اللَّهُ مَا أَحْبَبُ أَنَّ لِي مُلْكَ الشَّامِ وَ
مِصْرَ وَ أَيْ قَتَلْتُكَ فَاحْضُنْ دَمَكَ فَأَرْسَلَ إِلَيْهِ مَسْلَمَةُ أَيْ كَافَّ عَنْكَ مَا دُمْتُ وَأَنْتَ وَلِي مِصْرَ

And Maslama Bin Makhlad Al-Ansari leapt up with him and announced a death and called to the seeking of the blood of Usman. Qays sent a message to him, 'Woe be unto you! Are you leaping up to me? By Allah^{azwj}! It is not beloved to me that the kingdoms of Syria and Egypt be for me and I kill you. Save your blood'. Maslama sent a message to him, 'I shall refrain from you for as long as you are the ruler of Egypt'.

وَ كَانَ قَيْسٌ ذَا رَأْيٍ وَ جَزَمَ فَبَعَثَ إِلَى الَّذِينَ اغْتَرَلُوا أَيْ لَا أُكْرِمُكُمْ عَلَى الْبَيْعَةِ وَ لَكَيْيَ أَدْعُكُمْ وَ أَكْفُ عَنْكُمْ فَهَادَنَهُمْ وَ هَادَنَ مَسْلَمَةُ بْنُ مَخْلَدٍ وَ
جَبَى الْخَرَاجَ وَ لَيْسَ أَحَدٌ يُنَازِعُهُ

And Qays was with (good) opinion and assertiveness. He sent a message to those who had isolated, 'I will not force you upon the allegiance, but I shall call you and refrain from you'. He calmed them and Maslama Bin Makhlad calmed and collected the taxes, there wasn't anyone to snatch it'.

قَالَ إِبْرَاهِيمُ وَ خَرَجَ عَلَيَّ عَ إِلَى الْجَمَلِ وَ قَيْسٌ عَلَى مِصْرَ وَ رَجَعَ إِلَى الْكُوفَةِ مِنَ الْبَصْرَةِ وَ هُوَ بِمَكَانِهِ وَ كَانَ أَثْقَلَ خَلْقِ اللَّهِ عَلَى مُعَاوِيَةَ لِغُرْبِ مِصْرَ وَ
أَعْمَالُهَا مِنَ الشَّامِ فَكَتَبَ مُعَاوِيَةَ إِلَى قَيْسٍ وَ عَلِيٍّ عَ يَوْمَئِذٍ بِالْكُوفَةِ قَبْلَ أَنْ يَسِيرَ إِلَى صَفَيْنَ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى قَيْسٍ بْنِ سَعْدٍ سَلَامٌ عَلَيْكَ
فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

Ibrahim (the narrator) said, 'And Ali^{asws} went out to the (battle of the) camel and Qays was (ruling) upon Egypt, and he^{asws} returned to Al-Kufa from Al-Basra, and he was in his place, and he was the heaviest of the creatures of Allah^{azwj} upon Muawiya due to the proximity of Egypt and its office bearers to Syria. Muawiya wrote to Qays, and on that day Ali^{asws} was at Al-Kufa before he^{asws} had travelled to Siffeen, 'From Muawiya Bin Abu Sufyan to Qays Bin Sa'ad. Greetings be unto you! I praise Allah^{azwj} to you Who, there is no god except He^{azwj}.'

أَمَّا بَعْدُ فَإِنَّكُمْ إِنْ كُنْتُمْ نَفَمْتُمْ عَلَى عُثْمَانَ فِي أَنْزَرَةٍ رَأَيْتُمُوهَا أَوْ ضَرْبَةٍ سَوَّطٍ رَأَيْتُمُوهُ ضَرْبَهَا أَوْ فِي شَتْمِهِ أَوْ تَمْيِيزِهِ أَحَدًا أَوْ فِي اسْتِعْمَالِهِ الْفِتْيَانَ مِنْ أَهْلِهِ
فَإِنَّكُمْ قَدْ عَلِمْتُمْ إِنْ كُنْتُمْ تَعْلَمُونَ أَنَّ دَمَهُ لَمْ يَحِلَّ لَكُمْ بِذَلِكَ فَقَدْ رَكِبْتُمْ عَظِيمًا مِنَ الْأَمْرِ وَ جِئْتُمْ شَيْئًا إِذَا

As for after, you all, if you are avenging upon Usman regarding a stumble you have seen or strike of a whip you have seen being struck, or regarding him being insulted, or anyone had discriminated him, or regarding his employing youths from his family, so you have known that if you were to know that his blood is not permissible for you with that, so you have perpetrated a grievous matter and have come with an atrocious thing.

فَتُبَّ يَا قَيْسُ إِلَى رَبِّكَ إِنْ كُنْتَ مِنَ الْمُخْلِبِينَ عَلَى عُثْمَانَ إِنْ كَانَتْ التَّوْبَةُ قَبْلَ الْمَوْتِ تُعْنِي شَيْئًا وَ أَمَّا صَاحِبُكَ فَقَدْ اسْتَيْقَنَّا أَنَّهُ أَعْرَى النَّاسَ بِهِ وَ
حَمَلَهُمْ عَلَى قَتْلِهِ حَتَّى قَتَلُوهُ وَ أَنَّهُ لَمْ يَسْلَمْ مِنْ دَمِهِ عَظَمَ قَوْمِكَ

So, repent to your Lord^{azwj}, O Qays, if you were from the fetchers against Usman, if the repentance was before the death, you will avail something. And as for your companion, we are convinced he is the most tempted of the people by it, and he carried them upon killing him until they did kill him, and the mighty ones of your people have not been spared from his blood.

فَإِنْ اسْتَطَعْتَ يَا قَيْسُ أَنْ تَكُونَ مِمَّنْ يَطْلُبُ بَدَمَ عُثْمَانَ فَافْعَلْ وَبَايَعْنَا عَلَى عَلِيٍّ فِي أَمْرِنَا هَذَا وَ لَكَ سُلْطَانُ الْعِرَاقَيْنِ إِنْ أَنَا ظَفَرْتُ مَا بَقِيَتْ وَ لِمَنْ أُخْبِتَ مِنْ أَهْلِ بَيْتِكَ سُلْطَانُ الْحِجَازِ مَا دَامَ لِي سُلْطَانٌ وَ سَلِّني مِنْ غَيْرِ هَذَا نُحِبُّ بِمَا نُحِبُّ فَإِنَّكَ لَا تَسْأَلُنِي مِنْ شَيْءٍ إِلَّا أَوْتَيْتُهُ وَ اخْتُبْ إِلَيَّ بِرَأْيِكَ فِيمَا كَتَبْتُ إِلَيْكَ وَ السَّلَامُ

O Qays! If you are able to be from the ones who seek the blood of Usman, then do so and pledge allegiance to us against Ali^{asws}, in this matter of ours and for you would be authority of the two Iraqis (cities – Al-Basra and Al-Kufa), if I win, for as long as I live, and for the ones you love from your family would be authority of Al-Hijaz for as long as there is authority for me, and ask me for other than this, you will be answered from what you are answered, for you will not ask me of anything except I shall give it, and write to me with your view regarding what I have written to you. And the greetings’.

فَكَتَبَ إِلَيْهِ قَيْسٌ أَمَّا بَعْدُ فَقَدْ وَصَلَ إِلَيَّ كِتَابُكَ وَ فَهِمْتُ الَّذِي ذَكَرْتَ مِنْ أَمْرِ عُثْمَانَ وَ ذَلِكَ أَمْرٌ لَمْ أَقَارِبْهُ وَ ذَكَرْتَ أَنَّ صَاحِبِي هُوَ الَّذِي أَغْرَى النَّاسَ بِعُثْمَانَ وَ دَسَّهُمْ إِلَيْهِ حَتَّى قَتَلُوهُ وَ هَذَا أَمْرٌ لَمْ أَطْلِعْ عَلَيْهِ

Qays wrote to him (Muawiya), ‘As for after, your letter has arrived to me and I have understood that which you mentioned from the matter of Usman, and that is a matter I do not draw near to it. And you mentioned that my companion, he is the one who was the most tempted of the people with Usman, and he thrustured them to him until they killed him, and this is a matter I have not been notified upon it.

وَ ذَكَرْتَ لِي أَنَّ عِظَمَ عَشِيرَتِي لَمْ تَسْلَمْ مِنْ دَمِ عُثْمَانَ فَلَعُمْرِي إِنَّ أَوَّلَى النَّاسِ كَانَ فِي أَمْرِهِ عَشِيرَتِي وَ أَمَّا مَا سَأَلْتَنِي مِنْ مُبَايَعَتِكَ عَلَى الطَّلَبِ بِدَمِهِ وَ مَا عَرَضْتَهُ عَلَيَّ فَقَدْ فَهِمْتُهُ وَ هَذَا أَمْرٌ لِي فِيهِ نَظَرٌ وَ فِكْرٌ وَ لَيْسَ هَذَا بِمَا يُعْجَلُ إِلَى مِثْلِهِ وَ أَنَا كَافٌ عَنْكَ وَ لَيْسَ يَأْتِيكَ مِنْ قِبَلِي شَيْءٌ تَكْرَهُهُ حَتَّى تَرَى وَ نَرَى إِنْ شَاءَ اللَّهُ تَعَالَى وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And you mentioned to me that a mighty one of my clan is not safe from the blood of Usman. By my life! The foremost of the people regarding his matter was my clan. And as for what you asked me of pledging allegiance to you upon seeking his blood, and what you displayed to me, I have understood it, and this is a matter wherein is consideration for me and thinking, and this isn’t from what one would be hasty to its like. And I shall refrain from you and will not come to you with anything from my direction which you dislike until you consider, and we consider, if Allah^{azwj} the Exalted so Desires. And the greetings be unto you and Mercy of Allah^{azwj} and His^{azwj} Blessings’.

فَلَمَّا قَرَأَ مُعَاوِيَةُ كِتَابَهُ لَمْ يَرَهُ إِلَّا مُقَارِباً مُبَاعِداً وَ لَمْ يَأْمَنْ أَنْ يَكُونَ مُحَادِداً مُكَايِداً فَكَتَبَ إِلَيْهِ أَمَّا بَعْدُ فَقَدْ قُرَأْتُ كِتَابَكَ فَلَمْ أَرَكَ تَذُو فَاعِدَكَ سِلْمًا وَ لَمْ أَرَكَ تَتَبَاعَدُ فَاعِدَكَ خَرِبًا أَرَكَ كَخَيْلِ الْحُرُونِ وَ لَيْسَ مِثْلِي مَنْ يُصَانَعُ بِالْخَدَائِعِ وَ لَا يُخْدَعُ بِالْمُكَايِدِ وَ مَعَهُ عَدَدُ الرِّجَالِ وَ أَعْنَهُ الْخَيْلُ فَإِنْ قَبِلْتُ الَّذِي عَرَضْتُ عَلَيْكَ فَلَاكُ مَا أَعْطَيْتُكَ وَ إِنْ أَنْتَ لَمْ تَفْعَلْ مَلَأْتُ مِصْرَ عَلَيْكَ خَيْلًا وَ رِجَالًا وَ السَّلَامُ

When Muawiya read his letter, he did not view it except as drawing near a far one, and did not feel safe that he could be deceived, plotted against, so he wrote to him, 'As for after, I have read your letter but I did not see you coming closer so I could promise you peace, and I did not see you distancing so I could threaten you with war. I see you like the stubborn horse, and the like of me isn't one to be doing a deception nor deceiving with a plot, and with him are a number of men and supported by the horses. So, if you were to accept that which I am presenting to you, for you would be what I give you, and if you do not do so, I shall fill Egypt with cavalries and infantries against you. And the greetings.

فَلَمَّا قَرَأَ قَيْسُ كِتَابَهُ وَ عَلِمَ أَنَّهُ لَا يَقْبَلُ مِنْهُ الْمُدَافَعَةَ وَ الْمُطَاوَلَةَ أَظْهَرَ لَهُ مَا فِي نَفْسِهِ فَكَتَبَ إِلَيْهِ مِنْ قَيْسِ بْنِ سَعْدٍ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَالْعَجَبُ مِنْ اسْتِسْقَاطِكَ رَأْيِي وَ الطَّمَعُ فِي أَنْ تَسُومَنِي لَا أَبَا لِعَيْزِكَ الْخُرُوجَ مِنْ طَاعَةِ أَوْلَى النَّاسِ بِالْأَمْرِ وَ أَقْوَاهُمْ بِالْحَقِّ وَ أَهْدَاهُمْ سَبِيلًا وَ أَقْرَبَهُمْ مِنْ رَسُولِ اللَّهِ ص وَ سَبِيلَهُ

When Qays read his letter and knew that he would not be accepting from him the pleading and the prolonging, it became clear to him what was within himself, so he wrote to him, 'From Qays Bin Sa'ad to Muawiya Bin Abu Sufyan, 'As for after, the strangeness is from your dropping my view and the greed in your poisoning me, no, I refuse to exit from the obedience of the foremost of the people with the command, and their most speaking with the truth, and their most guided to the Way, and their closest from Rasool-Allah^{azwj} of means.

وَ تَأْمُرُنِي بِالْذُّخُولِ فِي طَاعَتِكَ أَبْعَدَ النَّاسِ مِنْ هَذَا الْأَمْرِ وَ أَقْوَاهُمْ بِالزُّورِ وَ أَضْلَلَهُمْ سَبِيلًا وَ أَذْنَاهُمْ مِنْ رَسُولِ اللَّهِ ص وَ سَبِيلَهُ وَ لَدَيْكَ قَوْمٌ ضَالُّونَ مُضِلُّونَ طَوَاعِثُ مِنْ طَوَاعِثِ إِبْلِيسَ

And you are instructing me with entering into your obedience, obedience of the remotest of the people from this command, and their most speaking with the falsities, and the most straying of them from the way, and the lowest of them from Rasool-Allah^{azwj} of means, and with you are a people who are straying (others) and being strayed, tyrants from the tyrants of Iblees^{la}.

وَ أَمَّا قَوْلُكَ أَنَّكَ تَمْلَأُ عَلَيَّ مِصْرَ خَيْلًا وَ رِجَالًا فَلَيْنَ لَمْ أَشْعَلْكَ عَنْ ذَلِكَ حَتَّى يَكُونَ مِنْكَ أَنَّكَ ذُو جَدِّ وَ السَّلَامِ

And as for your words that you would fill Egypt with cavalries and infantries against me, I will not pre-occupy you from that until it happens from you. You are a serious one. And the greetings'.

فَلَمَّا أَتَى مُعَاوِيَةَ كِتَابُ قَيْسٍ آتَى مِنْهُ وَ ثَقُلَ مَكَانُهُ عَلَيْهِ وَ كَانَ أَنْ يَكُونَ مَكَانَهُ غَيْرُهُ أَعْجَبَ إِلَيْهِ لِمَا يَغْلَمُ مِنْ قُوَّتِهِ وَ بَأْسِهِ وَ جَدَّتِهِ فَاشْتَدَّ أَمْرُهُ عَلَى مُعَاوِيَةَ فَأَظْهَرَ لِلنَّاسِ أَنَّ قَيْسًا قَدْ بَايَعَكُمْ فَادْعُوا اللَّهَ لَهُ وَ قَرَأَ عَلَيْهِمْ كِتَابَهُ الَّذِي لَانَ فِيهِ وَ قَارَنَهُ وَ اخْتَلَقَ كِتَابًا نَسَبَهُ إِلَى قَيْسٍ فَقَرَأَهُ عَلَى أَهْلِ الشَّامِ

When the letter of Qays came to Muawiya, he despaired from him and his position was burdensome upon him, and if it had been someone else in his place it would have been more strange to him due to what he knew of his strength and his prowess and his support. His matter was severe upon Muawiya, he manifested to the people that Qays had already pledged allegiance to him, and supplication to Allah^{azwj} for him, and read out to them which he and his relatives created a letter attributing it to Qays and read it out to the people of Syria.

فَشَاعَ فِي الشَّامِ كُلِّهَا أَنَّ قَيْسًا صَالِحَ مُعَاوِيَةَ وَ أَتَتْ عُيُودُ عَلِيٍّ عَ إِلَيْهِ بِذَلِكَ فَأَعْظَمَهُ وَ أَكْبَرَهُ وَ تَعَجَّبَ لَهُ وَ دَعَا ابْنَيْهِ حَسَنًا وَ حُسَيْنًا وَ ابْنَهُ مُحَمَّدًا وَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَأَعْلَمَهُمْ بِذَلِكَ وَ قَالَ مَا رَأَيْتُكُمْ

It spread in Syrian, all of it, that Qays had reconciled with Muawiya and the informers of Ali^{asws} came to him^{asws} with that. It was grievous to him^{asws}, and great, and he^{asws} was astounded from it and called his^{asws} sons^{asws} Hassan^{asws} and Husayn^{asws}, and his^{asws} son Muhammad, and Abdullah son of Ja'far^{as} and let them know of that, and said: 'What are your views?'

فَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ دَعْ مَا يُرِيثُكَ إِلَى مَا لَا يُرِيثُكَ اعْرِضْ قَيْسًا مِنْ مِصْرَ قَالَ عَلِيٌّ ع وَ اللَّهُ إِنِّي غَيْرُ مُصَدِّقٍ بِهَذَا عَلَى قَيْسٍ فَقَالَ عَبْدُ اللَّهِ اعْرِضْ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنْ كَانَ حَقًّا مَا قَدْ قِيلَ لَا يَغْتَرِثُكَ إِنْ عَزَلْتَهُ

Abdullah son of Ja'far^{as} said: 'Leave what is uncertain to you^{asws} to what is not uncertain to you^{asws}. Remove Qays from Egypt'. Ali^{asws} said: 'By Allah^{azwj}! I have no verification with this against Qays'. Abdullah said, 'Remove him, O Amir Al-Momineen^{asws}, so if it was true, what had been said, he would not remove you^{asws} if you remove him'.

قَالَ فَإِنَّهُمْ لَكَذَلِكَ إِذْ جَاءَهُمْ كِتَابٌ مِنْ قَيْسِ بْنِ سَعْدٍ وَ فِيهِ أَمَّا بَعْدُ فَإِنِّي أَخْبَرْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَكْرَمَكَ اللَّهُ وَ أَعَزَّكَ أَنْ قَبِلِي رَجُلًا مُعْتَرِلِينَ سَأَلُونِي أَنْ أَكُفَّ عَنْهُمْ وَ أَدْعُهُمْ عَلَى خَالِهِمْ حَتَّى يَسْتَقِيمَ أَمْرُ النَّاسِ وَ تَرَى وَ يَرَوْنَ وَ قَدْ رَأَيْتُ أَنْ أَكُفَّ عَنْهُمْ وَ لَا أَغْجَلَ بِحَرْبِهِمْ وَ أَنْ أَتَأَلَّفَهُمْ فِيمَا بَيْنَ ذَلِكَ لَعَلَّ اللَّهَ أَنْ يَقْبَلَ بِقُلُوبِهِمْ وَ يُفَرِّقَهُمْ عَنْ ضَلَالَتِهِمْ إِنْ شَاءَ اللَّهُ وَ السَّلَامُ

He (the narrator) said, 'They were like that when a letter came to them from Qays Bin Sa'ad and in it was, 'As for after, I hereby inform you^{asws}, O Amir Al-Momineen^{asws}, may Allah^{azwj} Honour you and Strengthen you^{asws}. There are men in front of me, isolating. They are asking me to refrain from them and leave them upon their state until the affairs of the people are straightened. And you^{asws} view, and they are viewing, and I have viewed that I should refrain from them and not hasten with battling them, and that I should get to incline them in what is between that, if they accept with their hearts, Allah^{azwj} would Separate them from their straying, if Allah^{azwj} so Desires. And the greetings'.

فَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ إِنْ أَطَعْتَهُ فِي تَرْكِهِمْ وَ اغْتِرَالِهِمْ اسْتَمْسَرَ الْأَمْرُ وَ تَفَاقَمَتِ الْفِتْنَةُ وَ قَعَدَ عَنْ بَيْعَتِكَ كَثِيرٌ مِمَّنْ تُرِيدُهُ عَلَى الدُّخُولِ فِيهَا وَ لَكِنَّ مِرَّةً يَبْقَاهُمْ

Abdullah son of Ja'far^{as} said, 'O Amir Al-Momineen^{asws}! If you^{asws} were to obey him in leaving them and isolating them, the matter would become dangerous and the Fitna would worsen, and most of them would sit back from your^{asws} allegiance from the ones you^{asws} to enter into it, but order him with fighting them'.

فَكَتَبَ إِلَيْهِ أَمَّا بَعْدُ فَيَسِرْ إِلَى الْقَوْمِ الَّذِينَ ذَكَرْتَ فَإِنْ دَخَلُوا فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ وَ إِلَّا فَتَاجِرْهُمْ وَ السَّلَامُ

He^{asws} said to him: 'As for after, travel to the people, those you mentioned. Either they enter into what the Muslims have entered into or else battle them. And the greetings'.

فَلَمَّا أَتَى هَذَا الْكِتَابَ قَيْسًا فَقَرَأَهُ لَمْ يَتِمَّاكَ أَنْ كَتَبَ إِلَيْهِ أَمَّا بَعْدُ يَا أَمِيرَ الْمُؤْمِنِينَ فَالْعَجَبُ لَكَ تَأْمُرُنِي بِقِتَالِ قَوْمٍ كَافِينَ عَنْكَ لَمْ يَدُؤُوا يَدًا لِلْفِتْنَةِ وَ لَا أُرْصَدُوا لَهَا فَأَطْعَمَنِي يَا أَمِيرَ الْمُؤْمِنِينَ وَ كُفَّ عَنْهُمْ فَإِنَّ الرَّأْيَ تَرْكُهُمْ وَ السَّلَامُ

When this letter came to Qays, he read it and could not wait to write to him^{asws}, 'As for after, O Amir Al-Momineen^{asws}! The strangeness of you^{asws} ordering me^{asws} with fighting a people who are refraining from you^{asws}, not having extended a hand for the Fitna, nor are they going to it, so obey me, O Amir Al-Momineen^{asws}, and refrain from them. The view is that you^{asws} should leave them. And the greetings'.

فَلَمَّا أَتَاهُ الْكِتَابُ قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ يَا أَمِيرَ الْمُؤْمِنِينَ ابْعَثْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ إِلَى مِصْرَ وَاعْزِلْ قَيْسًا قَبْلَ عَنِّي وَ اللَّهُ أَنْ قَيْسًا يَقُولُ إِنَّ سُلْطَانًا لَا يَرِيءُ إِلَّا يَقْتُلُ مُسْلِمَةً بَنِي مُخْلَدٍ لِسُلْطَانٍ سَوِيٍّ وَ اللَّهُ مَا أَحْبَبْتُ أَنْ لِي سُلْطَانُ السَّامِ مَعَ سُلْطَانِ مِصْرَ وَ أَنِّي قَتَلْتُ ابْنَ مُخْلَدٍ

When the letter came to him, Abdullah son of Ja'far^{as} said, 'O Amir Al-Momineen^{asws}! Sent Muhammad Bin Abu Bakr to Egypt and remove Qays. By Allah^{azwj}! It has reached me that Qays is saying that the authority would not be complete except with the killing of Maslama Bin Makhlad for a worse authority. By Allah^{azwj}! I do not love for me any authority for Syria with the authority of Egypt and I (have to) kill Ibn Makhlad'.

وَ كَانَ عَبْدُ اللَّهِ أَخَا مُحَمَّدٍ لِأُمِّهِ وَ كَانَ يُحِبُّ أَنْ يَكُونَ لَهُ إِمْرَةٌ وَ سُلْطَانٌ فَاسْتَعْمَلَ عَلِيٌّ ع مُحَمَّدَ بْنَ أَبِي بَكْرٍ عَلَى مِصْرَ لِمَحَبَّتِهِ لَهُ وَ لِهَوَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَخِيهِ فِيهِ وَ كَتَبَ مَعَهُ كِتَابًا إِلَى أَهْلِ مِصْرَ

And Abdullah was a brother of Muhammad of his mother, and he loved for a government and authority to be for him, so Ali^{asws} employed Muhammad Bin Abu Bakr (to rule) upon Egypt due to his^{asws} love for him, and for the personal desire of Abdullah son of Ja'far^{as}, his brother, regarding him, and he^{asws} wrote a letter with him to the people of Egypt.

فَسَارَ حَتَّى قَدِمَهَا فَقَالَ لَهُ قَيْسٌ مَا بَالُ أَمِيرِ الْمُؤْمِنِينَ ع مَا غَيَّرَهُ فَغَضِبَ وَ خَرَجَ عَنْهَا مُقْبِلًا إِلَى الْمَدِينَةِ وَ لَمْ يَمْضِ إِلَى عَلِيٍّ ع بِالْكُوفَةِ فَلَمَّا قَدِمَ الْمَدِينَةَ جَاءَهُ حَسَّانُ بْنُ ثَابِتٍ شَامِتًا بِهِ وَ كَانَ عُثْمَانِيًّا

He travelled until he arrived to it. Qays said to him, 'What is the matter with Amir Al-Momineen^{asws}? What has changed him^{asws}? He was angered and went out from it facing towards Al-Medina and did not go to Ali^{asws} at Al-Kufa. When he arrived at Al-Medina, Hasaan Bin Sabit came to him reviling him, and he was an Usman supporter.

فَقَالَ لَهُ نَزَعَكَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ قَدْ قَتَلْتَ عُثْمَانَ فَبَقِيَ عَلَيْكَ الْإِثْمُ وَ لَمْ يُحْسِنْ لَكَ الشُّكْرَ فَزَجَرَهُ قَيْسٌ وَ قَالَ يَا أَعْمَى الْقَلْبِ يَا أَعْمَى الْبَصَرِ وَ اللَّهُ لَوْ لَا أَنَّ أَلْفِي بَيْنِي وَ بَيْنَ رَهْطِكَ خَرَبًا لَضَرَبْتُ عَنْقَكَ ثُمَّ أَخْرَجَهُ مِنْ عِنْدِهِ

He said to him, 'Ali^{asws} Bin Abu Talib^{asws} removed you and you had killed Usman, so the sin remains upon you, and he^{asws} was not good to you with the gratefulness'. Qays rebuked him, 'O blind of the heart! O blind of the sight! By Allah^{azwj}! If a war were to be cast between me and your group, I would strike off your neck'. Then he threw him out from his presence.

ثُمَّ إِنَّ قَيْسًا وَ سَهْلَ بْنَ حُنَيْنٍ خَرَجَا حَتَّى قَدِمَا عَلَى عَلِيٍّ ع الْكُوفَةَ فَخَبَّرَهُ قَيْسُ الْحَبَرِ وَ مَا كَانَ بِمِصْرَ فَصَدَّقَهُ وَ شَهِدَ مَعَ عَلِيٍّ ع بِصِفَتِهِ هُوَ وَ سَهْلُ بْنُ حُنَيْنٍ وَ كَانَ قَيْسٌ طَوَالًا أَطْوَلَ النَّاسِ وَ أَمْدَهُمْ قَامَةً وَ كَانَ سِنَاطًا أَصْلَعَ شَجَاعًا مُجَرَّبًا مُنَاصِحًا لِعَلِيٍّ ع وَ لَوْلَدِهِ وَ لَمْ يَزَلْ عَلَى ذَلِكَ إِلَى أَنْ مَاتَ

Then Qays and Sahl Bin Huneyr both went out until they arrived to Ali^{asws} at Al-Kufa. Qays informed him^{asws} the news of what happened at Egypt. He (Sahl) ratified him, and he had attended with Ali^{asws} at Siffeen, he and Sahl Bin Huneyr. And Sahl was tall, tallest of the

people and their most extensive in stature, and he was robust, short-haired, brave, experienced, advising to Ali^{asws} and to his^{asws} children, and he did not cease to be upon that until he died’.

أَقُولُ هَذِهِ الْأَخْبَارُ مُحْتَضَرَةٌ مِمَّا وَجَدْتُهُ فِي كِتَابِ الْغَارَاتِ وَقَالَ فِيهِ وَكَانَ قَيْسٌ عَامِلًا لِعَلِيِّ ع عَلَى مِصْرَ فَجَعَلَ مُعَاوِيَةُ يَقُولُ لَا تَسُبُّوا قَيْسًا فَإِنَّهُ مَعَنَا فَبَلَغَ ذَلِكَ عَلِيًّا فَعَزَلَهُ وَأَتَى الْمَدِينَةَ فَجَعَلَ النَّاسُ يُغَرِّقُونَهُ وَيَقُولُونَ لَهُ نَصَحْتَ فَعَزَلَكَ

I (Majlisi) am saying, ‘And the reports are brief from what I found in Kitab Al-Gharaat, and he said in it, ‘And Qays was an office bearer for Ali^{asws} upon Egypt. Muawiya went on to say, ‘Do not revile Qays for he is with us’. That reached Ali^{asws}, so he^{asws} removed him, and he came to Al-Medina and the people went on to say, ‘You deceived him^{asws}’, and they were saying to him, ‘You advised (badly) so he^{asws} removed you’.

فَلَحِقَ بِعَلِيِّ ع وَبَايَعَهُ اثْنَا عَشَرَ أَلْفًا عَلَى الْمَوْتِ بَعْدَ مَا أُصِيبَ عَلِيٌّ ع وَصَالِحُ الْحَسَنِ مُعَاوِيَةَ فَقَالَ لَهُمْ قَيْسٌ إِنْ شِئْتُمْ دَخَلْتُمْ فِيمَا دَخَلَ فِيهِ النَّاسُ فَبَايَعَهُ مِنْ مَعَهُ إِلَّا حَثِيمَةَ [حَثِيمَةُ] الصَّبِيِّ -

He joined with Ali^{asws}, and twelve thousand pledged upon the death, after what had afflicted Ali^{asws}, and Al-Hassan^{asws} reconciled with Muawiya. Qays said to them, ‘If you like, you can enter into what the people have entered into’. So, the ones with him pledged to him except for Khaysama Al-Zaby”⁴⁸¹.

وَعَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ - كَانَ قَيْسٌ بْنُ سَعْدِ بْنِ عُبَادَةَ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَلَى مُقَدَّمِيهِ وَمَعَهُ خَمْسَةُ أَلْفٍ قَدْ حَلَفُوا رُؤُوسَهُمْ.

And from Hisham Bin Urwa, from his father who said,

‘And Qays Bin Sa’ad Bin Ubada was with Ali^{asws} Bin Abu Talib^{asws} (as a commander) upon his^{asws} vanguard, and with him were five thousand who had shaved their heads”⁴⁸².

720- ثُمَّ قَالَ إِبْرَاهِيمُ وَكَانَ عَهْدُ عَلِيٍّ ع إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ هَذَا مَا عَهَدَ عَبْدُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ حِينَ وَلَّاهُ مِصْرَ أَمْرَهُ يَتَّقُوا اللَّهَ فِي السِّرِّ وَالْعَلَانِيَةِ وَخَوْفَ اللَّهِ تَعَالَى فِي الْمَغِيبِ وَالْمَشْهَدِ

Then Ibrahim said, ‘And there was a pact of Ali^{asws} to Muhammad Bin Abu Bakr: ‘This is what a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen is making a pact to Muhammad Bin Abu Bakr when he^{asws} makes him to rule Egypt. He^{asws} instructed him that he should fear Allah^{azwj} in the private and the open, and fear Allah^{azwj} the Exalted regarding the ones present and absent.

وَأَمْرُهُ بِاللَّيْنِ عَلَى الْمُسْلِمِ وَالْعُلَّةِ عَلَى الْفَاجِرِ وَالْعَدْلِ عَلَى أَهْلِ الدِّمَةِ وَالْإِنْصَافَ لِلْمَظْلُومِ وَالْبَشَدَةَ عَلَى الظَّالِمِ وَالْعَفْوَ عَنِ النَّاسِ وَالْإِحْسَانَ مَا اسْتَطَاعَ وَاللَّهُ يَجْزِي الْمُحْسِنِينَ وَيُعَذِّبُ الْمُجْرِمِينَ

And he^{asws} instructs him with the leniency upon the Muslim and the harshness upon the transgressors, and to be with the justice upon the people under the responsibility, and with the fairness to the oppressed, and with the severity upon the oppressor, and with the

⁴⁸¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 a

⁴⁸² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 b

pardoning the people, and with the favours whatever he has the capacity for, and Allah^{azwj} will Recompense the good doers and Punish the criminals.

وَأَمْرُهُ أَنْ يَدْعُو مَنْ قَبْلَهُ إِلَى الطَّاعَةِ وَالْجَمَاعَةِ فَإِنَّ لَهُمْ فِي ذَلِكَ فِي الْعَافِيَةِ وَ عِظَمِ الْمُثُوبَةِ مَا لَا يُقَدَّرُ قَدْرُهُ وَلَا يُعْرَفُ كُنْهُهُ

And he^{asws} instructs him that he invites the ones around him to the obedience and the unity, for there would be well being for them in that and a mighty Reward what is not able to value it, nor can its true nature be known.

وَأَمْرُهُ أَنْ يَجْعَلَ خَرَاجَ الْأَرْضِ عَلَى مَا كَانَتْ تُجْبَى عَلَيْهِ مِنْ قَبْلُ لَا يُنْتَقَصُ وَلَا يُبْتَدَعُ ثُمَّ يَقْسِمُهُ بَيْنَ أَهْلِهِ كَمَا كَانُوا يَقْسِمُونَهُ عَلَيْهِ مِنْ قَبْلُ وَإِنْ لَمْ تَكُنْ لَهُمْ حَاجَةٌ

And he^{asws} instructs him to collect the land taxes upon what they had been from before, neither reducing nor initiate (new one). Then he should distribute it between its people just as it had been distributed upon from before, and even if there does not happen to be any need for them.

وَأَمْرُهُ أَنْ يُلِينَ لَهُمْ جَنَاحَهُ وَأَنْ يُوَاسِيَ بَيْنَهُمْ فِي مَجْلِسِهِ وَ وَجْهَهُ لِيَكُونَ الْقَرِيبُ وَالْبَعِيدُ عِنْدَهُ فِي الْحَقِّ سَوَاءً

And he^{asws} instructs him to soften his wings to them (be humble), and he should be comforting between them in his gatherings, and his attention regarding the right to be the same towards the near one and the far one.

وَأَمْرُهُ أَنْ يَحْكُمَ بَيْنَ النَّاسِ بِالْحَقِّ وَأَنْ يُعْزِمَ بِالْقِسْطِ وَأَنْ لَا يَتَّبِعَ الْهَوَى وَأَنْ لَا يَخَافَ فِي اللَّهِ لَوْمَةً لَأَنَّهُ فَإِنَّ اللَّهَ مَعَ مَنْ اتَّقَاهُ وَ أَثَرُ طَاعَتِهِ

And he^{asws} instructs him that he should judge between the people with the truth, and that he should stand with the equity, and he should not follow personal opinions, and he should not fear any blame of a blamer regarding Allah^{azwj}, for Allah^{azwj} is with the one who fears Him, and gives preference to obeying him.

وَأَمْرُهُ عَلَى مَنْ سِوَاهُ وَ كَتَبَ عُيَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ص بِعُزْرِ شَهْرِ رَمَضَانَ سَنَةِ سِتٍّ وَ ثَلَاثِينَ-

And he^{asws} makes him a commander upon the ones besides him. And it is written by Ubeydullah Bin Abu Rafie, slave of Rasool-Allah^{saww}, in the beginning of the month of Ramazan of the year thirty-six'.⁴⁸³

أَقُولُ رَوَى الْحَسَنُ بْنُ عَلِيٍّ بْنِ شُعْبَةَ فِي تَخْفِ الْعُقُولِ هَذَا الْعَهْدَ نَحْوًا يَمَّا ذُكِرَ ثُمَّ قَالَ إِبْرَاهِيمُ ثُمَّ قَامَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ خَطِيبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَمَّا بَعْدُ فَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا وَ إِيَّاكُمْ لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ وَ بَصَرْنَا وَ إِيَّاكُمْ كَثِيرًا يَمَّا عَمِيَ عَنْهُ الْجَاهِلُونَ

I (Majlisi) am saying, 'It is reported by Al Hassan Bin Ali Bin Shuba in (the book) 'Tuhaf Al Uqool' –

'This is the pact approximate from what has been mentioned. Then Ibrahim said, 'Muhammad Bin Abu Bakr stood up to address. He praised Allah^{azwj} and extolled upon Him^{azwj}, and said, 'As for after, the Praise is for Allah^{azwj} Who Guided us and you all to what

⁴⁸³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 c

there is differing in it from the truth, and He^{azwj} Made us and you all to be insightful in most of what the ignorant ones are blind from.

أَلَا وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ وَلَإِنِّي أُمُورَكُمْ وَ عَهْدَ إِلَيَّ بِمَا سَمِعْتُمْ وَ أَوْصَانِي بِكثيرٍ مِنْهُ مُشَافَهَةً وَ لَنْ أَلُوكُمْ جُهْدًا مَا اسْتَطَعْتُ وَ مَا تَوَفَّقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

Indeed, and Amir Al-Momineen^{asws} has place me in charge of your affairs and made a pact to me with what you have heard, and has advised me with a lot of healing from it, and he^{asws} will never lead you to toil: ***I only want the reforming of whatever I can, and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88].***

فَإِنْ يَكُنْ مَا تَرَوْنَ مِنْ أَثَارِي وَ أَعْمَالِي طَاعَةً لِلَّهِ وَ تَقْوَى فَاحْمَدُوا اللَّهَ عَلَى مَا كَانَ مِنْ ذَلِكَ فَإِنَّهُ هُوَ الْهَادِي إِلَيْهِ وَ إِنْ رَأَيْتُمْ مِنْ ذَلِكَ عَمَلًا بِغَيْرِ الْحَقِّ فَارْفَعُوهُ إِلَيَّ وَ عَابِتُونِي عَلَيْهِ فَإِنِّي بِذَلِكَ أَسْعُدُ وَ أَنْتُمْ بِذَلِكَ مَأْجُورُونَ وَ قَفْنَا اللَّهَ وَ إِنَّاكُمْ لِصَالِحِ الْعَمَلِ

So, if it happens what you see obedience of Allah^{azwj} and piety from my effects and my works, then praise Allah^{azwj} upon whatever happens from that, for He^{azwj} is the Guide to it, and if you were to see from that workings without the truth, then make me understand and fault me upon it, so I can be blocked with that and you would be Recompensed for that. May Allah^{azwj} Harmonise us and you all to the righteous deeds’.

قَالَ وَ كَتَبَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ إِذْ ذَاكَ يَمْضُرُ عَامِلُهَا يَسْأَلُهُ جَوَامِعَ مِنَ الْحَالِ وَ الْحَرَامِ وَ السُّنَنِ وَ الْمَوَاعِظِ فَكَتَبَ إِلَيْهِ لِعَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ مِنْ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

He (the narrator) said, ‘And Muhammad Bin Abu Bakr wrote to Ali^{asws} Bin Abu Talib^{asws} when he was at Egypt, its office bearer, asking him^{asws} a summary of the Permissible(s) and the Prohibitions, and the Sunnahs and the preaching. He wrote to him^{asws}, ‘To a servant of Allah^{azwj} Amir Al-Momineen, from Muhammad Bin Abu Bakr. Greetings be unto you. I hereby praise Allah^{azwj} Who, there is no god except He^{azwj}.

أَمَّا بَعْدُ فَإِنْ رَأَى أَمِيرُ الْمُؤْمِنِينَ أَنَّ اللَّهَ وَ جَمَاعَةَ الْمُسْلِمِينَ فِيهِ أَفْضَلُ سُورُونَا وَ أَمَلْنَا فِيهِ أَنْ يَكْتُبَ لَنَا كِتَابًا فِيهِ فَرَائِضُ وَ أَشْيَاءُ مِمَّا يُنْتَلَى بِهِ مِثْلِي مِنَ الْقَضَاءِ بَيْنَ النَّاسِ فَعَلَّ فَإِنَّ اللَّهَ يُعْظِمُ لِأَمِيرِ الْمُؤْمِنِينَ الْأَجْرَ وَ يُحْسِنُ لَهُ الدُّخْرَ

As for after, if Amir Al-Momineen^{asws} view as appropriate, then he^{asws} should show us (Judgments of) Allah^{azwj}, and the community of Muslims would be most happy in it, and he^{asws} make us work in it, if he^{asws} could write a letter to us wherein are Obligations and things from what the like of me would be tried by it, from the judgments between the people, he^{asws} should do so, for Allah^{azwj} would Magnify the Recompense for Amir Al-Momineen and Make the treasure (of the Hereafter) to be good for him^{asws}.

فَكَتَبَ إِلَيْهِ عَلِيُّ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَ أَهْلِ مِصْرَ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَقَدْ وَصَلَ إِلَيَّ كِتَابُكَ فَقَرَأْتُهُ وَ فَهِمْتُ مَا سَأَلْتَنِي عَنْهُ

Ali^{asws} wrote to him: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, to Muhammad Bin Abu Bakr and the people of Egypt. Greetings be unto you all! I^{asws} hereby praise Allah^{azwj} Who, there is no god

except He^{azwj}. As for after, your letter has arrived to me^{asws}, and I^{asws} have read it and understood what you are asking me^{asws} about.

فَأَعْجَبَنِي اهْتِمَامُكَ بِمَا لَا بُدَّ مِنْهُ وَمَا لَا يُصْلِحُ الْمُؤْمِنِينَ غَيْرُهُ وَظَنَنْتُ أَنَّ الَّذِي دَعَاكَ إِلَيْهِ يَتَّبِعُ صَالِحَةً وَرَأْيِي غَيْرُ مَدْخُولٍ وَلَا خَبِيرٍ وَقَدْ بَعَثْتُ إِلَيْكَ أَبْوَابَ الْأَفْضِيَةِ جَامِعاً لَكَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

It has fascinated me^{asws}, your attention with what there is no escape from it and what is not correct for the Momineen apart from it, and I^{asws} think that, that which has called you to it is sincere intention, and an opinion not mixed up nor despicable. And I^{asws} am sending to you subjects of the judgments, being a summary for you, and there is not strength except with Allah^{azwj}, and Allah^{azwj} Suffices us and is the best Protector’.

وَكُتِبَ إِلَيْهِ بِمَا سَأَلَهُ عَنْهُ مِنَ الْقَضَاءِ وَذِكْرِ الْمَوْتِ وَ الْحِسَابِ وَ صِفَةِ الْجَنَّةِ وَ النَّارِ وَ كُتِبَ فِي الْإِمَامَةِ وَ كُتِبَ فِي الْوُضُوءِ وَ كُتِبَ إِلَيْهِ فِي مَوَاقِيتِ الصَّلَاةِ وَ كُتِبَ إِلَيْهِ فِي الرُّكُوعِ وَ السُّجُودِ وَ كُتِبَ إِلَيْهِ فِي الْأَدَبِ

And he^{asws} wrote to him with whatever he had asked about of the judgments, and mentioned the death, and the Reckoning, and description of the Paradise and the Fire, and he^{asws} wrote regarding the Imamate, and wrote regarding the Wudu’u, and wrote to him regarding the timings of the Salat, and wrote to him regarding the Ruku’u and the Sajdahs, and wrote to him regarding the etiquettes.

وَ كُتِبَ إِلَيْهِ فِي الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ كُتِبَ إِلَيْهِ فِي الْإِعْتِكَافِ وَ كُتِبَ إِلَيْهِ فِي الزَّانِدَةِ وَ كُتِبَ إِلَيْهِ فِي نَصْرَائِي فَجَرَّ مُسْلِمَةً وَ كُتِبَ إِلَيْهِ فِي أَشْيَاءَ كَثِيرَةٍ لَمْ تَحْفَظْ مِنْهَا غَيْرَ هَذِهِ الْحِصَالِ وَ حَدَّثَنَا بِبَعْضِ مَا كُتِبَ إِلَيْهِ.

And he^{asws} wrote to him regarding enjoining the good and forbidding from the evil, and wrote to him regarding the isolating in the Masjid (Itikaaf), and wrote to him regarding the atheists, and wrote to him regarding the Christians who commits adultery with a Muslim woman, and wrote to him regarding many things we have not preserve apart from these characteristics, and we are narrating part of what he^{asws} had written to him”.⁴⁸⁴

قَالَ إِبْرَاهِيمُ وَ حَدَّثَنِي يَحْيَى بْنُ سَالِحٍ عَنْ مَالِكِ بْنِ خَالِدٍ الْأَسَدِيِّ عَنْ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ عَنْ عُبَايَةَ قَالَ: كُتِبَ عَلَيَّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى أَهْلِ مِصْرَ لَمَّا بَعَثَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ إِلَيْهِمْ كِتَاباً يُخَاطِبُهُمْ بِهِ وَ يُخَاطَبُ مُحَمَّدًا أَيْضاً فِيهِ أَمَّا بَعْدُ فَإِنِّي أَوْصِيكُمْ بِتَقْوَى اللَّهِ فِي سِرٍّ أَمْرَكُمْ وَ عَلَانِيَةٍ وَ عَلَى أَيِّ حَالٍ كُنْتُمْ عَلَيْهَا وَ لِيَعْلَمَ الْمَرْءُ مِنْكُمْ أَنَّ الدُّنْيَا دَارُ بَلَاءٍ وَ فَنَاءٍ وَ الْآخِرَةُ دَارُ جَزَاءٍ وَ نِقَاءٍ

Ibrahim said, ‘And it is narrated to me by Yahya Bin Salih, from Malik Bin Khalid al Asady, from Al Hassan Bin Ibrahim, from Abdullah Bin Al Hassan Bin Al Hassan, from Abayah who said,

‘He^{asws} wrote a letter to the people of Egypt when he^{asws} sent Muhammad Bin Abu Bakr to them, addressing them with it and addressing Muhammad as well in it: ‘As for after, I^{asws} hereby advise you to be with fear of Allah^{azwj} in the private of your affairs and its open ones, and upon whichever of the states you might be upon, and for the person from you to know that the world is a house of afflictions and is perishing, while the Hereafter is a house of the Recompense and ever-lasting.

⁴⁸⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 d

فَمَنْ اسْتَطَاعَ أَنْ يُؤْتِرَ مَا يَبْقَى عَلَى مَا يَفْنَى فَلْيَفْعَلْ فَإِنَّ الْآخِرَةَ تَبْقَى وَ الدُّنْيَا تَفْنَى رَزَقَنَا اللَّهُ وَ إِنَّا كُمْ تَبَصُّرًا بَصَرًا لِمَا بَصَرْنَا وَ فَهَمًا لِمَا فَهَمْنَا حَتَّى لَا نُفْصِرَ فِيمَا أَمَرْنَا وَ لَا نَتَعَدَّى إِلَى مَا نَهَانَا

So, the one who can give preference to what is to remain over what is perishing, then let him do so, for the Hereafter will remain and the world will perish. May Allah^{azwj} Grace us and you the insight to be insightful to what we can see, and understand to what we understand until we are not deficient in what He^{azwj} has Commanded us nor to exceed to what He^{azwj} has Forbidden us.

وَ اعْلَمْ يَا مُحَمَّدُ أَنَّكَ وَ إِنْ كُنْتَ مُحْتَاجًا إِلَى نَصِيْبِكَ مِنَ الدُّنْيَا إِلَّا أَنَّكَ إِلَى نَصِيْبِكَ مِنَ الْآخِرَةِ أَخُوْجُ فَإِنْ عَرَضَ لَكَ أَمْرَانِ أَحَدُهُمَا لِلْآخِرَةِ وَ الْآخَرُ لِلدُّنْيَا فَابْدَأْ بِأَمْرِ الْآخِرَةِ وَ لَتُعْظِمَ رِعْيَتُكَ فِي الْحَيْرِ وَ لَتُحْسُنَ فِيهِ نِيَّتُكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعْطِي الْعَبْدَ عَلَى قَدْرِ نِيَّتِهِ وَ إِذَا أَحَبَّ الْحَيْرَ وَ أَهْلَهُ وَ لَمْ يَعْمَلْهُ كَانَ إِنْ شَاءَ اللَّهُ كَمَنْ عَمِلَهُ

And know, O Muhammad that you, although you are needy to your share from the world, you are more needy to your share from the Hereafter. So, if two matters are presented to you, one of them for the Hereafter and the other for the world, then begin with the matter of the Hereafter in order to magnify your desired regarding the good, and to improve your intention regarding it. Allah^{azwj} Mighty and Majestic would Give the servant in accordance to his intention, so if he were to love the good and its people and does not do (the deed), if Allah^{azwj} so Desires, would be like the one who had done it.

فَإِنَّ رَسُولَ اللَّهِ ص قَالَ جِئَ رَجَعَ مِنْ تَبُوكَ إِنَّ بِالْمَدِيْنَةِ لَأَقْوَامًا مَا سَرْتُمْ مِنْ مَسِيرٍ وَ لَا هَبَطْتُمْ مِنْ وَادٍ إِلَّا كَانُوا مَعَكُمْ مَا حَسَبْتُمْ إِلَّا الْمَرَضُ يَقُولُ كَانَتْ لَهُمْ نِيَّةٌ

Rasool-Allah^{saww} said when he^{saww} returned from Tabuk: 'There are such people at Al-Medina who, you neither travelled any road nor descended in any valley except they were with you. Nothing withheld them except the illness'. He^{saww} said: 'There was intention for them'.

ثُمَّ اعْلَمْ يَا مُحَمَّدُ إِنِّي وَلِيُّكَ أَعْظَمَ أَجْنَادِي أَهْلَ مِصْرَ وَ إِذْ وَلَّيْتُكَ مَا وَلَّيْتُكَ مِنْ أَمْرِ النَّاسِ فَإِنَّكَ مُحْتَوِقٌ أَنْ تَخَافَ فِيهِ عَلَى نَفْسِكَ وَ تَحْذَرَ فِيهِ عَلَى دِيْنِكَ وَ لَوْ كَانَ سَاعَةً مِنْ نَهَارٍ فَإِنْ اسْتَطَعْتَ أَنْ لَا تُسْخِطَ رِئَاكَ لِضَا أَحَدٍ مِنْ خَلْقِهِ فَافْعَلْ

Then know, O Muhammad! I^{asws} placed you in charge of mighty armies of the people of Egypt, and when I^{asws} placed you in charge, I^{asws} did not do so from the instructions of the people. You are rightful that you be fear in it upon yourself, and be careful in it upon your religion, and if there was any time of the day you are able not to incur the Wrath of your Lord^{azwj} for the pleasure of anyone from His^{azwj} creatures, then do so.

فَإِنَّ فِي اللَّهِ خَلْفًا مِنْ غَيْرِهِ وَ لَيْسَ فِي شَيْءٍ غَيْرُهُ خَلْفٌ مِنْهُ فَاسْتَدَّ عَلَى الظَّالِمِ وَ لِنِ لِأَهْلِ الْحَيْرِ وَ قَرْنِهِمْ إِلَيْكَ وَ اجْعَلْهُمْ بِطَانَتَكَ وَ إِخْوَانَكَ وَ السَّلَامَ.

Surely in Allah^{azwj} there is a replacement from others and there isn't regarding anything other than Him^{azwj} any replacement from it. So, be severe upon the oppressor and be soft to

the people of goodness and draw them closer to you and make them to be in your obedience and as your brothers. And the greetings".⁴⁸⁵

وَبَعْدَ الْإِسْنَادِ قَالَ كَتَبَ عَلَيَّ صَلَواتُ اللَّهِ عَلَيْهِ إِلَى مُحَمَّدٍ وَأَهْلِ مِصْرَ أَمَّا بَعْدُ فَإِنِّي أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالْعَمَلِ بِمَا أَنْتُمْ عَنْهُ مَسْئُولُونَ فَأَنْتُمْ بِهِ زُهْدٌ وَأَنْتُمْ إِلَيْهِ صَائِرُونَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةً وَقَالَ وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ وَقَالَ فَوَ رَبِّكَ لَنَسْتَلَنَّهِنَّ أجمعِينَ عَمَّا كَانُوا يَعْمَلُونَ

And by this chain, said,

'Ali^{asws} wrote to Muhammad (Bin Abu Bakr) and people of Egypt: 'As for after, I^{asws} hereby advise you with fearing Allah^{azwj} and working with what you will be questioned about (on the Day of Qiyamah), for you are pledged with it and are destined to it. Allah^{azwj} Mighty and Majestic is saying: **Every soul would be held for what it earns [74:38]**, and Said: **and Allah Cautions you all Himself; and to Allah is the eventual return [3:28]**, and Said: **So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93]**.

فَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ اللَّهَ سَائِلُكُمْ عَنِ الصَّغِيرِ مِنَ أَعْمَالِكُمْ وَالْكَبِيرِ فَإِنْ يُعَذِّبْ فَتَحْضُرُ الظَّالِمُونَ وَإِنْ يَغْفِرَ وَ يَرْحَمَ فَهُوَ أَرْحَمُ الرَّاحِمِينَ

So, know, servants of Allah^{azwj}! Allah^{azwj} will be Questioning you about the small from your deeds and the big. If He^{azwj} Punishes, then we are the unjust, and if He^{azwj} Forgives and is Merciful, so He^{azwj} is the most Merciful of the merciful ones.

وَ اعْلَمُوا أَنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الرَّحْمَةِ وَالْمَغْفِرَةِ حِينَ مَا يَعْمَلُ بِطَاعَةِ اللَّهِ وَ مُنَاصَحَتِهِ فِي التَّوْبَةِ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ فَإِنَّهَا تَجْمَعُ مِنَ الْخَيْرِ مَا لَا يَجْمَعُ غَيْرُهَا وَ يُدْرِكُ بِهَا مِنَ الْخَيْرِ مَا لَا يُدْرِكُ بِغَيْرِهَا خَيْرُ الدُّنْيَا وَ خَيْرُ الْآخِرَةِ

And know that the closest of what the servant can happen to be to the Mercy and the Forgiveness is when he works in obedience to Allah^{azwj} and is sincere in the repentance. Upon you all is to be with fear of Allah^{azwj} and Majestic for it is a collection of good what nothing else can collect, and you can achieve the good by it what cannot be achieved by something else, neither good of the world nor good of the Hereafter.

يَقُولُ اللَّهُ سُبْحَانَهُ وَ قِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلْ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَ لَدَارُ الْآخِرَةِ خَيْرٌ وَ لَنِعْمَ دَارُ الْمُتَّقِينَ

Allah^{azwj} the Glorious Says: **And it is said to those who are pious: 'What is that which your Lord Revealed?' They say, 'Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious' [16:30]**.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ يَعْمَلُ لثَلَاثٍ إِمَّا لِحَيْرِ الدُّنْيَا فَإِنَّ اللَّهَ يُبَيِّهُ بِعَمَلِهِ فِي الدُّنْيَا قَالَ اللَّهُ وَ آتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ فَمَنْ عَمِلَ لِلَّهِ تَعَالَى أَعْطَاهُ أَجْرَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَفَاهُ الْمُهِمَّ فِيهِمَا

And know, servants of Allah^{azwj}! The Momin works for three, either (it is) for the good of the world, so Allah^{azwj} Rewards him for his deed in the world. Allah^{azwj} Said: **and We Gave him his Recompense in the world, and he, in the Hereafter, would be from the righteous ones**

⁴⁸⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 e

[29:27]. So, the one works for Allah^{azwj} the Exalted, his Recompense is in the world and the Hereafter, and Suffices him for the important matters in these two.

وَقَدْ قَالَ تَعَالَى يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَارْزُقُوا الصَّابِرِينَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ فَمَا
أَعْطَاهُمُ اللَّهُ فِي الدُّنْيَا لَمْ يُحَاسِبْنَهُمْ بِهِ فِي الْآخِرَةِ

And Allah^{azwj} the Exalted Said: **Say: 'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10].** So whatever Allah^{azwj} Gives them in the world, He^{azwj} would not reckon them for it in the Hereafter.

قَالَ اللَّهُ تَعَالَى لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ فَالْحُسْنَى الْجَنَّةُ وَ الزِّيَادَةُ الدُّنْيَا وَ إِنَّمَا الْآخِرَةُ خَيْرٌ مِنَ الْآخِرَةِ فَإِنَّ اللَّهَ يُكَفِّرُ عَنْهُ بِكُلِّ حَسَنَةٍ سَيِّئَةً يَقُولُ إِنَّ الْحَسَنَاتِ
يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ حَتَّى إِذَا كَانَ يَوْمَ الْقِيَامَةِ حُسِبَتْ لَهُمْ حَسَنَاتُهُمْ وَ أُعْطُوا بِكُلِّ وَاحِدَةٍ عَشْرَ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ فَهُوَ الَّذِي
يَقُولُ جَزَاءُ مَنْ رَبَّنَا عَطَاءٌ حِسَاباً

Allah^{azwj} the Exalted Said: **For those who do good is the good and more; [10:26].** The good is the Paradise and the increase is the world. And as for the good of the hereafter, Allah^{azwj} Expiates an evil deed away from him for every good deed. He^{azwj} Says: **Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114],** until when it would be the Day of Qiyamah, their good deeds would be Reckoned for them and they would be given for each one, ten the like of it, up to a multiple of seven hundred. It is which He^{azwj} Says: **A Recompense from your Lord, a Calculated gift [78:36].**

وَقَالَ عَزَّ وَ جَلَّ فَأُولَئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْغُرَفَاتِ آمِنُونَ فَأَنْعَمُوا فِيهِ وَ اعْمَلُوا بِهِ وَ تَحَاصُّوا عَلَيْهِ وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنِينَ
الْمُتَّقِينَ قَدْ دَخَلُوا بِعَاجِلِ الْخَيْرِ وَ آجِلِهِ شَرَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يُشَارِكُهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ

And the Mighty and Majestic is Saying: **for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37].** Be desirous regarding it, and work for it, and urge (others) upon it; and know, servants of Allah^{azwj}, that the Momineen, the pious are going away with the current good and its future. They are participating the people of the world in their world while the people of the world are not participating with them in their Hereafter.

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Allah^{azwj} Mighty and Majestic is Saying: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know' [7:32].**

سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكَنَتْ وَ أَكَلُوهَا بِأَفْضَلِ مَا أُكِلَتْ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ فَأَكَلُوا مِنْ أَفْضَلِ مَا يَأْكُلُونَ وَ شَرَبُوا مِنْ أَفْضَلِ مَا يَشْرَبُونَ وَ
لَبَسُوا مِنْ أَفْضَلِ مَا يَلْبَسُونَ وَ سَكَنُوا بِأَفْضَلِ مَا يَسْكُنُونَ وَ تَزَوَّجُوا بِأَفْضَلِ مَا يَتَزَوَّجُونَ وَ رَكَبُوا مِنْ أَفْضَلِ مَا يَرْكَبُونَ

Dwell in the word with the most superior of what is being dwelt it and consume it with the most superior of what is being consumed. Participate with the people of the world in their world and eat from the best of what they are eating, and drink from the best of what they are drinking, and wear from the best of what they are wearing, and dwell in the best of what they are dwelling it, and marry with the best of what they are marrying, and ride from the best of what they are riding.

أَصَابُوا لَذَّةَ الدُّنْيَا مَعَ أَهْلِ الدُّنْيَا وَ تَيَقَّنُوا أَنَّهُمْ عَدَا مِنْ حَيْرَانِ اللَّهِ عَزَّ وَ جَلَّ وَ يَتَمَنُّونَ عَلَيْهِ مَا يُرِيدُ هُمْ دَعْوَةً وَ لَا يَنْقُصُ هُمْ لَذَّةً أَمَا فِي هَذَا مَا يَشْتَأِقُ إِلَيْهِ مَنْ كَانَ لَهُ عَقْلٌ وَ لَا حَوْلٌ وَ لَا قُوَّةٌ إِلَّا بِاللَّهِ

Attain the pleasures of the world along with the people of the world and be certain they (Momineen) tomorrow would be in the vicinity of Allah^{azwj} Mighty and Majestic and would be anticipating to Him^{azwj}. Neither a supplication would be returned to them nor would any of their pleasures be reduced. As for in this (world), no one having intellect for him would desire for it. And there is neither any might nor strength except with Allah^{azwj}.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّكُمْ إِنْ اتَّقَيْتُمْ رَبَّكُمْ وَ حَفِظْتُمْ نَبِيَّكُمْ فِي أَهْلِ بَيْتِهِ فَقَدْ عَبْدْتُمُوهُ بِأَفْضَلِ مَا عِبِدَ وَ ذَكَرْتُمُوهُ بِأَفْضَلِ مَا ذَكَرَ وَ شَكَرْتُمُوهُ بِأَفْضَلِ مَا شَكَرَ وَ أَخَذْتُمْ بِأَفْضَلِ الصَّبْرِ وَ جَاهَدْتُمْ بِأَفْضَلِ الْجِهَادِ وَ إِنْ كَانَ غَيْرُكُمْ أَطْوَلَ صَلَاةً مِنْكُمْ وَ أَكْثَرَ صِيَاماً إِذَا كُنْتُمْ أَنْتُمْ لِلَّهِ وَ أَنْصَحَ لِأَوْلِيَاءِ اللَّهِ مِنْ آلِ مُحَمَّدٍ ص

And know, servants of Allah^{azwj}! You, if you were to fear your Lord^{azwj} and preserve for your Prophet^{saww} regarding the People^{asws} of his^{saww} Household, you would have worshipped Him^{azwj} with the best of what He^{azwj} is worshipped, and would have remembered Him^{azwj} with the best of remembrances, and would have thanked Him^{azwj} with the best of what He^{azwj} can be thanked, and would have taken with the best patience, and fought with the best Jihad, and even if others are of longer Salats and of more Fasting, provided you were fearing for the Sake of Allah^{azwj} and advising to the friends of Allah^{azwj} from the Progeny^{asws} of Muhammad^{saww}.

وَ أَخْشَعَ وَ اخْدَرُوا عِبَادَ اللَّهِ الْمَوْتَ وَ نُزُولَهُ وَ خُذُوا لَهُ عُذَّتَهُ فَإِنَّهُ يَدْخُلُ بِأَمْرِ عَظِيمٍ خَيْرٌ لَا يَكُونُ مَعَهُ شَرٌّ أَبَدًا أَوْ شَرٌّ لَا يَكُونُ مَعَهُ خَيْرٌ أَبَدًا فَمَنْ أَقْرَبَ إِلَى الْجَنَّةِ مِنْ عَامِلِهَا وَ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُفَارِقُ رُوحَهُ جَسَدَهُ حَتَّى يَعْلَمَ إِلَى أَيِّ الْمَنْزِلَتَيْنِ يَصِيرُ إِلَى الْجَنَّةِ أَمْ إِلَى النَّارِ أَعْدُوهُ هُوَ لِلَّهِ أَمْ وَلِيٌّ لَهُ

Servants of Allah^{azwj}! Fear and be cautious of the death and its descent and take to preparing for it for it enters with a mighty good matter not having any evil for it forever, or evil not having any good with it forever. So, the one who is closest to the Paradise is from its workers, and there isn't anyone from the people whose souls separates from his body until he knows to which of the two statuses he is destined, to the Paradise or to the Fire, or whether he is an enemy to Allah^{azwj} of a friend to Him^{azwj}?

فَإِنْ كَانَ وَلِيًّا فُتِيحَتْ لَهُ أَبْوَابُ الْجَنَّةِ وَ شَرِّعَ لَهُ طَرِيقُهَا وَ نَظَرَ إِلَى مَا أَعَدَّ اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِيهَا وَ فَرَّغَ مِنْ كُلِّ شُغْلٍ وَ وُضِعَ عَنْهُ كُلُّ ثَقَلٍ

If he was a friend, the doors of the Paradise are opened for him and its path is commenced for him, and he looks at what Allah^{azwj} Mighty and Majestic has Prepared for His^{azwj} friends in it, and he is free from every occupation and every weight is placed down from him.

وَ إِنْ كَانَ عَدُوًّا لِلَّهِ فُتِيحَتْ لَهُ أَبْوَابُ النَّارِ وَ سَهَّلَ لَهُ طَرِيقُهَا وَ نَظَرَ إِلَى مَا أَعَدَّ اللَّهُ فِيهَا لِأَهْلِهَا وَ اسْتَقْبِلَ كُلَّ مَكْرُوهٍ وَ فَارَقَ كُلَّ سُرُورٍ

And if he was an enemy of Allah^{azwj}, the doors of the Fire are opened for him, and its path is eased for him, and he looks at what Allah^{azwj} has Prepared in it for its inhabitants, and faces every abhorrence, and separates from every happiness.

قَالَ تَعَالَى الَّذِينَ تَتَوَقَّاهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ فَاذْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَئْسَ مِنْكُمْ مَتَوًى الْمُتَكَبِّرِينَ

Allah^{azwj} the Exalted Says: ***Those whom the Angels caused to die while they were unjust to themselves, so they will cast the submission, 'We did not do any evil'. (The Angels would say): 'Yes! Surely, Allah Knows what you were doing [16:28] Therefore, enter the gates of Hell, to abiding eternally therein, and evil is the abode of the arrogant ones' [16:29].***

وَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمَوْتَ لَيْسَ مِنْهُ قُوَّةٌ فَاحْذَرُوهُ قَبْلَ وَقُوعِهِ وَاعِدُّوا لَهُ غَدَّةً فَإِنَّكُمْ طُرِدَاءُ الْمَوْتِ إِنْ أَقَمْتُمْ أَخَذَكُمْ وَ إِنْ هَرَيْتُمْ أَذْرَكَكُمْ وَ هُوَ أَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ مَعْفُودٌ بِنَوَاصِيكُمْ وَ الدُّنْيَا تُطَوًى مِنْ خَلْفِكُمْ

And know, servants of Allah^{azwj}, that the death, there is no escape from it, therefore be cautious of it before it's befalling, and prepare for it its preparation, for you are the expelled ones of the death. If you were to say, it would seize you and if you were to flee, it would catch up with you, and it is necessitated for you more than your own shadow, leading by your forelocks, and the world is being rolled up from behind you.

فَأَكْثِرُوا ذِكْرَ الْمَوْتِ عِنْدَ مَا تُتَارِعُكُمْ إِلَيْهِ أَنْفُسُكُمْ مِنَ الشَّهَوَاتِ فَإِنَّهُ كَفَى بِالْمَوْتِ وَاعِظًا وَ قَدْ قَالَ رَسُولُ اللَّهِ ص أَكْثِرُوا ذِكْرَ الْمَوْتِ فَإِنَّهُ هَادِمُ اللَّذَاتِ

Frequent the remembrance of death during whatever your souls snatch you away to of the lustful desires, for it suffices with the death as a preaching, and Rasool-Allah^{saww} had said: 'Frequently remember the death for it is a demolisher of the lustful desires'.

وَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ مَا بَعْدَ الْمَوْتِ أَشَدُّ مِنَ الْمَوْتِ لِمَنْ لَا يَغْفِرُ اللَّهُ لَهُ وَ يَرْحَمُهُ وَ احْذَرُوا الْقَبْرَ وَ ضَمَنَهُ وَ ضَيْقَهُ وَ ظَلَمَتَهُ فَإِنَّهُ الَّذِي يَتَكَلَّمُ كُلَّ يَوْمٍ يَقُولُ أَنَا بَيْتُ التُّرَابِ وَ أَنَا بَيْتُ الْعُرْيَةِ وَ أَنَا بَيْتُ الدُّودِ

And know, servants of Allah^{azwj}, that what is after the death is severer than the death (itself) for the one whom Allah^{azwj} does not Forgive for him (his sins), and beware of the grave, and its compression, and its narrowness, and its darkness, for it is which speaks every day saying, 'I am a house of soil, and I am a house of loneliness, and I am a house of the insects'.

وَ الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ إِنْ الْمُسْلِمَ إِذَا مَاتَ قَالَتْ لَهُ الْأَرْضُ مَرْحَبًا وَ أَهْلًا قَدْ كُنْتَ مِنْ أَحِبِّ أَنْ تَمْشِيَ عَلَيَّ ظَهْرِي فَإِذَا وَلَيْتُكَ فَسَتَعْلَمُ كَيْفَ صُنْعِي بِكَ فَيَتَسَّعُ لَهُ مَدَّ بَصَرِهِ

And the grave is a garden from the gardens of the Paradise or a pit from the pits of the Fire. The Muslims, when he dies, the ground says to him, 'Welcome and hello! You were from the ones I loved that he walks upon my back. So, when I oversee you, you will know how my dealing with you is'. It expands for him to the extent of his sight.

وَ إِذَا دُفِنَ الْكَافِرُ قَالَتْ لَهُ الْأَرْضُ لَا مَرْحَبًا وَلَا أَهْلًا قَدْ كُنْتَ مِمَّنْ أُبْغِضُ أَنْ تَمْشِيَ عَلَيَّ طَهْرِي فَإِذَا وَلَيْتَكَ فَسَتَعْلَمُ كَيْفَ صُنْعِي بِكَ فَتَنْصُمُ عَلَيْهِ حَتَّى تَلْتَقِيَ أَضْلَاعُهُ وَ اعْلَمُوا أَنَّ الْمَعِيشَةَ الضَّنْكَ الَّتِي قَالَ اللَّهُ سُبْحَانَهُ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا هِيَ عَذَابُ الْقَبْرِ

And when the Kafir is buried, the ground says to him, 'No welcome and no hello! You were from the ones I hated that he walks upon my back. So, when I oversee you, you will know how my dealing with you is'. It narrows upon him to the extent that his ribs meet. And know that the straitened like which Allah^{azwj} the Exalted Said: **then surely for him would be a straitened life [20:124]**, it is punishment of the grave.

وَ أَنَّهُ يُسَلِّطُ عَلَى الْكَافِرِ فِي قَبْرِهِ حَيَّاتٌ تَسْعَةُ وَ تِسْعِينَ تَنِينًا عِظَامَ تَنْهَشُ لَحْمَهُ حَتَّى يُبْعَثَ لَوْ أَنَّ تَنِينًا مِنْهَا نَفَعَ فِي الْأَرْضِ مَا أَنبَتَتِ الزَّرْعُ رُبْعَهَا أَبَدًا

And upon the Kafir, in his grave, a serpent of ninety-nine venomous fangs of bones tearing his flesh until he is Resurrected. If one of these fangs were to be blown into the earth, the vegetation of its pastures would not grow, ever!

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَنْفُسَكُمْ وَ أَجْسَادَكُمْ الرِّقِيقَةَ النَّاعِمَةَ الَّتِي يَكْفِيهَا الْيَسِيرُ مِنَ الْعِقَابِ ضَعِيفَةٌ عَنْ هَذَا فَإِنْ اسْتَطَعْتُمْ أَنْ تَرْحَمُوا أَنْفُسَكُمْ وَ أَجْسَادَكُمْ عَمَّا لَا طَاقَةَ لَكُمْ بِهِ وَ لَا صَبْرَ عَلَيْهِ فَتَعْمَلُوا بِمَا أَحَبَّ اللَّهُ سُبْحَانَهُ وَ تَتْرَكُوا مَا كَرِهَ فَاذْعَلُوا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And know, servants of Allah^{azwj}! Your souls and your bodies are delicate, soft, which would be sufficed by the easiest of the Punishments being too weak from this. If you are able, then be merciful upon your souls and your bodies of what there is no strength for you with it nor any patience upon it. Therefore, work with what Allah^{azwj} and Glorious loves and leave whatever He^{azwj} Dislikes, do so, and there is neither any might nor strength except with Allah^{azwj}.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ مَا بَعْدَ الْقَبْرِ أَشَدُّ مِنْ الْقَبْرِ يَوْمَ يَشِيبُ فِيهِ الصَّغِيرُ وَ يَسْكُرُ فِيهِ الْكَبِيرُ وَ يَسْقُطُ فِيهِ الْجَنِينُ وَ تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ اخْذَرُوا يَوْمًا عَبُوسًا قَمْطَرِيرًا ... كَانَ شَرُّهُ مُسْتَطِيرًا

And know, servants of Allah^{azwj}, that what is after the death is severer than the grave (itself), a Day during which the young ones would be grey-haired, and the elders would be (like) intoxicated, and the foetus would be miscarried, **every breast-feeding woman shall quit from what she breast-fed, [22:2]**, and be cautioned of **a harsh, distressful Day [76:10] the evil of it would be widespread [76:7]**.

أَمَّا إِنَّ شَرَّ ذَلِكَ الْيَوْمِ وَ قَرَعَهُ اسْتَطَارَ حَتَّى فَرَعَتْ مِنْهُ الْمَلَائِكَةُ الَّذِينَ لَيْسَتْ لَهُمْ دُثُوبٌ وَ السَّبْعُ الشَّدَاذُ وَ الْجِبَالُ الْأَوْتَادُ وَ الْأَرْضُونَ الْمِهَادُ وَ انْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ وَ تَتَغَيَّرُ فَكَانَتْ وَرْدَةً كَالدَّهَانِ وَ تَكُونُ الْجِبَالُ سَرَابًا مَهِيلاً بَعْدَ مَا كَانَتْ صَمًّا صِلَابًا

As for the evil of that day and its panic would be so widespread, even the Angels would panic from it, the ones who haven't got any sins for them, and (so will) the severe wild animals, and the high mountains and the cradled lands, **And the sky would be cleft asunder, so on that Day it shall be shall be frail [69:16]**, and it would change **So when the sky splits, then it would become rosy like the red hide [55:37]**, and the mountains would become a mirage like flowing sand after having been solid slabs.

يَقُولُ اللَّهُ سُبْحَانَهُ وَ تَفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ فَكَيفَ مَنْ يَعْصِيهِ بِالسَّمْعِ وَ الْبَصَرِ وَ اللِّسَانِ وَ الْيَدِ وَ الرَّجْلِ وَ الْفَرْجِ وَ الْبَطْنِ إِنْ لَمْ يَغْفِرِ اللَّهُ وَ يَرْحَمْ

Allah^{azwj} the Glorious Says: **And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon).** [39:68]. So, how would it be for the one who disobeys Him^{azwj} with the hearing, and the sight, and the tongue, and the hand, and the leg, and the private part, and the belly, if Allah^{azwj} does not Forgive and Mercies.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ مَا بَعْدَ ذَلِكَ الْيَوْمِ أَشَدُّ وَ أَذْمَى عَلَى مَنْ لَمْ يَغْفِرِ اللَّهُ لَهُ مِنْ ذَلِكَ الْيَوْمِ نَارَ قَعْرِهَا بَعِيدٌ وَ حَرُّهَا شَدِيدٌ وَ عَذَابُهَا حَدِيدٌ وَ مَقَامُهَا حَدِيدٌ وَ شَرَابُهَا صَدِيدٌ لَا يَغْتَرُّ عَذَابُهَا وَ لَا يَمُوتُ سَاكِنُهَا دَارَ لَيْسَتْ لِلَّهِ سُبْحَانَهُ فِيهَا رَحْمَةٌ وَ لَا يُسْمَعُ فِيهَا دَعْوَةٌ:

And know, servants of Allah^{azwj}, that what is after the Day is severer and more grievous upon the one whom Allah^{azwj} does not Forgive for him, than that day – a Fire the bottom of which is remote, and its heat is intense, and its punishment is renewed, and its whips are of iron, and its drink is pus. Neither is there a break in its punishment nor do its dwellers die. (It is) a house there isn't any Mercy of Allah^{azwj} in it, nor is any supplication in it heard.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ مَعَ هَذَا رَحْمَةً اللَّهِ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ* لَا تَعْجُزُ عَنِ الْعِبَادِ جَنَّةٌ عَرْضُهَا كَعَرْضِ السَّمَاوَاتِ وَ الْأَرْضِ خَيْرٌ لَا يَكُونُ بَعْدَهُ شَرٌّ أَبَدًا وَ شَهْوَةٌ لَا تُنْفَدُ أَبَدًا وَ لَذَّةٌ لَا تَفْنَى أَبَدًا وَ يَجْمَعُ لَا يَنْفَرُ أَبَدًا قَوْمٌ قَدْ جَاوَزُوا الرَّحْمَنَ وَ قَامَ بَيْنَ أَيْدِيهِمُ الْعِلْمَانُ بِصَحَافٍ مِنْ ذَهَبٍ فِيهَا الْفَاكِهَةُ وَ الرِّيحَانُ

And know, servants of Allah^{azwj} that along with this is Mercy of Allah^{azwj} which encompasses all things. It will not be insufficient for the servants, a Paradise the expanse of which is like the expanse of the skies and the earth, a good with no evil happening after it, sever, and a desire not depleting ever, and a pleasure nor perishing ever, and a gathering not separating ever, being a people who are being neighbours of the Beneficent, and the servants would stand in front of them **with golden bowls and mugs, [43:71]**, in these would be fruits and sweet basil.

فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي أَحْبَبُ الْخَيْلَ فَهَلْ فِي الْجَنَّةِ خَيْلٌ قَالَ نَعَمْ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ فِيهَا خَيْلًا مِنْ يَأْتُونَ أَحْمَرَ عَيْنَيْهَا يَرْكَبُونَ فَتَدْفُ بِهِمْ خِلَالَ وَرَقِ الْجَنَّةِ

A man said, 'O Rasool-Allah^{saww}! I love the horses, so are there horses in the Paradise?' He^{saww} said: 'Yes, by the One^{azwj} is Whose Hand is my^{saww} soul! There are horses of red ruby therein. They would be riding, and it would illuminate with them amid the leaves of the Garden'.

فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي يُعْجِبُنِي الصَّوْتُ الْحَسَنُ أ فِي الْجَنَّةِ الصَّوْتُ الْحَسَنُ قَالَ نَعَمْ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ اللَّهَ لَيَأْمُرُ لِمَنْ أَحَبَّ ذَلِكَ مِنْهُمْ بِشَجَرٍ يُسْمِعُهُ صَوْتًا بِالتَّسْبِيحِ مَا سَمِعَتْ الْأَذَانُ بِأَحْسَنَ مِنْهُ قَطُّ

A man said, 'O Rasool-Allah^{saww}! The beautiful voices tend to fascinate me, would there be beautiful voices in the Paradise?' He^{saww} said: 'Yes, by the One^{azwj} in Whose hand is my^{saww} soul! Allah^{azwj}, for the ones from whom who loves that, would Command a tree to make him

hear sounds with the Glorification, no ears would have heard anything more beautiful than it, at all!’

فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ صَ إِلَيَّ أَحِبُّ الْإِبِلَ أَ فِي الْجَنَّةِ إِبِلٌ قَالَ نَعَمْ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ فِيهَا بَحَائِبَ مِنْ يَأْفُوتِ أَحْمَرَ عَلَيْهَا رِجَالُ الدَّهَبِ قَدْ أُخِيفَتْ بِنَمَارِقِ الدِّيَابِجِ يَرْكَبُونَ فُتُوفُ بِحَمِّ خِلَالٍ وَرَقِ الْجَنَّةِ

A man said, ‘O Rasool-Allah^{saww}! I love the camels, are there camels in the Paradise?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul! Therein are camels of red ruby, upon these are saddles of gold, having been clad in pillows of brocade. They would be riding, going with them amid the leaves of the garden.

وَ إِنَّ فِيهَا صُورَ رِجَالٍ وَ نِسَاءٍ يَرْكَبُونَ مَرَائِبَ أَهْلِ الْجَنَّةِ فَإِذَا أَعْجَبَ أَحَدُهُمُ الصُّورَةَ قَالَ اجْعَلْ صُورَتِي مِثْلَ هَذِهِ الصُّورَةِ فَيُجْعَلُ صُورَتُهُ عَلَيْهَا وَ إِذَا أَعْجَبَتْهُ صُورَةُ الْمَرْأَةِ قَالَ رَبِّ اجْعَلْ صُورَةَ فُلَانَةَ زَوْجَتِي مِثْلَ هَذِهِ الصُّورَةِ فَيَرْجِعُ وَ قَدْ صَارَتْ صُورَةُ زَوْجَتِهِ عَلَى مَا اشْتَهَى

And therein are faces of men and women riding the ride of the people of Paradise. When one of you is fascinated by the face, he would say, ‘Make my face to be like this face’, and his face would be made to be upon it. And when a face of a woman fascinates him, he would say, ‘Lord^{azwj}! Make so and so face to be the face of my wife’. He would return and the face of his would be upon what he desires.

وَ إِنَّ أَهْلَ الْجَنَّةِ يُؤْوُونَ الْجُبَارَ سُبْحَانَهُ فِي كُلِّ جُمُعَةٍ فَيَكُونُ أَقْرَبُهُمْ مِنْهُ عَلَى مَنَابِرَ مِنْ نُورٍ وَ الَّذِينَ يَلُونَهُمْ عَلَى مَنَابِرَ مِنْ يَأْفُوتِ وَ الَّذِينَ يَلُونَهُمْ عَلَى مَنَابِرَ مِنْ زَرْجَدٍ وَ الَّذِينَ يَلُونَهُمْ عَلَى مَنَابِرَ مِنْ مِسْكِ

And the people of the Paradise would be visiting the Subduer, the Glorious during every Friday, and the ones closest to Him^{azwj} would be upon pulpits of light, and those following them (in rank) would be upon pulpits of ruby, and those who follow them (in rank) would be upon pulpits of aquamarine, and the ones following them (in rank) would be upon pulpits of musk.

فَبَيْنَمَا هُمْ كَذَلِكَ يَنْظُرُونَ إِلَى نُورِ اللَّهِ جَلَّ جَلَالُهُ وَ يَنْظُرُ اللَّهُ فِي وُجُوهِهِمْ إِذْ أَقْبَلَتْ سَحَابَةٌ تَغْشَاهُمْ فَتَمَطَّرُ عَلَيْهِمْ مِنَ النِّعْمَةِ وَ اللَّذَّةِ وَ السُّرُورِ وَ الْبَهْجَةِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ سُبْحَانَهُ وَ مَعَ هَذَا مَا هُوَ أَفْضَلُ مِنْهُ رِضْوَانُ اللَّهِ الْأَكْبَرِ

While they are like that, they would be looking at the Noor of Allah^{azwj}, Majestic is His^{azwj} Majesty, and Allah^{azwj} would be Looking into their faces, when a cloud shall come overwhelming them. It would rain the bounties upon them, and the pleasures, and the happiness, and the glory what no one knows except Allah^{azwj} the Glorious, and along with this is what is superior than it – Pleasure of Allah^{azwj} the Greatest.

أَمَّا إِنَّا لَوَلَمْ نُخَافْ إِلَّا بِبَعْضِ مَا خُوفْنَا بِهِ لَكُنَّا خُفُوفِينَ أَنْ يَشْتَدَّ خَوْفُنَا بِمَا لَا طَاقَةَ لَنَا بِهِ وَ لَا صَبْرَ لِقَوَّتِنَا عَلَيْهِ وَ أَنْ يَشْتَدَّ شَوْقُنَا إِلَى مَا لَا غِنَاءَ لَنَا عَنْهُ وَ لَا يَدَّ لَنَا مِنْهُ

As for us, if we had not been frightened except part of what we have been frightened with, we would have become yielding that the our fear be intensified from what there is neither any strength for us to bear it, nor any patience to be strong enough upon it, and that our

desired be intensified to what there is no needlessness for us from it nor any escape for us from it.

وَإِنْ اسْتَطَعْتُمْ عِبَادَ اللَّهِ أَنْ يَشْتَدَّ خَوْفُكُمْ مِنْ رَبِّكُمْ وَيَحْتَمِنَ بِهِ ظَنُّكُمْ فَافْعَلُوهُ فَإِنَّ الْعَبْدَ إِنَّمَا تَكُونُ طَاعَتُهُ عَلَى قَدْرِ خَوْفِهِ وَ إِنْ أَحْسَنَ النَّاسُ لِلَّهِ طَاعَةً أَشَدَّهُمْ لَهُ خَوْفًا

Servants of Allah^{azwj}! If you intensify your fear from your Lord^{azwj} and make good your thoughts about Him^{azwj}, then do so, for the servant, rather, his obedience would happen to be upon a measurement of his fear, and that the best of the people in obedience to Allah^{azwj} would be their most intense of them in fear.

وَ انْظُرْ يَا مُحَمَّدُ صَلَاتَكَ كَيْفَ تُصَلِّيَهَا فَإِنَّمَا أَنْتَ إِمَامٌ يُبْنِي لَكَ أَنْ تُتِمَّهَا وَ أَنْ تُخَفِّقَهَا وَ أَنْ تُصَلِّيَهَا لَوْفَتِهَا فَإِنَّهُ لَيْسَ مِنْ إِمَامٍ يُصَلِّي بِمَوْمٍ فَيَكُونُ فِي صَلَاتِهِ وَ صَلَاتِهِمْ نَقْصٌ إِلَّا كَانَ إِيَّاهُ ذَلِكَ عَلَيْهِ وَ لَا يَنْقُصُ ذَلِكَ مِنْ صَلَاتِهِمْ شَيْئًا

And look, O Muhammad, at your Salat, how you are praying it, for rather you are a prayer leader. It is befitting for you that you lead it and that you lighten it, and if you are praying it to its timing, so there isn't any prayer leader to pray with a people and there should be any deficiency in his Salat and their Salat, except the sin of that would be upon him, and that would not cause any deficiency of anything from their Salat.

وَ اعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ يَتَّبِعُ صَلَاتَكَ فَمَنْ صَبَّحَ الصَّلَاةَ فَهُوَ لِعَظِيمِهَا أَشَدُّ تَضَيُّعًا وَ وَضُوءُكَ مِنْ تَمَامِ الصَّلَاةِ فَأَبِهَا عَلَى وَجْهِهِ فَإِنَّ الْوُضُوءَ يَصِفُ الْإِيمَانَ وَ انْظُرْ صَلَاةَ الظُّهْرِ فَصَلَّاهَا لَوْفَتِهَا لَا تَعْجَلْ بِهَا عَنِ الْوَقْتِ لِقَرَارٍ وَ لَا تُؤَخِّرْهَا عَنِ الْوَقْتِ لِشُغْلٍ

And know that all things from your deeds follow your Salat. So the one who wastes the Salat, he would be more wasting to other things; and your Wuzu'u is from the completion of the Salat, so come with it upon its aspect, for the Wud'u is half the Eman; and look at Al-Zohr Salat and pray it to its timing, neither hastening with it from its timing to be free, nor delay it from the timing for any pre-occupation.

فَإِنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ص فَسَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ النَّبِيُّ ص أَتَانِي جِبْرِيلُ فَأَرَانِي وَقْتَ الصَّلَاةِ فَصَلَّى الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ ثُمَّ صَلَّى الْعَصْرَ وَ هِيَ بَيَضَاءُ نَقِيَّةٌ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الصُّبْحَ فَأَغْلَسَ بِهَا وَ النُّجُومُ مُشْتَبِكَةٌ كَانَ النَّبِيُّ ص كَذَا يُصَلِّي قَبْلَكَ

A man came to Rasool-Allah^{saww} and asked him^{saww} about the timing of the Salat. The Prophet^{saww} said: 'Jibraeel^{as} came to me^{saww} and showed me^{asws} timing of the Salat, so pray Al-Zohr Salat when the sun (starts to) decline, the pray Al-Asr and it is white, pure. Then pray Al-Maghrib when the suns sets, then pray Al-Isa when the twilight disappears, then pray the morning at the end of the night and the stars are no longer seen, the Prophet^{saww} used to pray in front of you.

فَإِنْ اسْتَطَعْتَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَنْ تَلْتَمِزَ السُّنَّةَ الْمَعْرُوفَةَ وَ تَسْلُكَ الطَّرِيقَ الْوَاضِحَ الَّذِي أَخَذَهُ وَ لَعَلَّكَ تَقْدَمَ عَلَيْهِمْ غَدًا

If you are able, and there is no strength except with Allah^{azwj}, necessitate the well-known Sunnah and travel the clear path which I^{asws} have taken and perhaps you will advance upon them tomorrow.

ثُمَّ انْظُرْ رُكُوعَكَ وَ سُجُودَكَ فَإِنَّ النَّبِيَّ ص كَانَ أَتَمَّ النَّاسِ صَلَاةً وَ أَحْفَظَهُمْ لَهَا وَ كَانَ إِذَا رَكَعَ قَالَ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ يَحْمَدُهُ ثَلَاثَ مَرَّاتٍ وَ إِذَا رَفَعَ صُلْبَهُ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ اللَّهُمَّ لَكَ الْحَمْدُ مِلْءَ سَمَاوَاتِكَ وَ مِلْءَ أَرْضِكَ وَ مِلْءَ مَا شِئْتَ مِنْ شَيْءٍ

Then look are your Ruk'u and your Sajdah, for the Prophet^{saww} used to be the most complete of the people of Salat and their lightest for it, and when he^{saww} performed Ruk'u, he^{saww} said: 'Glory be to my^{saww} Lord^{azwj} the Magnificent and with His^{azwj} Praise' – three times, and when he^{saww} raised his^{saww} back, he^{saww} said: 'Allah^{azwj} Listens to the one who praises Him^{azwj}. O Allah^{azwj}! For You^{azwj} is the Praise filling Your^{azwj} skies and filling Your^{azwj} earth and filling whatever You^{azwj} so Desire of anything'.

فَإِذَا سَجَدَ قَالَ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ يَحْمَدُهُ ثَلَاثَ مَرَّاتٍ

When he^{saww} performed Sajdah he^{saww} said: 'Glorious is my^{saww} Lord^{azwj} the Exalted, and with His^{azwj} Praise' – three times.

أَسْأَلُ اللَّهَ الَّذِي بَرَى وَ لَا يُرَى وَ هُوَ بِالْمَنْظَرِ الْأَعْلَى أَنْ يَجْعَلَنَا وَ إِيَّاكَ يَمِّنْ يُحِبُّهُ اللَّهُ وَ يَرْضَاهُ حَتَّى يَبْعَثَنَا عَلَى شُكْرِهِ وَ ذِكْرِهِ وَ حُسْنِ عِبَادَتِهِ وَ أَدَاءِ حَقِّهِ وَ عَلَى كُلِّ شَيْءٍ اخْتَارَهُ لَنَا فِي دُنْيَانَا وَ دِينِنَا وَ أَوْلَانَا وَ أَخْرَانَا وَ أَنْ يَجْعَلَنَا مِنَ الْمُتَّقِينَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

I^{asws} ask Allah^{azwj} Who Sees and is not seen, and although He^{azwj} is with the Lofty Scenery, that He^{azwj} should Make us and you to be from the ones who love Allah^{azwj} and please Him^{azwj} until He^{azwj} Resurrects us upon thanking Him^{azwj} and mentioning Him^{azwj}, and be good in His^{azwj} worship, and fulfil His^{azwj} rights, and upon everything He^{azwj} Chosen for us in our world, and our religion, and Raised us, and Humiliated us, and Make us to be from the pious, those **there shall be no fear upon them, nor shall they be grieving [2:38]**.

فَإِنْ اسْتَطَعْتُمْ يَا أَهْلَ مِصْرَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَنْ تُصَدِّقَ أَقْوَالَكُمْ أَفْعَالَكُمْ وَ أَنْ يَتَوَافَقَ سِرُّكُمْ وَ عَلَانِيَتُكُمْ وَ لَا تُخَالِفَ أَلْسِنَتُكُمْ قُلُوبَكُمْ فَأَفْعَلُوا عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ بِالْهَدَى وَ سَلَكَ بِنَا وَ بِكُمْ الْمَحَجَّةَ الْعَظْمَى

So, if you are able, O people of Egypt, and there is no strength except with Allah^{azwj}, your words should be ratified by your deeds, and that your secretive matters should be compatible with your announced ones, and your tongues should not oppose your hearts, then do so. May Allah^{azwj} Fortify us and you with the Guidance and Cause us and you to travel the magnificent argument.

وَ إِيَّاكُمْ دَعْوَةَ الْكَذَّابِ ابْنِ هِنْدٍ وَ تَأْمَلُوا وَ اعْلَمُوا أَنَّهُ لَا سَوَاءَ إِمَامُ الْهُدَى وَ إِمَامُ الرَّذَى وَ وَصِي النَّبِيِّ ع وَ عَدُوُّ النَّبِيِّ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ يَمِّنْ يُحِبُّ وَ يَرْضَى لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي لَا أَخَافُ عَلَى أُمَّتِي مُؤْمِنًا وَ لَا مُشْرِكًا أَمَّا الْمُؤْمِنُ فَيَمْنَعُهُ اللَّهُ بِإِيمَانِهِ وَ أَمَّا الْمُشْرِكُ فَيُخْزِيهِ اللَّهُ بِشُرْكَهِ وَ لَكِنِّي أَخَافُ عَلَيْكُمْ كُلَّ مُنَافِقٍ عَالِمِ اللِّسَانِ يَقُولُ مَا تَعْرِفُونَ وَ يَفْعَلُ مَا تُنْكِرُونَ

And beware of the call of the liar son of Hind, and consider and know that they are not the same, the Imam^{asws} of guidance and an imam of ruination, and a successor^{asws} of the Prophet^{saww} and an enemy of the Prophet^{saww}. May Allah^{azwj} Make us and you to be from the ones He^{azwj} Loves and is Pleased with. I^{asws} have heard Rasool-Allah^{saww} said: 'I^{saww} do not fear upon my^{saww} community of any Momin nor a Polytheist. As for the Momin, Allah^{azwj} Prevents him by his Eman, and as for the Polytheist, Allah^{azwj} would Disgrace him due to his

Shirk. But, I^{saww} fear upon you of every Hypocrite of a knowledgeable tongue. He would say what you would recognise, and he would do what you would deny’.

وَقَدْ قَالَ النَّبِيُّ ص مِنْ سَرِّهِ حَسَنَاتُهُ وَ سَاءَتْهُ سَيِّئَاتُهُ فَذَلِكَ الْمُؤْمِنُ حَقًّا وَ قَدْ كَانَ يَقُولُ خَصَلَتَانِ لَا يَجْتَمِعَانِ فِي مُنَافِقٍ حَسُنَ سَمِّي وَ [لَا] فِقَّةٌ فِي سُنَّةٍ

And the Prophet^{saww} had said: ‘One whom his good deed makes him happy and his evil deed saddens, so that is the Momin, truly’, and he^{saww} had said: ‘Two characteristics will not be gathered in a hypocrite – good conduct and understanding regarding Sunnah’.

وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ أَفْضَلَ الْفِقْهِ الْوَرَعُ فِي دِينِ اللَّهِ وَ الْعَمَلُ بِطَاعَتِهِ أَعَانَنَا اللَّهُ وَ إِيَّاكَ عَلَى شُكْرِهِ وَ ذِكْرِهِ وَ آدَاءِ حَقِّهِ وَ الْعَمَلُ بِطَاعَتِهِ فَعَلَيْكَ بِالتَّقْوَى فِي سِرِّ أَمْرِكَ وَ عَلَانِيَتِهِ وَ عَلَى أَيِّ حَالٍ كُنْتَ عَلَيْهَا

And know, O Muhammad, that the superior understanding is the devoutness in the religion of Allah^{azwj} and the deeds done in His^{azwj} obedience. May Allah^{azwj} Assist us and you upon thanking Him^{azwj} and Remembering Him^{azwj}, and fulfilling His^{azwj} Rights, and the working in His^{azwj} obedience. Upon you is to be with the piety in the secretive of your affairs and your open ones, and upon whichever state you may be upon.

جَعَلْنَا اللَّهُ وَ إِيَّاكَ مِنَ الْمُتَّقِينَ أُوصِيكَ بِسَبْعِ هُنَّ جَوَامِعُ الْإِسْلَامِ احْشَ اللَّهُ وَ لَا تَخْشَ النَّاسَ فِي اللَّهِ وَ خَيْرُ الْقَوْلِ مَا صَدَقَهُ الْعَمَلُ وَ لَا تَقْضِ فِي أَمْرٍ وَاحِدٍ بِقَضَائَيْنِ مُخْتَلِفَيْنِ فَيَتَنَاقِضَ أَمْرُكَ وَ يَرِيعَ عَنِ الْحَقِّ وَ أَحَبُّ لِعَامَّةِ رَعِيَّتِكَ مَا تُحِبُّ لِنَفْسِكَ وَ أَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ وَ أَهْلُ بَيْتِكَ وَ الزَّمِ الْحُجَّةَ عِنْدَ اللَّهِ

May Allah^{azwj} Make us and you to be from the pious ones. I^{asws} bequeath you with seven (matters), these are a summary of Al-Islam. Fear Allah^{azwj} and do not fear the people regarding Allah^{azwj}, and good words what are ratified by the deeds, and do not judge in one matter with two different judgment for your orders would be contradictory and deflect from the truth, and love for your general citizens what you love for yourself and dislike for them what you dislike for yourself and your own family, and necessitate the argument in the Presence of Allah^{azwj}.

فَأَصْلِحْ أحوَالَ رَعِيَّتِكَ وَ خُصِ الْعَمَرَاتِ إِلَى الْحَقِّ وَ لَا تَخَفْ فِي اللَّهِ لَوْمَةً لَائِمَةً وَ انْصَحْ لِمَنْ اسْتَشَارَكَ وَ اجْعَلْ نَفْسَكَ أُسْوَةً لِقَرِيبِ الْمُسْلِمِينَ وَ بَعِيدِهِمْ

Correct the situation of your citizens and turbulent matters to the truth, and do not fear regarding Allah^{azwj} a blame of any blamer, and be advising to the one who consults you, and make yourself an example to the near Muslims and their far ones.

وَ عَلَيْكَ بِالصَّوْمِ وَ إِنَّ رَسُولَ اللَّهِ ص عَكَفَ عَاماً فِي الْعَشْرِ الْأَوَّلِ مِنْ شَهْرِ رَمَضَانَ وَ عَكَفَ الْعَامَ الْمُتْبِعِلَ فِي الْعَشْرِ الْاَوْسَطِ مِنْ شَهْرِ رَمَضَانَ فَلَمَّا كَانَ الْعَامَ الثَّالِثَ رَجَعَ مِنْ بَدْرٍ وَ قَضَى اغْتِكَافَهُ فَنَامَ فَرَأَى فِي مَنَامِهِ لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْاَوَاخِرِ كَأَنَّهُ يَجِدُ فِي مَاءٍ وَ طِينٍ

And upon you is to be with the Fasting, and that Rasool-Allah^{saww} had isolated (done Itikaf) in a year during the first ten days from the month of Ramazan, and isolated (done Itikaf) in the next year, the middle ten days the month of Ramazan. When it was the third year, he^{saww} returned from Badr and fulfilled his Itikaf, he^{saww} slept and saw in his^{saww} dream on

the Night of Pre-determination (Laylat Al-Qadr) in the last ten nights, as if he^{saww} was performing Sajdah between water and clay.

فَلَمَّا اسْتَيْقَظَ رَجَعَ مِنْ لَيْلَتِهِ إِلَى أَزْوَاجِهِ وَ أَنْاسُ مَعَهُ مِنْ أَصْحَابِهِ ثُمَّ إِنَّهُمْ مَطَرُوا لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ فَصَلَّى النَّبِيُّ صَ حِينَ أَصْبَحَ فَرَأَى [فُرْشِي] فِي وَجْهِ النَّبِيِّ صَ الطِّينَ فَلَمْ يَزَلْ يَغْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ

When he^{saww} woke up, he^{saww} returned from his^{saww} night to his^{saww} wives and some people from his^{saww} companions were with him^{saww}. Then they were rained upon on the night of the twenty-third. The Prophet^{saww} prayed Salat when it was morning and clay was found to be in the face of the Prophet^{saww}. So, he^{saww} did not cease to perform Itikaf during the last ten of the month of Ramazan until Allah^{azwj} Caused him^{saww} to pass away.

وَ قَالَ النَّبِيُّ صَ مَنْ صَامَ رَمَضَانَ ثُمَّ صَامَ سِتَّةَ أَيَّامٍ مِنْ شَوَّالٍ فَكَأَنَّمَا صَامَ السَّنَةَ جَعَلَ اللَّهُ خُلَّتَنَا وَ وَدَّنا خُلَّةَ الْمُتَّقِينَ وَ وَدَّ الْمُخْلِصِينَ وَ جَمَعَ بَيْنَنَا وَ بَيْنَكُمْ فِي دَارِ الرِّضْوَانِ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ إِنْ شَاءَ اللَّهُ.

And the Prophet^{saww} said: 'One who Fasts a month of Ramazan, then Fasts six days from Shawwal, it is as if he^{saww} Fasted the year. May Allah^{azwj} Make our manners and our cordiality be the manners of the pious and cordiality of the sincere, and gather us and you in the house of Pleasure: **as brethren upon couches face to face [15:47]**, if Allah^{azwj} so Desires".⁴⁸⁶

قَالَ إِبْرَاهِيمُ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عُثْمَانَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَبِي سَيْفٍ عَنْ أَصْحَابِهِ أَنَّ عَلِيًّا لَمَّا كَتَبَ إِلَى مُحَمَّدٍ بْنِ أَبِي بَكْرٍ هَذَا الْكِتَابَ كَانَ يَنْظُرُ فِيهِ وَ يَتَأَدَّبُ بِهِ فَلَمَّا ظَهَرَ عَلَيْهِ عَمْرُو بْنُ الْعَاصِ وَ قَتَلَهُ أَخَذَ كُتُبَهُ أَجْمَعَ فَبَعَثَ بِهَا إِلَى مُعَاوِيَةَ فَكَانَ مُعَاوِيَةُ يَنْظُرُ فِي هَذَا الْكِتَابِ وَ يَتَعَجَّبُ مِنْهُ

Ibrahim said, 'It is narrated to me by Abdullah Bin Muhammad Bin Usman, from Ali Bin Muhammad Bin Abu Sayf, from his companions,

'When Ali^{asws} had written this letter to Muhammad Bin Abu Bakr, he used to look into it and be educated by it. When Amro Bin Al-Aas prevailed upon him and killed him, he took the entirety of the letters and sent these to Muawiya, and Muawiya used to look into this letter and wondered from it.

فَقَالَ الْوَلِيدُ بْنُ عُقْبَةَ وَ قَدْ رَأَى إِعْجَابَهُ بِهِ مُرَّ يَحْذِرُ الْأَحَادِيثَ أَنْ تُحْرِقَ مُعَاوِيَةُ مَهْ فَإِنَّهُ لَا رَأْيَ لَكَ فَقَالَ الْوَلِيدُ أَمِنْ الرَّأْيِ أَنْ يَعْلَمَ النَّاسُ أَنَّ أَحَادِيثَ أَبِي تُرَابٍ عِنْدَكَ تَتَعَلَّمُ مِنْهَا

Al-Waleed Bin Uqba said, and he had seen his astonishment with it, 'Order with these Ahadeeth to be incinerated'. Muawiya said, 'Shh, for there is no (right of) opinion for you!' Al-Waleed said, 'Is it from the (correct) view that the people should know that the Ahadeeth of Abu Turab (Ali^{asws}) are in your possession and you are learning from these?'

قَالَ مُعَاوِيَةُ وَنَحْكَ أَمْ تَأْمُرُنِي أَنْ أُحْرِقَ عِلْمًا مِثْلَ هَذَا وَ اللَّهُ مَا سَمِعْتُ بِعِلْمٍ هُوَ أَجْمَعُ مِنْهُ وَ لَا أَحْكَمُ فَقَالَ الْوَلِيدُ إِنْ كُنْتَ تَعَجَّبُ مِنْ عِلْمِهِ وَ فَضَائِهِ فَعَلَامَ تُفَاتِلُهُ

⁴⁸⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 f

Muawiya said, 'Woe be unto you! Are you instructing me that I burn knowledge the like of this? By Allah^{azwj}! I have neither heard knowledge more summarised than it nor any wisdom?' Al-Waleed said, 'If you are marvelling from his^{asws} knowledge and his^{asws} judgments, then upon what did you fight against him^{asws}?'

فَقَالَ لَوْ لَا أَنَّ أَبَا تُرَابٍ قَتَلَ عُثْمَانَ ثُمَّ أَفْتَانَا لَأَخَذْنَا عَنْهُ ثُمَّ سَكَتَ هُنَيْئَةً ثُمَّ نَظَرَ إِلَى جُلَسَائِهِ فَقَالَ أَلَا لَا نَقُولُ إِنَّ هَذِهِ مِنْ كُتُبِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ لَكِنْ نَقُولُ هَذِهِ مِنْ كُتُبِ أَبِي بَكْرٍ كَانَتْ عِنْدَ ابْنِهِ مُحَمَّدٍ فَنَحْنُ نَنْظُرُ فِيهَا وَ نَأْخُذُ مِنْهَا

He said, 'Had it not been for the fact that Abu Turab (Ali^{asws}) killed Usman, then annihilated us, we would have taken from him^{asws}'. Then he was silent for a while, then looked at his gatherers and said, 'Indeed! We are not saying that these are from the letter of Ali^{asws} Bin Abu Talib^{asws}, but we are saying these as from the letters of Abu Bakr which were in the possession of his son Muhammad, so we are looking into these and taking from these'.

قَالَ فَلَمْ تَزَلْ تِلْكَ الْكُتُبُ فِي خَزَائِنِ بَنِي أُمَيَّةَ حَتَّى وَلِيَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَهُوَ الَّذِي أَظْهَرَ أَنَّهَا مِنْ أَخَادِيثِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He (the narrator) said, 'Those letters did not cease to be in the treasury of the clan of Umayya until Umar Bin Abdul Aziz ruled, and he is the one who revealed that these are from the Ahadeeth of Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ إِبْرَاهِيمُ فَلَمَّا بَلَغَ عَلِيًّا ع أَنَّ ذَلِكَ الْكِتَابَ صَارَ إِلَى مُعَاوِيَةَ اشْتَدَّ عَلَيْهِ حُزْنًا.

Ibrahim (the narrator) said, 'When it reached Ali^{asws} that those letters had gone to Muawiya, the grief intensified upon him^{asws}, 487'.

و رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: صَلَّى بِنَا عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَلَمَّا انْصَرَفَ قَالَ

لَقَدْ عَثَرْتُ عَثْرَةً لَا أَعْتَذِرُ-
و أَجْمَعَ الْأُمُورَ الشَّتِيتَ الْمُتَشَتِّرَ

And it is reported from Abdullah Bin Salama who said, 'Ali^{asws} prayed Salat with us. When he^{asws} finished, he^{asws} said (a poem): 'I^{asws} stumbled a stumble I^{asws} cannot excuse from, soon I^{asws} shall bag it afterward and continue, and gather the affairs of the scattered community'.

فَقُلْنَا مَا بَالُكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ إِنِّي اسْتَعْمَلْتُ مُحَمَّدَ بْنَ أَبِي بَكْرٍ عَلَى مِصْرَ فَكَتَبَ إِلَيَّ أَنَّهُ لَا عِلْمَ لِي بِالسُّنَّةِ فَكَتَبْتُ إِلَيْهِ كِتَابًا فِيهِ أَدَبٌ وَ سُنَّةٌ فَقُتِلَ وَ أُحِذَ الْكِتَابُ

We said, 'What is the matter with you^{asws}, O Amir Al-Momineen^{asws}'. He^{asws} said: 'I^{asws} employed Muhammad Bin Abu Bakr upon Egypt. He wrote to me^{asws}, 'There is no knowledge for me with the Sunnah', so I^{asws} wrote to him a letter in it was education and Sunnah. He was killed and the letter was taken''.

⁴⁸⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 g

قَالَ إِبْرَاهِيمُ فَلَمْ يَلْبَثْ مُحَمَّدُ بْنُ أَبِي بَكْرٍ شَهْرًا كَامِلًا حَتَّى بَعَثَ إِلَى أَوْلِيكَ الْمُعْتَرِلِينَ الَّذِينَ كَانَ قَيْسُ بْنُ سَعْدٍ مُوَادِعًا لَهُمْ فَقَالَ يَا هَؤُلَاءِ إِنَّمَا أَنْ تَدْخُلُوا فِي طَاعَتِنَا وَإِنَّمَا أَنْ تَخْرُجُوا مِنْ بِلَادِنَا فَبَعَثُوا إِلَيْهِ أَنَا لَا نَفْعَلُ قَدْعَنَا حَتَّى نَنْظُرَ إِلَى مَا يَصِيرُ أَمْرُ النَّاسِ فَلَا تَعْجَلْ عَلَيْنَا

Ibrahim (the narrator) said, 'Muhammad Bin Abu Bakr did not wait even a whole month until he sent to those who were isolating, the ones Qays Bin Sa'ad had reconciled with them. He said, 'O you all! Either you enter into our obedience or you get out from our city'. They sent a message to him, 'We will not do so. Leave us until we look at what becomes of the matter of the people, so do not be hasty upon us'.

فَأَبَى عَلَيْهِمْ فَأَمْتَنُوا مِنْهُ وَ أَخَذُوا حِذْرَهُمْ ثُمَّ كَانَتْ وَقَعَةُ صِفِّينَ وَ هُمُ لِمُحَمَّدٍ هَائِيُونَ فَلَمَّا أَتَاهُمْ خَبَرُ مُعَاوِيَةَ وَ أَهْلِ الشَّامِ ثُمَّ صَارَ الْأَمْرُ إِلَى الْحُكُومَةِ وَ أَنَّ عَلِيًّا وَ أَهْلَ الْعِرَاقِ قَدْ قَفَلُوا عَنْ مُعَاوِيَةَ وَ الشَّامِ إِلَى عِرَاقِهِمْ اجْتَرَأُوا عَلَى مُحَمَّدٍ وَ أَظْهَرُوا الْمُنَابَذَةَ لَهُ

He refused to them and they refused from him, and they took their caution. Then transpired the even (battle of) Siffeen, and they feared Muhammad. When the news of Muawiya and the people of Syria came to them, then the command came to be up to the arbitration, and Ali^{asws} and the people of Al-Iraq had had returned from Muawiya and Syria, and they to their Iraq, they became audacious upon Muhammad and manifested the disputes to him.

فَلَمَّا رَأَى مُحَمَّدٌ ذَلِكَ بَعَثَ إِلَيْهِمْ ابْنَ جُمْهَانَ الْبَلَوِيِّ وَ مَعَهُ يَزِيدُ بْنُ الْحَارِثِ الْكِنَانِيُّ فَقَاتَلَهُمْ فَقَتَلُوهُمَا ثُمَّ بَعَثَ إِلَيْهِمْ رَجُلًا مِنْ كُلِّبٍ فَقَتَلُوهُ أَيْضًا وَ خَرَجَ مُعَاوِيَةُ بْنُ خَدِيجٍ مِنَ السَّكَاسِكِ يَدْعُو إِلَى الطَّلَبِ بِدَمِ عُثْمَانَ فَأَجَابَهُ الْقَوْمُ وَ أَتَانَسَ كَثِيرٌ آخَرُونَ وَ فَسَدَتْ مِصْرٌ عَلَى مُحَمَّدٍ بْنِ أَبِي بَكْرٍ

When Muhammad saw that, he sent Ibn Jumhan Al-Balwy to them and with him was Yazeed Bin Al-Haris Al-Kinany. He fought them and they killed them both. Then he sent a man from (clan of) Kalb to them. They killed him as well, and Muawiya Bin Khadeej came out from the (tribe of) Al-Sakasik calling to seek the blood of Usman. The people answered him and so did a lot of other people, and he corrupted Egypt upon Muhammad Bin Abu Bakr.

فَبَلَغَ عَلِيًّا عَ تَوَلُّيَهُمْ عَلَيْهِ فَقَالَ مَا أَرَى لِمِصْرَ إِلَّا أَحَدَ الرَّجُلَيْنِ صَاحِبِنَا الَّذِي عَزَلْنَاهُ بِالْأَمْسِ يَغْنِي قَيْسُ بْنُ سَعْدٍ أَوْ مَالِكُ بْنُ الْحَارِثِ الْأَشْطَرِ

(News of) their leaping upon him reached Ali^{asws}. He^{asws} said: 'I^{asws} do not view for Egypt except one of the two men of our companions, the one we had removed yesterday, meaning Qays Bin Sa'ad, or Malik Bin Al-Haris Al-Ashtar'.

وَ كَانَ عَلِيٌّ حِينَ رَجَعَ عَنْ صِفِّينَ رَدَّ الْأَشْطَرِ إِلَى عَمَلِهِ بِالْجَزِيرَةِ وَ قَالَ لِقَيْسِ بْنِ سَعْدٍ أَقِمِ أَنْتَ مَعِيَ عَلَى شَرْطِي حَتَّى نَفْرُغَ مِنْ أَمْرِ هَذِهِ الْحُكُومَةِ ثُمَّ اخْرُجْ إِلَى أذربَيْجَانَ فَكَانَ قَيْسٌ مُقِيمًا عَلَى شَرْطِيهِ فَلَمَّا انْقَضَى أَمْرُ الْحُكُومَةِ كَتَبَ عَ إِلَى الْأَشْطَرِ وَ هُوَ يَوْمَئِذٍ بِنَصِيبِينَ كِتَابًا وَ طَلَبَهُ.

And Ali^{asws}, when he returned from Siffeen, returned Al-Ashtar to his office at Al-Jazeera, and said to Qays Bin Sa'ad: 'You stay with me^{asws} upon my^{asws} police until we are free from the matter of this arbitration, then go out to Azerbaijan'. So, Qays was staying upon his^{asws} police. When the matter of the arbitration expired, he^{asws} wrote a letter to Al-Ashtar, and in those days, he was at Nasibeyn, and sought (recalled) him".⁴⁸⁸

⁴⁸⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 h

721- قَالَ الْمُفِيدُ أَخْبَرَنِي الْكَاتِبُ عَنِ الرَّعْفَرَانِيِّ عَنِ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ عَبْدِ اللَّهِ بْنِ الصَّخَّالِكِ عَنْ هِشَامِ بْنِ مُحَمَّدٍ قَالَ: لَمَّا وَرَدَ الْخَبَرُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عِ بَقْتَلِ مُحَمَّدَ بْنَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ إِلَى مَالِكِ بْنِ الْحَارِثِ الْأَشْثَرِ رَحِمَهُ اللَّهُ وَكَانَ مُقِيمًا بِنَصِيبِينَ أَمَا بَعْدُ فَإِنَّكَ يَمُنُّ اسْتَظْهَرُ بِهِ عَلَى إِقَامَةِ الدِّينِ وَ أَفْمَعُ بِهِ نَحْوَةَ الْأَنْيَمِ وَ أَسْدُ بِهِ التَّغَرُّ الْمَخُوفَ

Al Mufeed said, 'The scribe informed me from Al Zafrany, from Al Saqafy, from Muhammad Bin Zakariya, from Abdullah Bin Al Zahhak, from Hisham Bin Muhammad who said,

'When the news arrived to Amir Al-Momineen^{asws} of the killing of Muhammad Bin Abu Bakr, may Allah^{azwj} be Pleased with him, he^{asws} wrote to Malik Bin Al-Haris Al-Ashtar, may Allah^{azwj} have Mercy on him, and he was staying at Nasibeyn: 'As for after, you are from the ones I^{asws} can prevail with upon establishing the religion, and suppress by him the iniquity of the sinners, and fill by him the gap of the dreaded.

وَ قَدْ كُنْتُ وَلَيْتَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ رَحِمَهُ اللَّهُ مِصْرَ فَخَرَجَ عَلَيْهِ خَوَارِجٌ وَ كَانَ حَدَّثًا لَا عِلْمَ لَهُ بِالْمُتْرُوبِ فَاسْتَشْهَدَ رَحِمَهُ اللَّهُ فَأَقْدَمَ عَلَيَّ لِنْتَظُرَ فِي أَمْرِ مِصْرَ وَ اسْتَخْلِفَ عَلَيَّ عَمَلِكَ أَهْلُ الثَّقَةِ وَ النَّصِيحَةِ مِنْ أَصْحَابِكَ

And I^{asws} had placed Muhammad Bin Abu Bakr, may Allah^{azwj} have Mercy on him, as ruler of Egypt, but the Kharijites came out against him, and he was young, there was no knowledge for him of the wars, so he was martyred, may Allah^{azwj} have Mercy on him. Come to me^{asws}, we shall look into the matter of Egypt and make the replacement to be upon your office, from the trustworthy people and the advisers from your companions'.

فَاسْتَخْلَفَ مَالِكٌ عَلَى عَمَلِهِ شَيْبَ بْنَ عَامِرٍ الْأَزْدِيَّ وَ أَقْبَلَ حَتَّى وَرَدَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَحَدَّثَهُ حَدِيثَ مِصْرَ وَ أَخْبَرَهُ عَنْ أَهْلِهَا وَ قَالَ لَهُ لَيْسَ لِهَذَا الْوَجْهِ عِزُّكَ فَاخْرُجْ فَإِنِّي إِنَّمَا أُوصِيكَ أَكْتَفَيْتَ بِرَأْيِكَ وَ اسْتَعَيْنَ بِاللَّهِ عَلَى مَا أَهَمَّكَ وَ اخْلِطِ الشَّدَّةَ بِاللَّيْنِ وَ ارْتُقُ مَا كَانَ الرَّفْقُ أَتْلَعُ وَ اعْتَزِمَ عَلَى الشَّدَّةِ مَتَى لَمْ يُغْنِ عَنْكَ إِلَّا الشَّدَّةُ

Malik placed Shabeeb Bin Aamir Al-Azdy upon his office and he came back until he arrived to Amir Al-Momineen^{asws}. He^{asws} narrated to him the events of Egypt and informed him about its inhabitants and said to him: 'There is no direction to this apart from you, so go out. If I^{asws} do not advise you, I^{asws} shall suffice with your view, and seek Assistance of Allah^{azwj} upon what worries you, and mingle the severity with the leniency, and be kind as much as the kindness can reach, and be determined upon the severity when nothing would avail you except for the severity'.

قَالَ فَخَرَجَ مَالِكُ الْأَشْثَرُ فَأَتَى رَحْلَهُ وَ تَهَيَّأَ لِلْخُرُوجِ إِلَى مِصْرَ وَ قَدَّمَ أَمِيرُ الْمُؤْمِنِينَ أَمَامَهُ كِتَابًا إِلَى أَهْلِ مِصْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ أَسْأَلُهُ الصَّلَاةَ عَلَى نَبِيِّهِ مُحَمَّدٍ وَ آلِهِ

He (the narrator) said, 'Malik Al-Ashtar went out and came to his luggage and prepared for the going out to Egypt, and Amir Al-Momineen^{asws} sent ahead a letter in front of him, to the people of Egypt: 'In the Name of Allah^{azwj} the Beneficent, the Merciful, Greetings be unto you all! I^{asws} praise Allah^{azwj} to you, Who, there is no god except He^{azwj}, and I^{asws} ask Him^{azwj} of the Salawaat upon His^{azwj} Prophet^{saww} Muhammad^{saww} and his^{saww} Progeny^{asws}.

وَإِنِّي قَدْ بَعَثْتُ إِلَيْكُمْ عَبْدًا مِنْ عِبَادِ اللَّهِ لَا يَنَامُ أَيْتَامَ الْخَوْفِ وَلَا يَنْكُلُ عَنِ الْأَعْدَاءِ خَذَرَ الدَّوَائِرِ مِنْ أَشَدِّ عِبِيدِ اللَّهِ بَأْسًا وَ أَكْرَمِهِمْ حَسْبًا أَضَرَ عَلَى الْفُجَّارِ مِنْ حَرِيقِ النَّارِ وَ أَبْعَدَ النَّاسِ مِنْ دَنْسٍ أَوْ عَارٍ وَ هُوَ مَالِكُ بْنُ الْحَارِثِ الْأَشْثَرُ لَا نَابِيَ الضَّرْبَةِ وَ لَا كَلِيلُ الْخَدِّ خَلِيمٌ فِي الْحَذَرِ رَزِينٌ فِي الْحَزَبِ دُوْرَ رَأْيٍ أَصِيلٍ وَ صَبْرٍ جَمِيلٍ

And I^{asws} sending to you a servant from the servants of Allah^{azwj}. He will not flinch from the enemies, vigilant of the circles of the servants of Allah^{azwj} of severe prowess, and their most honourable of affiliations, more harmful upon the transgression than burying of the fire, and the remotest of the people from the filth or share, and he is Malik Bin Al-Haris Al-Ashtar, neither levying the tax, nor blunt of the edge, forbearing during the danger, composed during ward, with original view, and beautiful patience.

فَاسْمَعُوا لَهُ وَ أَطِيعُوا أَمْرَهُ فَإِنْ أَمَرَكُمْ بِالنَّفِيرِ فَانْفِرُوا وَ إِنْ أَمَرَكُمْ أَنْ تَقِيمُوا فَأَقِيمُوا فَإِنَّهُ لَا يُقَدِّمُ وَ لَا يُخْجِمُ إِلَّا بِأَمْرِي فَقَدْ آتَرْتُكُمْ بِهِ عَلَى نَفْسِي نَصِيحَةً لَكُمْ وَ شِدَّةً شَكِيمَةً عَلَى عَدُوِّكُمْ عَصَمَكُمْ اللَّهُ بِالْهُدَى وَ تَبَتَّكُمْ بِالتَّقْوَى وَ وَفَّقَنَا وَ إِيَّاكُمْ لِمَا نُحِبُّ وَ يَرْضَى وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Listen to him and obey his orders. If he orders you with the mobilisation, the mobilise, and if he orders you to stay put, then stay put for he will neither go ahead nor prohibit except by my^{asws} orders. I^{asws} have preferred you all with him over myself^{asws} as an advisor to you all, and severe upon your enemies. May Allah^{azwj} Protect you with the guidance and Affirm you with the piety and harmonise us and you to what He^{azwj} Loves and is Pleased with. And the greetings be unto you, and Mercy of Allah^{azwj} and His^{azwj} Blessings’.

وَ لَمَّا تَهَيَّأَ مَالِكُ الْأَشْثَرُ لِلرَّحِيلِ إِلَى مِصْرَ كَتَبَ عُيُونُ مُعَاوِيَةَ بِالْعِرَاقِ إِلَيْهِ يَرْفَعُونَ خَبْرَهُ فَعَظُمَ ذَلِكَ عَلَى مُعَاوِيَةَ وَ قَدْ كَانَ طَمِعَ فِي مِصْرَ فَعَلِمَ أَنَّ الْأَشْثَرَ إِنْ قَدِمَهَا فَاتَتْهُ وَ كَانَ أَشَدَّ عَلَيْهِ مِنْ ابْنِ أَبِي بَكْرٍ فَبَعَثَ إِلَى دِهْقَانَ مِنْ أَهْلِ الْخُرَاجِ بِالْقُلْزُومِ أَنَّ عَلِيًّا قَدْ بَعَثَ بِالْأَشْثَرِ إِلَى مِصْرَ وَ إِنْ كَفَيْتَنِيهِ سَوْغَتُكَ خُرَاجَ نَاجِيَتِكَ مَا بَقِيَتْ فَاحْتَلَّ فِي قَتْلِهِ بِمَا قَدَرْتَ عَلَيْهِ

And when Malik Al-Ashtar prepared for the departure to Egypt, the spies of Muawiya at Al-Iraq wrote to him raising his news. That was grievous upon Muawiya, and he had coveted regarding Egypt, and he knew that Al-Ashtar, if he proceeds and comes to it, would be more severe unto him than the son of Abu Bakr. So, he sent a message to Dihqan from the people of the tax collectors at Qulzum, ‘Ali^{asws} has sent Al-Ashtar to Egypt, and if you were to suffice him, you will be excused the taxation of your area for as long as you live, so undertake in killing him with whatever you are able upon’.

ثُمَّ جَمَعَ مُعَاوِيَةُ أَهْلَ الشَّامِ وَ قَالَ لَهُمْ إِنَّ عَلِيًّا قَدْ بَعَثَ بِالْأَشْثَرِ إِلَى مِصْرَ فَهَلُمُّوا نَدْعُوا اللَّهَ عَلَيْهِ يَكْفِينَا أَمْرَهُ ثُمَّ دَعَا وَ دَعَا مَعَهُ وَ خَرَجَ الْأَشْثَرُ حَتَّى أَتَى الْقُلْزُومَ فَاسْتَقْبَلَهُ ذَلِكَ الدَّهْقَانُ فَسَلَّمَ عَلَيْهِ وَ قَالَ أَنَا رَجُلٌ مِنْ أَهْلِ الْخُرَاجِ وَ لَكَ وَ لِأَصْحَابِكَ عَلَيَّ حَقٌّ فِي ارْتِفَاعِ أَرْضِي فَأَنْزِلْ عَلَيَّ أَقِمِ بِأَمْرِكَ وَ أَمْرِ أَصْحَابِكَ وَ عَلَفِ دَوَابَّكُمْ وَ اخْتَسِبْ بِذَلِكَ لِي مِنَ الْخُرَاجِ

Then Muawiya gathered the people of Syria and said to them, ‘Ali^{asws} has sent Al-Ashtar to Egypt, so come, let us supplicate to Allah^{azwj} against him for us to be suffice of his matter. Then he supplicated and they supplicated with him. And Al-Ashtar went out until he came to Al-Qulzum and that Al-Dihqan received him. He greeted unto him and said, ‘I am a man from the people of the taxation, and there is a right upon me for you and your companions in raising my honour, so descend unto me. Establish your command and command of your companions, and feed your animals, and account with that for me, from the taxes’.

And from Mugheira Al-Zaby that Muawiya conspired to Al-Ashtar with a slave of the family of Umar. The slave did not cease to mention to Al-Ashtar the merits of Ali^{asws} and the clan of Hashim^{as} until he was trusting upon him. One day Al-Ashtar, then he felt heavy and sought water. The slave quenched him a drink of Suweyq wherein was poison, and he died’.

قَالَ وَ قَدْ كَانَ مُعَاوِيَةُ قَالَ لِأَهْلِ الشَّامِ لَمَّا دَسَّ لَهُ مَوْلَى عُمَرَ ادْعُوا عَلَى الْأَشْتَرِ فَدَعَوْا عَلَيْهِ فَلَمَّا بَلَغَهُ مَوْتُهُ قَالَ أَلَا تَرَوْنَ كَيْفَ اسْتُجِيبَ لَكُمْ

He (the narrator) said, ‘And Muawiya had said to the people of Syria when he conspired with a slave of Umar, ‘Supplicate against Al-Ashtar’. They supplicated against him. When (news of) his death reached him, he said, ‘Are you not seeing how it was Answered for you all?’

وَ قَدْ رُوِيَ مِنْ بَعْضِ الْوُجُوهِ أَنَّ الْأَشْتَرَ قُتِلَ بِمِصْرَ بَعْدَ قِتَالِ شَدِيدٍ وَ الصَّحِيحُ أَنَّهُ سَقَى سَمًّا فَمَاتَ قَبْلَ أَنْ يَبْلُغَ مِصْرَ

And it has been reported from one of the faces that Al-Ashtar was killed at Egypt after a severe battle, and the correct is the he was quenched poison, so he died before he could reach Egypt.

وَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْمَدَائِنِيِّ أَنَّ مُعَاوِيَةَ أَقْبَلَ يَقُولُ لِأَهْلِ الشَّامِ أَيُّهَا النَّاسُ إِنَّ عَلِيًّا قَدْ وَجَّهَ الْأَشْتَرَ إِلَى مِصْرَ فَادْعُوا اللَّهَ أَنْ يَكْفِيَكُمْ فَكَانُوا يَدْعُونَ عَلَيْهِ فِي دُبُرِ كُلِّ صَلَاةٍ وَ أَقْبَلَ الَّذِي سَقَاهُ السَّمَّ إِلَى مُعَاوِيَةَ فَأَخْبَرَهُ بِحَلَاكِ الْأَشْتَرِ

And from Ali Bin Muhammad Al-Madainy that Muawiya faced towards the people of Syria saying, ‘O you people! Ali^{asws} has sent Al-Ashtar to Egypt, so supplicate to Allah^{azwj} that He^{azwj} Suffices you all!’ So, they used to supplicate at the end of every Salat, and the one who had quenched him poison came to Muawiya and informed him of the death of Al-Ashtar.

فَقَامَ مُعَاوِيَةُ لَعَنَهُ اللَّهُ خَطِيبًا فَقَالَ أَمَّا بَعْدُ فَإِنَّهُ كَانَ لِعَلِيٍّ بِنِ أَبِي طَالِبٍ يَدَانِ يَمِينَانِ فَقُطِعَتْ إِحْدَاهُمَا يَوْمَ صِفِّينَ وَ هُوَ عَمَّارُ بْنُ يَاسِرٍ وَ قَدْ قُطِعَتْ الْأُخْرَى الْيَوْمَ وَ هُوَ مَالِكُ الْأَشْتَرِ

Muawiya, may Allah^{azwj} Curse him, stood up to address. He said, ‘As for after, there used to be two right hands for Ali^{asws} Bin Abu Talib^{asws}. One of them was cut off on the day of Siffeen, and he is Ammar Bin Yasser^{ra}, and the other one has been cut off today, and he is Malik Al-Ashtar’.

وَ قَالَ إِبْرَاهِيمُ فَلَمَّا بَلَغَ عَلِيًّا عَ مَوْتَ الْأَشْتَرِ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَخْتَسِبُكَ عِنْدَكَ فَإِنَّ مَوْتَهُ مِنْ مَصَائِبِ الدَّهْرِ

And Ibrahim said, ‘When (news of) the death of Al-Ashtar reached Ali^{asws}, he^{asws} said, ‘We are for Allah^{azwj} and are returning to Him^{azwj}, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds. O Allah^{azwj}! I^{asws} shall reckon it in Your^{azwj} Presence, for his death is from the calamities of the times’.

ثُمَّ قَالَ رَحِمَ اللَّهُ مَالِكًا فَلَقَدْ وَفَى بِعَهْدِهِ وَ قَضَى نَجْبَهُ وَ لَقِيَ رَبَّهُ مَعَ أَنَا قَدْ وَطَّنَا أَنْتُمْ سَنَا أَنْ نَصْبِرَ عَلَى كُلِّ مُصِيبَةٍ بَعْدَ مُصَابِنَا بِرَسُولِ اللَّهِ ص فَإِنَّهَا مِنْ أَعْظَمِ الْمُصِيبَاتِ.

Then he^{asws} said: 'May Allah^{azwj} have Mercy on Malik, for he had been loyal to his pact and fulfilled his vow and met his Lord^{azwj}, along with that we had determines ourselves that we shall be patient upon every calamity after our calamity with Rasool-Allah^{azwj}, for it was the greatest calamity".⁴⁹⁰

وَعَنْ مُعَاوِيَةَ الصَّبِيِّ قَالَ: لَمْ يَزَلْ أَمْرُ عَلِيٍّ عَ شَدِيداً حَتَّى مَاتَ الْأَشْتَرُ وَكَانَ الْأَشْتَرُ بِالْكُوفَةِ أَسْوَدَ مِنَ الْأَخْفِ بِالبَصْرَةِ.

And from Muawiya Al-Zaby who said, 'The matter of Ali^{asws} did not cease to be difficult until Al-Ashtar died, and Al-Ashtar was darker than Al-Ahnas was at Al-Basra".⁴⁹¹

وَعَنْ جَمَاعَةٍ مِنْ أَشْيَاحِ النَّخَعِ قَالُوا دَخَلْنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ حِينَ بَلَغَهُ مَوْتُ الْأَشْتَرِ فَوَجَدْنَاهُ يَتَلَهَّفُ وَ يَتَأَسَّفُ عَلَيْهِ ثُمَّ قَالَ لِلَّهِ دُرُّ مَالِكٍ وَ مَا مَالِكٌ لَوْ كَانَ مِنْ حَبْلِ لَكَانَ فِتْناً وَ لَوْ كَانَ مِنْ حَجَرٍ لَكَانَ صَلَداً

And from a group of elders of Al Nakha'a who said,

'We entered to see Amir Al-Momineen^{asws} when the (news of the) death of Al-Ashtar reached him^{asws}. We found him^{asws} pitying and regretting upon him. Then he^{asws} said: 'By Allah^{azwj} the loss of Malik! And what was Malik? Had he been from a mountain, would have been majestic, and had been from stones, he would have been solid.

أَمَا وَ اللَّهُ لَيُهْذَنَ مَوْتُكَ عَالِماً وَ لَيَفْرَحَنَّ عَالِماً عَلَى مِثْلِ مَالِكٍ فَلْتَبْكِ الْبَوَاكِي وَ هَلْ مَرَجُوْ كَمَالِكٍ وَ هَلْ مَوْجُوْدٌ كَمَالِكٍ

But, by Allah^{azwj}! Your death has demolished world and has made (another) world happy. Upon the likes of Malik, let the wailers lament. And is there anyone hopeful like Malik, and is there anyone existing like Malik?'

قَالَ عَلَقَمَةُ بْنُ قَيْسٍ التَّحَعِيّ فَمَا زَالَ عَلِيٌّ يَتَلَهَّفُ وَ يَتَأَسَّفُ حَتَّى ظَنَنَّا أَنَّهُ الْمَصَابُ بِهِ دُونَنَا وَ عُرِفَ ذَلِكَ فِي وَجْهِهِ أَيَّاماً.

Alqamah Bin Qays Al-Nakhaie said, 'Ali^{asws} did not cease to pity and feeling sorry until we thought that it was a calamity for him^{asws} besides us, and that was recognised in his face for days".⁴⁹²

قَالَ إِبْرَاهِيمُ وَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْمَدَائِنِيِّ عَنْ رَجَالِهِ أَنَّ مُحَمَّدَ بْنَ أَبِي بَكْرٍ لَمَّا بَلَغَهُ أَنَّ عَلِيّاً عَ قَدْ وَجَّهَ الْأَشْتَرُ إِلَى مِصْرَ شَقَّ عَلَيْهِ فَكَتَبَ عَلِيٌّ عَ إِلَيْهِ عِنْدَ مَهْلِكِ الْأَشْتَرِ أَمَا بَعْدُ فَقَدْ بَلَغَنِي مَوْجِدْتُكَ مِنْ تَشْرِيحِ الْأَشْتَرِ إِلَى عَمَلِكَ وَ لَمْ أَفْعَلْ ذَلِكَ اسْتِغْطَاءً لَكَ عَنِ الْجِهَادِ وَ لَا اسْتِزَادَةً لَكَ مِنِّي فِي الْجِدِّ

Ibrahim said, 'And it is narrated to us by Muhammad Bin Abdullah, from Al Madainy, from his men,

'When it reached Muhammad Bin Abu Bakr that Ali^{asws} had diverted Al-Ashtar to Egypt, it was grievous upon him. Ali^{asws} wrote to him at the death of Al-Ashtar: 'As for after, it has reached me^{asws} your feelings about discharging Al-Ashtar to your office, and I^{asws} did not do that to delay to you about the Jihad, nor as an increase for you from regarding the efforts.

⁴⁹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 a

⁴⁹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 b

⁴⁹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 c

وَلَوْ نَزَعْتُ مَا حَوَتْ يَدَاكَ مِنْ سُلْطَانِكَ لَوَلَّيْتُكَ مَا هُوَ أَيْسَرُ مَثُونَةً عَلَيْكَ وَ أَعْجَبُ وَلَايَةً إِلَيْكَ إِلَّا أَنَّ الرَّجُلَ الَّذِي كُنْتُ وَلِيِّهُ مِصْرَ كَانَ رَجُلًا لَنَا مُنَاصِحًا وَ عَلَى عَدُوِّنَا شَدِيدًا فَرَحِمَهُ اللَّهُ عَلَيْهِ فَقَدْ اسْتَكْمَلَ أَيَّامَهُ وَ لَاقَى حِمَامَهُ وَ نَحْنُ عَنْهُ رَاضُونَ فَرَضِيَ اللَّهُ عَنْهُ وَ ضَاعَفَ لَهُ الثَّوَابَ وَ أَحْسَنَ لَهُ الْمَآبَ

And if I^{asws} removed what your hands have encompassed of your authority, I^{asws} would have placed you in charge of what would have been easier to deal with upon you, and I^{asws} like the governance to be for you except that the man who was ruling Egypt was a man who was an adviser to us and severe against our enemies. May Allah^{azwj} have Mercy upon him for his days are completed and he found his death, and we are pleased from him, so may Allah^{azwj} be Pleased from him, and Multiply the Rewards for him, and Make the Hereafter to be good for him.

فَأَصْجُرْ لِعَدُوِّكَ وَ سُمِّرْ لِلْحَرْبِ وَ اذْغُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ وَ أَكْثِرْ ذِكْرَ اللَّهِ وَ الْإِسْعَاءَةَ بِهِ وَ الْخَوْفَ مِنْهُ يَكْفِكَ مَا أَهَمَّكَ وَ يُعْنِكَ عَلَى مَا وَلَّاكَ أَعَانَنَا اللَّهُ وَ إِيَّاكَ عَلَى مَا لَا نَتَّالِ إِلَّا بِرَحْمَتِهِ وَ السَّلَامُ

So, warm up to (confront) your enemies and roll up your sleeves for the war, and **Call to the Way of your Lord with the wisdom and goodly exhortation, [16:125]**, and frequent the remembrance of Allah^{azwj} and seeking the Assistance with Him^{azwj}, and the fearing from Him^{azwj}. He^{azwj} would Suffice you for what worries you and will Assist you upon what you are in charge of. May Allah^{azwj} Assist us and you upon what we cannot attain except by His^{azwj} Mercy. And the greetings’.

فَكَتَبَ مُحَمَّدٌ رَحِمَهُ اللَّهُ إِلَى عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَقَدْ انْتَهَى إِلَيَّ كِتَابُ أَمِيرِ الْمُؤْمِنِينَ وَ فَهِمْتُهُ وَ عَرَفْتُ مَا فِيهِ وَ لَيْسَ أَخَذَ مِنَ النَّاسِ أَشَدَّ عَلَى عَدُوِّ أَمِيرِ الْمُؤْمِنِينَ وَ لَا أَرْقَى [لِوَلِيِّهِ مِنِّي]

Muhammad, may Allah^{azwj} have Mercy on him, wrote, ‘To a servant of Allah^{azwj} Amir Al-Momineen^{asws}, from Muhammad Bin Abu Bakr. Greetings be unto you! I praise Allah^{azwj} to you^{asws} Who, there is no god except He^{azwj} As for after, a letter of Amir Al-Momineen has ended up to me and I have understood it and recognised what is in it, and there isn’t anyone from the people who severer upon the enemies of Amir Al-Momineen^{asws}, nor kinder to his^{asws} friends than I am.

وَ قَدْ خَرَجْتُ فَعَسَكْرْتُ وَ أَمَنْتُ [أَمَنْتُ] النَّاسَ إِلَّا مَنْ نَصَبَ لَنَا حَرْبًا وَ أَظْهَرَ لَنَا خِلَافًا وَ أَنَا مُتَّبِعُ أَمْرِ أَمِيرِ الْمُؤْمِنِينَ وَ حَافِظُهُ وَ لَا حِجِّي إِلَيْهِ وَ قَائِمٌ بِهِ وَ اللَّهُ الْمُسْتَعَانُ عَلَى كُلِّ خَالٍ وَ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ.

I had gone out and encamped, and secured the people except the one who installed war to us and manifested the opposition to us, and I am an obedient one to Amir Al-Momineen^{asws}, and his protector, and shelter to him^{asws}, and standing with him^{asws}, and Allah^{azwj} is the Helper upon every state. And the greetings be upon Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj}, and His^{azwj} Blessings”.⁴⁹³

⁴⁹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 d

وَعَنْ أَبِي جَهْزَمٍ الْأَسَدِيِّ قَالَ: إِنَّ أَهْلَ الشَّامِ لَمَّا انْصَرَفُوا عَنْ صِفِّينَ وَأُتِيَ مُعَاوِيَةَ خَبَرُ الْحَكَمَيْنِ وَبَايَعَهُ أَهْلُ الشَّامِ بِالْخِلَافَةِ لَمْ يَزِدْ إِلَّا قُوَّةً وَ لَمْ يَكُنْ لَهُ هَمٌّ إِلَّا مِصْرَ قَدَعَا عَمْرُو بْنُ الْعَاصِ وَ حَبِيبُ بْنُ مَسْلَمَةَ وَ بُسْرُ بْنُ أَرْطَاةَ وَ الضَّحَّاكُ بْنُ قَيْسٍ وَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ وَ شُرْحَيْبِلُ بْنُ السَّمِطِ وَ أَبَا الْأَعْوَرِ السُّلَمِيُّ وَ حَمَزَةُ بْنُ مَالِكٍ فَاسْتَشَارَهُمْ فِي ذَلِكَ

And from Abu Jihzam Al Asady who said,

‘When the people of Syria left from Siffeen and news of the two judges came to Muawiya, and the People of Syrian pledged to him with the caliphate, it did not increase him except more strength, and there did not happen to be any worry for him except Egypt. He called Amro Bin Al-Aas, and Habeen Bin Maslama, and Busr Bin Artah, and Zahhak Bin Qays, and Abdul Rahman Bin Khalid, and Shurjeel Bin Al-Simt, and Abu Al-Awr Al-Sulamy, and Hamza Bin Malik, and consulted them regarding that.

فَقَالَ عَمْرُو بْنُ الْعَاصِ نِعَمَ الرَّأْيِ [مَا] رَأَيْتَ فِي افْتِتَاحِهَا عِزُّكَ وَ عِزُّ أَصْحَابِكَ وَ دُلُّ عَدُوِّكَ وَ قَالَ آخِرُونَ نَرَى مَا رَأَى عَمْرُو فَكَتَبَ مُعَاوِيَةُ إِلَى مَسْلَمَةَ بْنِ مَخْلَدٍ الْأَنْصَارِيِّ وَ إِلَى مُعَاوِيَةَ [بْنِ] خَدِيجِ الْكِنْدِيِّ وَ كَانَا قَدْ خَالَفَا عَلَيْهِ عَدَاوَةً إِلَى الطَّلَبِ بِدَمِ عُثْمَانَ فَأَجَابَا وَ كَتَبَا إِلَيْهِ عَجَلًا إِنَّا بِخَيْلِكَ وَ رَجُلِكَ فَإِنَّا نَنْصُرُكَ وَ يَنْفَعُ اللَّهُ عَلَيْكَ

Amro Bin Al-Aas said, ‘Good is the view what you have viewed in its beginning. May you and your companions be honoured, and your enemies be disgraced’. And others said, ‘We view what Amro has viewed’. So, Muawiya wrote to Maslama Bin Makhlad Al-Ansari and to Muawiya Bin Khadeej Al-Kindy, and they were both adversaries of Ali^{asws}, and he called them to seek the blood of Usman. They wrote to him, ‘Hasten to us your cavalry and your infantry and we shall help you, and Allah^{azwj} would Grant victory to you’.

فَبَعَثَ مُعَاوِيَةُ عَمْرُو بْنَ الْعَاصِ فِي سِتَّةِ آلَافٍ فَسَارَ عَمْرُو فِي الْجَيْشِ حَتَّى دَنَا مِنْ مِصْرَ فَاجْتَمَعَتْ إِلَيْهِ الْغُثَمَائِيَّةُ فَأَقَامَ وَ كَتَبَ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَمَّا بَعْدُ فَتَنَحَّ عَنِّي بِدَمِكَ يَا ابْنَ أَخِي فَإِنِّي لَا أَحِبُّ أَنْ يُصِيبَكَ مِثِّي ظَفَرٌ وَ إِنَّ النَّاسَ يَهْذِهِ الْبِلَادُ قَدْ اجْتَمَعُوا عَلَى خِلَافِكَ وَ رَفَضُوا أَمْرِي وَ نَدِمُوا عَلَى اتِّبَاعِكَ وَ هُمْ مُسْلَمُونَ لَوْ قَدْ اتَّفَقْتَ خَلَقَتَا الْبَطَانِ فَأَخْرَجَ مِنْهَا إِلَيَّ لَكَ مِنَ النَّاصِحِينَ وَ السَّلَامُ

Muawiya sent Amro Bin Al-Aas among six thousand. Amro travelled among the army until he was close from Egypt. The Usman supporters gathered to him. He stayed and wrote to Muhammad Bin Abu Bakr, ‘As for after, step aside from me with your blood, O son of my brother, for I do not love a victory from me to afflict you, and the people of this city have gathered upon opposing you and reject your order, and they are regretting upon having followed you and they will submit you if you were to meet, the interior would be ruined, so get out from it. I am from the advisers to you. And the greetings’.

قَالَ وَ بَعَثَ عَمْرُو مَعَ هَذَا الْكِتَابِ كِتَابَ مُعَاوِيَةَ إِلَيْهِ وَ هُوَ أَمَّا بَعْدُ فَإِنَّ غَيْبَ الظُّلْمِ وَ الْبُعْيَ عَظِيمِ الْوَبَالِ وَ إِنَّ سَفْكَ الدِّمِ الْحَرَامِ لَا يَسْلُمُ صَاحِبُهُ مِنَ النَّقِمَةِ فِي الدُّنْيَا وَ النَّبْعَةِ الْمُؤَبَّةِ فِي الْآخِرَةِ وَ مَا نَعْلَمُ أَحَدًا كَانَ أَعْظَمَ عَلَى عُثْمَانَ بُعْيًا وَ لَا أَسْوَأَ لَهُ عَيْبًا وَ لَا أَشَدَّ عَلَيْهِ خِلَافًا مِنْكَ سَعَيْتَ عَلَيْهِ فِي السَّاعِينَ وَ سَاعَدْتَ عَلَيْهِ مَعَ الْمُسَاعِدِينَ وَ سَفَكْتَ دَمَهُ مَعَ السَّافِكِينَ

He (the narrator) said, ‘And Amro sent this letter with a letter of Muawiya to him, and it is, ‘As for after, the consequences of injustice and the mighty rebellion is the evil, and if the blood is spilt unjustly, its perpetrator is not safe from the revenge in the world and the major sin would pursue him in the Hereafter, and we do not know of anyone who was more rebellion against nor faulted, nor any opposition more severe upon him than you were. You

strived against him among the strivers and assisted against him along with the assisters and spilt his blood along with the spillers.

ثُمَّ تَطَّلَى أَنِّي نَائِمٌ عَنْكَ فَأَتَيْتَ بَلَدَهُ فَتَأَمَّرَ فِيهَا وَ جُلُّ أَهْلِهَا أَنْصَارِي يَزُونُ رَأْيِي وَ يَرْفَعُونَ قَوْلَكَ وَ يَرْفُضُونَ عَلَيْكَ وَ قَدْ بَعَثْتُ إِلَيْكَ قَوْمًا حِنَاقًا عَلَيْكَ يَسْتَسْفِكُونَ دَمَكَ وَ يَتَقَرَّبُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِجَهَادِكَ وَ قَدْ أَعْطَا اللَّهُ عَهْدًا لِيَقْتُلَنَّكَ وَ لَوْ لَمْ يَكُنْ مِنْهُمْ إِلَيْكَ مَا قَالُوا لَقَتَلَكَ اللَّهُ بِأَيْدِيهِمْ أَوْ بِأَيْدِي غَيْرِهِمْ مِنْ أَوْلِيَائِهِ

Then you thought that I am asleep from you. So, you go to a city and be secured in it, and most of its people are my helpers, viewing my view and they will raise your words, and be watching upon you, and I have sent a group to you who are enraged upon you. They will shed your blood and be drawing closer to Allah^{azwj} Mighty and Majestic by fighting you, and they have given a pact to Allah^{azwj} to kill you, and if what they are saying do not happen from them to you, Allah^{azwj} will Kill you by their hands or by the hands of others from His^{azwj} friends.

وَ أَنَا أَخَذَرْتُكَ وَ أَنْذَرْتُكَ فَإِنَّ اللَّهَ مُقَيِّدُ مِنْكَ وَ مُقْتَصُ لِرَأْيِهِ وَ خَلِيفَتِهِ بِظُلْمِكَ لَهُ وَ بَغْيِكَ عَلَيْهِ وَ وَفِيعَتِكَ فِيهِ وَ عُذْوَانِكَ يَوْمَ الدَّارِ عَلَيْهِ تَطْلَعُ بِمَشَاقِصِكَ فِيمَا بَيْنَ أَحْسَائِهِ وَ أَوْدَاجِهِ وَ مَعَ هَذَا إِنِّي أَكْرَهُ قَتْلَكَ وَ لَا أُحِبُّ أَنْ أَتَوَلَّى ذَلِكَ مِنْكَ وَ لَنْ يُسَلِّمَكَ اللَّهُ مِنَ النَّعْمَةِ إِنِّي كُنْتُ أَبَدًا فَتَنَحَّ وَ انْجُ بِنَفْسِكَ وَ السَّلَامُ

And I am cautioning you and warning you for Allah^{azwj} will be Restricting from you, and Cutting for to His^{azwj} friends and His^{azwj} caliph due to your injustice to him (Usman), and your rebelling against him, and your signature in it, and your enmity on the day of the house against him (Usman) stabbing in his guts in what is between his stomach and his shoulders, and along with this, I dislike killing you and I do not like it if that is prolonged from you, and Allah^{azwj} will never Keep you safe from the Revenge wherever you may be, forever! So, step aside and rescue yourself. And the greetings’.

قَالَ فَطَلَى مُحَمَّدُ بْنُ أَبِي بَكْرٍ كِتَابَيْهِمَا وَ بَعَثَ بِهِمَا إِلَى عَلِيٍّ ع وَ كَتَبَ إِلَيْهِ أَمَّا بَعْدُ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّ الْعَاصِيَ ابْنَ أَدَانِي مِصْرَ وَ اجْتَمَعَ عَلَيْهِ مِنْ أَهْلِ الْبَلَدِ كُلِّ مَنْ كَانَ يَرَى رَأْيَهُمْ وَ هُوَ فِي جَيْشٍ جَرَّارٍ وَ قَدْ رَأَيْتُ مِنْ قِبَلِي بَعْضَ الْفُشْلِ فَإِنْ كَانَ لَكَ فِي أَرْضِ مِصْرَ حَاجَةٌ فَأَمْدُدْنِي بِالْأَمْوَالِ وَ الرِّجَالِ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He (the narrator) said, ‘Muhammad Bin Abu Bakr folded the two letters and sent them to Ali^{asws} and wrote to him, ‘As for after, O Amir Al-Momineen^{asws}! The disobedient son of the disobedient has descended nearby Egypt and the people of the cities have gathered to him, all the ones viewing their views among a colossal army, and I have seen defeat from the ones before me. So, if there is a need for you^{asws} in the land of Egypt, then help me with the wealth and the men. And the greetings be unto you^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings’.

فَكَتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهُ أَمَّا بَعْدُ فَقَدْ أَتَانِي رَسُولُكَ بِكِتَابِكَ تَذَكُّرُ أَنَّ ابْنَ الْعَاصِ قَدْ نَزَلَ أَدَانِي مِصْرَ فِي جَيْشٍ جَرَّارٍ وَ إِنَّ مَنْ كَانَ عَلَى مِثْلِ رَأْيِهِ قَدْ خَرَجَ إِلَيْهِ وَ خُرُوجُ مَنْ كَانَ عَلَى رَأْيِهِ خَيْرٌ لَكَ مِنْ إِقَامَتِهِ عِنْدَكَ

Amir Al-Momineen^{asws} wrote to him: ‘As for after, your messenger came to me^{asws} with your letter mentioning that Ibn Al-Aas has descended nearby Egypt among a colossal army, and

that the ones who are upon the like of his views have come out to him, and the exit of the ones who were upon his view is better for you than their staying in your presence.

وَذَكَرْتَ أَنَّكَ قَدْ رَأَيْتَ مِنْ قِبَلِكَ فَشَلًّا فَلَا تَفْشَلْ وَ إِنْ فُتِلُوا خَصَّنْ قَرِينَتَكَ وَ اضْمُمْ إِلَيْكَ شِيعَتَكَ وَ أَوَّلَ الْحَرَسِ فِي عَسْكَرِكَ وَ انْذُبْ إِلَى الْقَوْمِ كِنَانَةَ بَنِ بِشْرِ الْمَعْرُوفِ بِالنَّصِيحَةِ وَ التَّجَرِبَةِ وَ الْبَأْسِ وَ أَنَا نَادِبْتُ إِلَيْكَ النَّاسَ عَلَى الصَّعْبِ وَ الدَّلُولِ

And you mentioned that you have seen defeat from the ones before you, so do not feel defeated and even if they feel defeated. Fortify with your relatives and press your Shias to you and the first guards among your soldiers, and delegate to the people Kinanah Bin Bishr, the one well-known with the advice, and experience, and the prowess; and I^{asws} am delegating people to you upon the difficulties and the humiliation.

فَاصْبِرْ لِعَدُوِّكَ وَ امْضِ عَلَى بَصِيرَتِكَ وَ قَاتِلْهُمْ عَلَى نِيَّتِكَ وَ جَاهِدْهُمْ مُحْتَسِبًا لِلَّهِ سُبْحَانَهُ وَ إِنْ كَانَ فِتْنَتُكَ أَقَلَّ الْفِتْنَتَيْنِ فَإِنَّ اللَّهَ تَعَالَى يُعِينُ الْقَلِيلَ وَ يَخْذُلُ الْكَثِيرَ

Be patient to your enemies and continue upon your insight, and fight them upon your intention, and fight them anticipating to Allah^{azwj} and even if your group is the lesser of the two groups, for Allah^{azwj} the Exalted Assists the few and Abandons the numerous.

وَ قَدْ قَرَأْتُ كِتَابَ الْفَاجِرَيْنِ الْمُتَحَابِّينِ عَلَى الْمَعْصِيَةِ وَ الْمُتَلَايَمِينَ عَلَى الضَّلَالَةِ وَ الْمُزْتَبِيعِينَ [الْمُرْتَشِقِينَ] فِي الْحُكُومَةِ وَ الْمُتَكَبِّرِينَ عَلَى أَهْلِ الدِّينِ الَّذِينَ اسْتَمْتَعُوا بِخِلَافِهِمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِهِمْ بِخِلَافِهِمْ فَلَا يَضُرُّكَ إِزْعَادُهُمَا وَ إِتْرَافُهُمَا وَ أَجْبَهُمَا إِنْ كُنْتَ لَمْ تُجِبْهُمَا بِمَا هُمَا أَهْلُهُ فَإِنَّكَ تَجِدُ مَقَالًا مَا شِئْتَ وَ السَّلَامُ:

And I^{asws} have read the letter of the two transgressors (Muawiya and Amro), the ones crawling upon the disobedience, and blamers upon the straying, and the ones mistreating in the governance, and the ones arrogant upon the people of religion, those who are enjoying with their opposition just as the ones before them enjoyed with their opposition. So, do not be hurt by their thunder and their lightning, and answer them, and even if you do not answer them with what they are deserving of, you will still find words what you like. And the greetings'.

قَالَ: فَكَتَبَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ إِلَى مُعَاوِيَةَ جَوَابَ كِتَابِهِ أَمَّا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ تَذَكُّرٌ مِنْ أَمْرِ عُثْمَانَ أَمْرًا لَا أَعْتَذِرُ إِلَيْكَ مِنْهُ وَ تَأْمُرُنِي بِالتَّحْيِ عَنْكَ كَأَنَّكَ لِي نَاصِحٌ وَ تُخَوِّفُنِي بِالْحَرْبِ كَأَنَّكَ عَلَيَّ شَفِيقٌ

He (the narrator) said, 'Muhammad Bin Abu Bakr wrote to Muawiya in answer to his letter, 'As for after, your letter came to me mentioning the matter of Usman, a matter there is no excusing to you from it, and you are instructing me with stepping aside from you as if you are an adviser to me, and you are frightening me with the war as if you are being compassionate upon me.

وَ أَنَا أَرْجُو أَنْ تَكُونَ الدَّائِرَةُ عَلَيْنَا وَ أَنْ يَخْذُلَكُمُ اللَّهُ فِي الْوَقْعَةِ وَ أَنْ يَنْزِلَ بِكُمْ الدُّلُّ وَ إِنْ تَوَلَّوْا الدُّبُرَ فَإِنْ يَكُنْ لَكُمْ الْأَمْرُ فِي الدُّنْيَا فَكَمْ وَ كَمْ لَعَمْرِي مِنْ ظَالِمٍ قَدْ نَصَرْتُمْ وَ كَمْ مِنْ مُؤْمِنٍ قَدْ قَتَلْتُمْ وَ مَثَلْتُمْ بِهِ وَ إِلَى اللَّهِ الْمَصِيرُ وَ إِلَيْهِ تُرْجَى الْأُمُورُ وَ هُوَ أَرْحَمُ الرَّاحِمِينَ وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

And I wish that the surrounding happens upon you, and that Allah^{azwj} would Forsake you during the event, and that the disgrace would descend with you, and if you were to turn around, then command would happen to be for you in the world. By my life! How many, how many an oppressor you have helped, and how many a Momin you have killed and trampled, and to Allah^{azwj} is the destination, and to Him^{azwj} return the matters, **and He is the most Merciful of the merciful ones [12:64] and Allah is the Helper upon what you are describing [12:18]**.

قَالَ وَكَتَبَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ إِلَى عَمْرِو بْنِ الْعَاصِ جَوَابَ كِتَابِهِ أَمَّا بَعْدُ فَقَدْ فَهِمْتُ كِتَابَكَ وَ عَلِمْتُ مَا ذَكَرْتَ وَ زَعَمْتَ أَنَّكَ لَا تُحِبُّ أَنْ يُصِيبَنِي مِنْكَ ظَفَرٌ فَأَشْهَدُ بِاللَّهِ إِنَّكَ لِمِنَ الْمُبْطِلِينَ وَ زَعَمْتَ أَنَّكَ لِي نَاصِحٌ وَ أَقْسِمُ أَنَّكَ عِنْدِي ظَنِينٌ وَ زَعَمْتَ أَنَّ أَهْلَ الْبَلَدِ قَدْ رَفَضُونِي وَ نَدِمُوا عَلَى اتِّبَاعِي فَأُولَئِكَ حِزْبُكَ وَ حِزْبُ الشَّيْطَانِ الرَّجِيمِ وَ حَسْبُنَا اللَّهُ رَبُّ الْعَالَمِينَ وَ تَوَكَّلْتُ عَلَى اللَّهِ الْعَزِيزِ الرَّحِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ -

He (the narrator) said, 'And Muhammad Bin Abu Bakr wrote to Amro Bin Al-Aas in answer to his letter, 'As for after, I have understood your letter and know what you have mention and claimed that you do not like me to be afflicted by a victory from you. I testify with Allah^{azwj} that you are from the invalidated ones; and you are claiming that you are an adviser to me, and I swear that you are a suspect in my presence; and you claimed that the people of the city have rejected me and are regretting upon having followed me, so they are your party and the party of the Pelted Satan^{la}, and we anticipate Allah^{azwj} Lord^{azwj} of the worlds and are relying upon Allah^{azwj}, the Mighty, the Merciful Lord^{azwj} of the Magnificent Throne".⁴⁹⁴

قَالَ إِبْرَاهِيمُ فَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْمَدَائِنِيِّ قَالَ فَأَقْبَلَ عَمْرُو بْنُ الْعَاصِ بِقَصْدٍ قَصْدٍ مَضْرُوقًا مُحَمَّدُ بْنُ أَبِي بَكْرٍ فِي النَّاسِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ يَا مَعَاشِرَ الْمُسْلِمِينَ فَإِنَّ الْقَوْمَ الَّذِينَ كَانُوا يَنْتَهَكُونَ الْحُرْمَةَ وَ يَعْتَسُونَ أَرْضَ الصَّلَاةِ قَدْ نَصَبُوا لَكُمْ الْعَدَاوَةَ وَ سَارُوا إِلَيْكُمْ بِالْجُنُودِ فَمَنْ أَرَادَ الْجَنَّةَ وَ الْمَغْفِرَةَ فَلْيَخْرُجْ إِلَى هَؤُلَاءِ الْقَوْمِ فَلْيُجَاهِدْهُمْ فِي اللَّهِ

Ibrahim said, 'It is narrated to us by Muhammad Bin Abdullah, from Al Madainy who said,

'Amro Bin Al-Aas came with an aim, aiming for Egypt. Muhammad Bin Abu Bakr stood among the people. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'As for after, O community of Muslims! The group, those who violating the sanctity and overcoming the land of straying, have installed the enmity for you all, and they have travelled to you with the armies. The one who intends the Paradise and the Forgiveness, let him go out to the group and let him fight them for the Sake of Allah^{azwj}.

انْتَدَبُوا رَحِمَكُمُ اللَّهُ مَعَ كِنَانَةَ بْنِ بَشِيرٍ وَ مَنْ يُجِيبُ مَعَهُ مِنْ كِنْدَةَ ثُمَّ نَدَبَ مَعَهُ أَلْفِي رَجُلٍ وَ تَخَلَّفَ مُحَمَّدُ بْنُ أَلْفَيْنِ وَ اسْتَقْبَلَ عَمْرُو بْنُ الْعَاصِ كِنَانَةَ وَ هُوَ عَلَى مُقَدِّمَةِ مُحَمَّدٍ فَلَمَّا دَنَا عَمْرُو مِنْ كِنَانَةَ سَرَّحَ إِلَيْهِ الْكَتَائِبَ كَثِيرَةً بَعْدَ كَثِيرَةٍ فَلَمْ تَأْتِهِ كَثِيرَةٌ مِنْ كِتَابِ أَهْلِ الشَّامِ إِلَّا شَدَّ عَلَيْهَا بِمَنْ مَعَهُ فَيَضْرِبُهَا حَتَّى يُلْحِقَهَا بِعَمْرِو فَفَعَلَ ذَلِكَ مَرَارًا

Delegate, may Allah^{azwj} have Mercy on you, with Kinanah Bin Bishr and the ones answering with him from (the clan of) Kinda! Then he delegated with him a thousand men, and Muhammad stayed behind among the two groups. And Amro Bin Al-Aas faced Kinanah, and he was upon the vanguard of Muhammad. When Amro was close from Kinanah, released battalions with him, battalion after battalion. No battalion from the battalions of the people

⁴⁹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 e

of Syrian came to him except he was severe upon it with the ones with him, and he struck them until they joined up with Amro. He did that repeatedly.

فَلَمَّا رَأَى عَمْرُو ذَلِكَ بَعَثَ إِلَى مُعَاوِيَةَ بْنِ خَدِيجٍ الْكِنْدِيِّ فَأَتَاهُ فِي مِثْلِ الدُّهْمِ فَلَمَّا رَأَى كِنَانَةَ ذَلِكَ الْجَيْشِ نَزَلَ عَنْ فَرَسِهِ وَ نَزَلَ مَعَهُ أَصْحَابُهُ فَضَارَبَهُمْ بِسَيْفِهِ وَ هُوَ يَقُولُ وَ مَا كَانَ لِنَفْسِي أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا فَلَمْ يَزَلْ يُضَارِبُهُمْ بِالسَّيْفِ حَتَّى اسْتَشْهِدَ رَجُلَهُ اللَّهَ

When Amro saw that, he sent a message to Muawiya Bin Khadeej Al-Kindy. He came to him among a similar large number. When Kinanah saw that army, he descended from his horse and his companions descended with him. He struck them with his sword, and he was saying, **and it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; [3:145]**. He did not cease striking them with the sword until he was martyred, may Allah^{azwj} have Mercy on him.

فَلَمَّا قُتِلَ كِنَانَةُ أَقْبَلَ ابْنُ الْعَاصِ نَحْوَ مُحَمَّدٍ وَ قَدْ تَفَرَّقَ عَنْهُ أَصْحَابُهُ فَخَرَجَ مُحَمَّدٌ فَمَضَى فِي طَرِيقٍ حَتَّى انْتَهَى إِلَى خَرِيبَةٍ فَأَوَى إِلَيْهَا وَ جَاءَ عَمْرُو بْنُ الْعَاصِ حَتَّى دَخَلَ الْمُسْطَاطَ وَ خَرَجَ ابْنُ خَدِيجٍ فِي طَلَبِ مُحَمَّدٍ حَتَّى انْتَهَى إِلَى غُلُوجٍ عَلَى قَارِعَةِ الطَّرِيقِ فَسَأَلَهُمْ هَلْ مَرَّ بِكُمْ أَحَدٌ تُنْكِرُونَهُ قَالُوا لَا

When Kinanah was killed, Ibn Al-Aas came towards Muhammad and his companions had separated from him. Muhammad came out and continued in the path until he ended up to a ruin and sheltered to it, and Amro Bin Al-Aas came until he entered the pavilion. And Ibn Khadeej came out in seeking Muhammad until he ended up to the access-way which was off the road. He asked them, ‘Did anyone pass by you did not recognise?’ They said, ‘No’.

قَالَ أَحَدُهُمْ إِنِّي دَخَلْتُ تِلْكَ الْحَرِيبَةَ فَإِذَا أَنَا بِرَجُلٍ جَالِسٍ قَالَ ابْنُ خَدِيجٍ هُوَ هُوَ وَ رَبِّ الْكَعْبَةِ فَانْطَلَقُوا يَرْتَضُونَهُ حَتَّى دَخَلُوا عَلَى مُحَمَّدٍ فَاسْتَخْرَجُوهُ وَ قَدْ كَادَ يَمُوتُ غَطْشًا فَأَقْبَلُوا بِهِ نَحْوَ الْمُسْطَاطِ فَوُتِبَ أَخُوهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ إِلَى عَمْرُو بْنِ الْعَاصِ وَ كَانَ فِي جُنْدِهِ فَقَالَ لَا وَ اللَّهُ لَا يُقْتَلُ أَحَدٌ صَبْرًا ابْعَثْ إِلَى مُعَاوِيَةَ بْنِ خَدِيجٍ فَأَنْهَهُ عَنْ قَتْلِهِ

One of them said, ‘I had entered those ruins and there I was with a seated man’. Ibn Khadeej said, ‘Him, him, by the Lord^{azwj} of the Kabah!’ They went sprinting until they entered upon Muhammad and they brought him out, and he had almost died of thirst. They came with him to around the pavilion. His brother Abdul Rahman Bin Abu Bakr leapt towards Amro Bin Al-Aas, and he in his army, he said, ‘No, by Allah^{azwj}! My brother will not be killed in combat! Send a message to Muawiya Bin Khadeej and forbid him from killing him’.

فَأَرْسَلَ عَمْرُو بْنُ الْعَاصِ إِلَى مُعَاوِيَةَ أَنْ ابْعَثْ بِمُحَمَّدٍ فَقَالَ مُعَاوِيَةُ أَ قَتَلْتُمْ كِنَانَةَ بْنَ بَشْرِ ابْنِ عَمِّي وَ أَخْلَيْتُمْ عَنْ مُحَمَّدٍ هَيْهَاتَ أَ كُفَّارُكُمْ خَيْرٌ مِنْ أَوْلِيكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ

Amro Bin Al-Aas sent a message to Muawiya, ‘Come to me with Muhammad!’ Muawiya said, ‘You killed Kinanah Bin Bishr, son of my uncle, and I should free Muhammad? Far be it! **Are your Kafirs better than those, or is there an exemption for you all in the Psalms? [54:43]**’.

فَقَالَ لَهُمْ مُحَمَّدٌ اسْتَقُونِي قَطْرَةً مِنْ مَاءٍ فَقَالَ لَهُ ابْنُ خَدِيجٍ لَا سَقَايَ اللَّهُ إِنْ سَقَيْتُكَ قَطْرَةً أَبَدًا إِنَّكُمْ مَنَعْتُمْ عُثْمَانَ أَنْ يَشْرَبَ الْمَاءَ حَتَّى قَتَلْتُمُوهُ صَائِمًا مُحْرِمًا فَسَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ وَ اللَّهُ لَا أَقْتُلَنَّكَ يَا ابْنَ أَبِي بَكْرٍ وَ أَنْتَ ظَمَأَنَ وَ يَسْقِيكَ اللَّهُ مِنَ الْحَمِيمِ وَ الْغَسَلِينَ

Muhammad said to them, 'Quench me a drop of water!' Ibn Khadeej said to him, 'May Allah^{azwj} not Quench me forever if I were to quench you a drop. You prevented Usman from drinking the water until you killed him thirsty, deprived, so (now) Allah^{azwj} is Quenching him from the Sealed Nectar. By Allah^{azwj}! I shall kill you, O son of Abu Bakr while you are thirsty and Allah^{azwj} will Quench you from the scalding water and the refuse'.

فَقَالَ مُحَمَّدٌ يَا ابْنَ الْيَهُودِيَّةِ النَّسَاجَةَ لَيْسَ ذَلِكَ الْيَوْمَ إِلَيْكَ وَلَا إِلَى عُثْمَانَ إِنَّمَا ذَلِكَ إِلَى اللَّهِ يَسْتَقِي أَوْلِيَاءَهُ وَ يُظْمِئُ أَعْدَاءَهُ وَ هُمْ أَنْتَ وَ قُرْنَاؤُكَ وَ مَنْ تَوَلَّاكَ وَ تَوَلَّيْتَهُ وَ اللَّهُ لَوْ كَانَ سِنْفِي فِي يَدِي مَا بَلَغْتُمْ مِنِّي مَا بَلَغْتُمْ

Muhammad said, 'O son of the Jewess Al-Nassajah! That Day is not up to you, nor to Usman. But rather that is up to Allah^{azwj}. He^{azwj} will Quench His^{azwj} friends and Keep His^{azwj} enemies thirsty, and they are you and your associates, and the one befriending you and you befriending him. By Allah^{azwj}! If my sword was in my hands, you would not have reached from me what you have reached'.

فَقَالَ لَهُ مُعَاوِيَةُ بْنُ خَدِيجٍ أَ تَذَرِي مَا أَصْنَعُ بِكَ أَذْجَلُكَ جَوْفَ هَذَا الْحِمَارِ الْمَيِّتِ ثُمَّ أَحْرِقُهُ عَلَيْكَ بِالنَّارِ قَالَ إِنْ فَعَلْتُمْ ذَلِكَ فِي فَطَالٍ مَا فَعَلْتُمْ ذَلِكَ بِأَوْلِيَاءِ اللَّهِ وَ لَمْ يَلَمْ اللَّهُ إِلَيَّ لِأَرْجُو أَنْ يَجْعَلَ اللَّهُ هَذِهِ النَّارَ الَّتِي تُخَوِّفُنِي بِهَا بَرْدًا وَ سَلَامًا كَمَا جَعَلَهَا اللَّهُ عَلَى إِبْرَاهِيمَ خَلِيلِهِ وَ أَنْ يَجْعَلَهَا عَلَيْكَ وَ عَلَى أَوْلِيَائِكَ كَمَا جَعَلَهَا عَلَى مُرُودٍ وَ عَلَى أَوْلِيَائِهِ

Muawiya Bin Khadeej said to him, 'Do you know what I will do with you? I shall insert you inside this carcass of the donkey, then burn it down upon you with the fire'. He said, 'If you were to do that with me, so for long you have been doing that with friends of Allah^{azwj}. And I swear by Allah^{azwj}! I wish Allah^{azwj} would Make this fire which you are scaring me with, to be cool and safe just as Allah^{azwj} had Made it to be upon His^{azwj} Friend Ibrahim^{as}, and He^{azwj} should Make it to be upon you and your friends just as He^{azwj} had made it to be upon Nimrod^{la} and his^{la} friends.

وَ إِلَيَّ لِأَرْجُو أَنْ يُحَرِّقَكَ اللَّهُ وَ إِمَامَكَ مُعَاوِيَةَ وَ هَذَا أَشَارَ إِلَى عَمْرِو بْنِ الْعَاصِ بِنَارٍ تَلْطِئُ عَلَيْكُمْ كُلَّمَا خَبَتْ زَادَهَا اللَّهُ عَلَيْكُمْ سَعِيرًا

And I wish that Allah^{azwj} would Burn you and your imam Muawiya, and this is an indication to Amro Bin Al-Aas with the fire inflamed upon you. Every time it abates Allah^{azwj} **Increase it upon you with blazes (17:97)**'.

فَقَالَ مُعَاوِيَةُ بْنُ خَدِيجٍ إِلَيَّ لَا أَقْتُلُكَ ظُلْمًا إِنَّمَا أَقْتُلُكَ بِعُثْمَانَ بْنِ عَفَّانَ

Muawiya Bin Khadeej said, 'I am not killing you unjustly, but rather I am killing you due to Usman Bin Affan'.

قَالَ مُحَمَّدٌ وَ مَا أَنْتَ وَ رَجُلٌ عَمِلَ بِالْجَوْرِ وَ بَدَّلَ حُكْمَ اللَّهِ وَ الْقُرْآنَ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ وَ فَأُولَئِكَ هُمُ الظَّالِمُونَ وَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ فَتَقَمَّنَا عَلَيْهِ أَشْيَاءَ عَمَلِهَا فَأَرَدْنَاهُ أَنْ يَحْتَلِعَ مِنْ عَمَلِنَا فَلَمْ يَفْعَلْ فَقَتَلَهُ مَنْ قَتَلَهُ مِنَ النَّاسِ

Muhammad said, 'And what you are and a man working with tyranny, and he replaced the Judgments of Allah^{azwj} and the Quran. And Allah^{azwj} Mighty and Majestic has Said: **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]**, and: **so them, they are the unjust [5:45]**, and: **so them, they are the transgressors [5:47]**. We

avenged upon him for the things he had done, and we wanted him to vacate from our affairs, but he did not do so, so he killed him, the one from the people who killed him’.

فَقَضَبَ ابْنُ خَدِيجٍ فَمَقْدَمُهُ فَضْرَبَ عَنْقَهُ ثُمَّ أَلْقَاهُ فِي حَوْفِ حِمَارٍ وَ أَخْرَقَهُ بِالنَّارِ فَلَمَّا بَلَغَ ذَلِكَ عَائِشَةُ جَزَعَتْ عَلَيْهِ جَزَعًا شَدِيدًا وَ قَتَنَتْ فِي دُبُرِ كُلِّ صَلَاةٍ تَدْعُو عَلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَ عَمْرِو بْنِ الْعَاصِ وَ مُعَاوِيَةَ بْنِ خَدِيجٍ وَ قَبَضَتْ عِيَالَ مُحَمَّدٍ أَحْيَاهَا وَ وُلْدَهُ إِلَيْهَا فَكَانَ الْقَاسِمُ بْنُ مُحَمَّدٍ فِي حَجْرِهَا: قَالَ وَ كَانَ ابْنُ خَدِيجٍ مَلْعُونًا خَبِيثًا يَسُبُّ عَلِيًّا ع

Ibn Khadeej was angered, so he had him brought forward and struck off his neck, then threw him (his body) in the inside of a (dead) donkey and burnt him with them fire. When that reached Ayesha, she was alarmed upon him with severe alarm and supplicated at the end of every Salat supplicating against Muawiya Bin Abu Sufyan, and Amro Bin Al-Aas, and Muawiya Bin Khadeej, and she took possession of the dependants of her brother Muhammad and his children to her. So, Al-Qasim Bin Muhammad was in her lap. And Ibn Khadeej the accursed, wicked, was reviling Ali^{asws}.

فَقَدْ رُوِيَ عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ قَالَ دَخَلَ مُعَاوِيَةُ بْنُ خَدِيجٍ عَلَى الْحَسَنِ بْنِ عَلِيٍّ ع فِي مَسْجِدِ الْمَدِينَةِ فَقَالَ لَهُ الْحَسَنُ وَيْلَكَ يَا مُعَاوِيَةُ أَنْتَ الَّذِي تَسُبُّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا أَمَا وَاللَّهِ لَئِنْ رَأَيْتَهُ يَوْمَ الْقِيَامَةِ وَ لَا أَطُنُّكَ تَرَاهُ لَتَرْتِيهِ كَاشِفًا عَنْ سَاقٍ يَضْرِبُ وَجْهَهُ أَمْثَالِكَ عَنِ الْخَوْضِ ضَرْبَ غَرَائِبِ الْإِبِلِ

It has been reported from Dawood Bin Abu Awf who said, ‘Muawiya Bin Khadeej entered to see Al-Hassan^{asws} Bin Ali^{asws} in Masjid of Al-Medina. Al-Hassan^{asws} said to him: ‘Woe be unto you, O Muawiya! You are the one who reviles Amir Al-Momineen Ali^{asws}. But, by Allah^{azwj}! If you were to see him^{asws} on the Day of Qiyamah, and I^{asws} do not think you will even see him^{asws}, you would see him uncovering from a leg, striking faces of the likes of you away from the Fountain, like the striking of the strange camel’.

وَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ خَلَفْتُ عَائِشَةَ أَنْ لَا تَأْكُلَ شَيْئًا أَبَدًا بَعْدَ قَتْلِ مُحَمَّدٍ فَلَمْ تَأْكُلْ شَيْئًا حَتَّى لَحِقَتْ بِاللَّهِ وَ مَا عَزَّرَتْ قَطُّ إِلَّا قَالَتْ تَعَسَّ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَ عَمْرِو بْنُ الْعَاصِ وَ مُعَاوِيَةُ بْنُ خَدِيجٍ.

And from Muhammad Bin Abdullah Bin Shaddad who said, ‘Ayesha swore an oath that she will not eat anything grilled, ever, after the killing of Muhammad. She did not eat grilled until she joined with Allah^{azwj}, and she did not stumble at all except she said, ‘Curse Muawiya Bin Abu Sufyan, and Amro Bin Al-Aas, and Muawiya Bin Khadeej’.⁴⁹⁵

وَ يُرْوَى عَنْ كَثِيرٍ النَّوَّاءِ أَنَّ أَبَا بَكْرٍ خَرَجَ فِي حَيَاةِ رَسُولِ اللَّهِ ص فِي غَزَاةٍ فَرَأَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ وَ هِيَ تَحْتَهُ كَأَنَّ أَبَا بَكْرٍ مُتَخَضَّبٌ بِالْحِنَاءِ رَأْسُهُ وَ لِحْيَتُهُ وَ عَلَيْهِ ثِيَابٌ بَيْضٌ فَجَاءَتْ إِلَى عَائِشَةَ فَأَخْبَرَتْهَا فَبَكَتْ عَائِشَةُ وَ قَالَتْ إِنَّ صَدَقَتْ رُؤْيَاكَ فَقَدْ قُتِلَ أَبُو بَكْرٍ إِنَّ حِضَابَهُ الدَّمُ وَ إِنَّ ثِيَابَهُ أَكْفَانُهُ

And it is reported from Kaseer al Nawa'a,

‘During the lifetime of Rasool-Allah^{saww}, Abu Bakr went out in a military expedition, and Asma Bint Umays saw him (in a dream), and she was under him, as if Abu Bakr had dyed his hair and his beard with the henna and there were white clothes upon him. She came to Ayesha and informed her. Ayesha cried and said, ‘Your dream is true, for Abu Bakr has been killed. The dye is the blood, and his clothes are his shroud’.

⁴⁹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 f

فَدَخَلَ النَّبِيُّ ص وَ هِيَ كَذَلِكَ فَقَالَ مَا أَبْكَاهَا فَذَكَّرُوا الرُّؤْيَا فَقَالَ ع لَيْسَ كَمَا عَبَّرَتْ عَائِشَةُ وَ لَكِنْ يَرْجِعُ أَبُو بَكْرٍ صَالِحاً فَتَحْمِلُ مِنْهُ أَسْمَاءُ بِعَلَامٍ تُسَمِّيهِ مُحَمَّدًا يَجْعَلُهُ اللَّهُ غِيظًا عَلَى الْكَافِرِينَ وَ الْمُنَافِقِينَ قَالَ فَكَانَ كَمَا أَخْبَرَ ع.

The Prophet^{saww} entered and she was like that. He^{saww} said: 'What makes her cry?' They mentioned the dream. He^{saww} said: 'It isn't as Ayesha has interpreted, but Abu Bakr will return safely. Asma would become pregnant from him with a boy and name him 'Muhammad'. Allah^{azwj} would Make him wrathful upon the Kafirs and the hypocrites'. He said, 'It happened as he^{saww} had informed'.⁴⁹⁶

وَ عَنِ الْحَارِثِ بْنِ كَعْبٍ عَنْ حَبِيبِ بْنِ عَبْدِ اللَّهِ قَالَ: وَ اللَّهُ إِنْ لَعِنَدَ عَلِيٌّ ع خَالِسًا إِذْ جَاءَهُ عُبَيْدُ اللَّهِ بْنُ فُعَيْنٍ مِنْ قِبَلِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ يَسْتَصْرِخُهُ قَبْلَ الْوُقُوعِ فَقَامَ عَلِيٌّ ع فَنَادَى فِي النَّاسِ الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ

And from Al Haris Bin Ka'b, from Habeeb Bin Abdullah who said,

'By Allah^{azwj}! I was seated in the presence of Ali^{asws} when Ubeydullah Bin Queyn came to him from the direction of Muhammad Bin Abu Bakr, screaming at him^{asws} before the incident. Ali^{asws} stood up and called out for the congregational Salat among the people. The people gathered.

فَصَعَدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ رَسُولَ اللَّهِ ص فَصَلَّى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَهَذَا صَرِيحُ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ وَ إِخْوَانِكُمْ مِنْ أَهْلِ مِصْرٍ قَدْ سَارَ إِلَيْهِمْ ابْنُ النَّابِغَةِ عَدُوُّ اللَّهِ وَ عَدُوُّ مَنْ وَالَاهُ وَ وَلِيٌّ مَنْ عَادَى اللَّهَ

He^{asws} ascended the pulpit, praised Allah^{azwj} and extolled upon Him^{azwj}, and mentioned Rasool-Allah^{saww} and sent Salawaat upon him^{saww}, then said: 'As for after, this one is shouting about Muhammad Bin Abu Bakr and your brethren from the people of Egypt. Ibn Al-Nabigha (Amro Bin Al-Aas) has travelled to them, being an enemy of Allah^{azwj} and an enemy of the ones who befriend Him^{azwj}, and a friend to the ones inimical to Allah^{azwj}.

فَلَا يَكُونَنَّ أَهْلُ الضَّلَالِ إِلَى بَاطِلِهِمْ وَ الرَّكُوعِ إِلَى سَبِيلِ الطَّاعُونَ أَشَدَّ اجْتِمَاعًا عَلَى بَاطِلِهِمْ مِنْكُمْ عَلَى حَقِّكُمْ فَكَأَنَّكُمْ بِهِمْ قَدْ بَدَّوْكُمْ وَ إِخْوَانَكُمْ بِالْعَرَةِ فَاعْجَلُوا إِلَيْهِمْ بِالْمُؤَسَاةِ وَ النَّصْرِ

The people of straying cannot happen to be stronger to their falsehood and inclining to the ways of tyrants, uniting upon their falsehood, than you are upon your right. It is as if you are with them. They have initiated you and your brethren with the war, so hasten to them with the consolation and the help.

عِبَادَ اللَّهِ إِنَّ مِصْرَ أَعْظَمَ مِنَ الشَّامِ خَيْرًا وَ خَيْرَ أَهْلًا فَلَا تُعْلَبُوا عَلَى مِصْرٍ فَإِنَّ بَقَاءَ مِصْرٍ فِي أَيْدِيكُمْ عِزٌّ لَكُمْ وَ كِبَتْ لِعَدُوِّكُمْ اخْرُجُوا إِلَى الْحَرَّةِ وَ الْحَرَّةُ بَيْنَ الْحِيرَةِ إِلَى الْكُوفَةِ لِنَتَوَاقَى هُنَاكَ كُلُّنَا عِندًا إِنْ شَاءَ اللَّهُ

Servants of Allah^{azwj}! Egypt is mightier than Syria in goodness, and its people are good, so do not be overcome upon Egypt, for the survival of Egypt is in your hands, and honour for you and a stifling of your enemies. Go out to Al-Jar'a, and Al-Jar'a is between Al-Hira to Al-Kufa, for all of us to gather ever there, if Allah^{azwj} so Desires!'

⁴⁹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 g

قَالَ فَلَمَّا كَانَ الْغَدُ خَرَجَ يَمْشِي فَنَزَلَهَا بُكْرَةً فَأَقَامَ بِهَا حَتَّى انْتَصَفَ النَّهَارَ فَلَمْ يُؤَافِهِ مِائَةُ رَجُلٍ فَرَجَعَ فَلَمَّا كَانَ الْعِشِيُّ بَعَثَ إِلَى الْأَشْرَافِ فَجَمَعَهُمْ فَدَخَلُوا عَلَيْهِ الْقَصْرَ وَهُوَ كَثِيبٌ حَزِينٌ

He (the narrator) said, 'When it was the next morning, he^{asws} went out walking, and descended early morning. He^{asws} stayed at it until middle of the day, but not even a hundred men gathered for him^{asws}. So, he^{asws} returned. When it was the evening, he^{asws} sent a message to the nobles and gathered them. They entered to him at the government building, and he^{asws} was gloomy, sad.

فَقَالَ الْحَمْدُ لِلَّهِ عَلَى مَا قَضَى مِنْ أَمْرٍ وَ قَدَّرَ مِنْ فِعْلٍ وَ ابْتَلَانِي بِكُمْ أَيْتُهَا الْفِرْقَةُ الَّتِي لَا تُطِيعُ إِذَا أَمَرْتُهَا وَ لَا تُجِيبُ إِذَا دَعَوْتُهَا لَا أَبَا لِعَبْرَتِكُمْ مَاذَا تَنْتَظِرُونَ بِبَصْرِكُمْ وَ الْجِهَادِ عَلَى حَقِّكُمْ الْمَوْتُ خَيْرٌ مِنَ الدُّلِّ فِي هَذِهِ الدُّنْيَا لِغَيْرِ الْحَقِّ وَ اللَّهُ إِنْ جَاءَنِي الْمَوْتُ وَ لِيَأْتِيَنِي فَلْيَقْرَفَنِي بَنِي وَ بَيْنَكُمْ لَتَجِدَنِي لِيُصْحَبَتِكُمْ قَالِيَا

He^{asws} said: 'The Praise is for Allah^{azwj} upon what He^{azwj} has Judged from a matter and Pre-Determined from a deed, and He^{azwj} has Tried me^{asws} with you all. O you group which does not obey when I^{asws} order it and does not answer when I^{asws} call it! May there be no father for others! What is that you are awaiting with your help and the Jihad upon your rights? The death is better than the disgrace in this world to be without rights. By Allah^{azwj}! If the death comes to me^{asws}, and let it come to me^{asws}, and let it separate between me^{asws} and you all, you will find me taking a break from your company.

أَلَا دِينَ يَمُومُكُمْ أَلَا حِمِيَّةٌ تَغِيظُكُمْ أَلَا لَا تَسْمَعُونَ بَعْدُوكُمْ يَنْتَقِصُ بِأَدْنَى وَ يَشُقُّ الْعَارَةُ عَلَيْكُمْ أَلَا لَيْسَ عَجَبًا أَنْ مُعَاوِيَةَ يَدْعُو الْجَفَاةَ الطَّعَامَ الظَّلَمَةَ فَيَسْبِقُونَهُ عَلَى غَيْرِ عَطَاءٍ وَ لَا مُعَاوَنَةٍ فَيَجِيبُونَهُ فِي السَّنَةِ الْمَرَّةَ وَ الْمَرَّتَيْنِ وَ الثَّلَاثِ إِلَى أَيِّ وَجْهِ شَاءَ

Is there no religion to unite you? Is there no zeal enraging you? Can you not hear your enemies disparaging your city and launching the raids upon you? Isn't it surprising that Muawiya is calling the desert-dwellers, the Bedouins, the oppressors, and they are following him upon without any awards (being paid to them), nor provisions, and they are answering him during the year, one, and twice, and the three times to whichever directions he so desires to send them.

ثُمَّ أَنَا أَدْعُوكُمْ وَ أَنْتُمْ أُولَى النَّهْيِ وَ بَقِيَّةُ النَّاسِ فَتَحْتَلِفُونَ وَ تَفْتَرِقُونَ عَنِّي وَ تَعْصُونَ وَ تَخَالِفُونَ عَلَيَّ

Then I^{asws} am calling you and you are foremost to refuse, and you are the remainder of the people. You are differing and separating away from me^{asws}, and disobeying me^{asws}, and opposing me^{asws}.

فَقَامَ إِلَيْهِ مَالِكُ بْنُ كَعْبٍ الْأَرْحَبِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ انْدُبِ النَّاسَ مَعِيَ فَإِنَّهُ لَا عِطْرَ بَعْدَ عَرُوسٍ لِمِثْلِ هَذَا الْيَوْمِ كُنْتُ أَدْخِرُ نَفْسِي وَ إِنَّ الْأَجْرَ لَا يَأْتِي إِلَّا بِالْكَرْهِ ثُمَّ التَفَتَ إِلَى النَّاسِ وَ قَالَ اتَّقُوا اللَّهَ وَ أَجِيبُوا إِمَامَكُمْ وَ انصُرُوا دَعْوَتَهُ وَ قَاتِلُوا عَدُوَّكُمْ إِنَّا نَسِيرُ إِلَيْهِمْ يَا أَمِيرَ الْمُؤْمِنِينَ

Malik Bin Ka'ab Al-Arhaby stood up to him. He said, 'O Amir Al-Momineen^{asws}! Enforce the people with me, for there is no perfume after a bride for the like of this day. I used to save myself, and the recompense will not be coming except with the abhorrence'. Then he turned towards the people and said, 'Fear Allah^{azwj} and answer your Imam^{asws} and help his^{asws} call and fight your enemies. We shall travel to them, O Amir Al-Momineen^{asws}!'

فَأَمَرَ عَلِيٌّ سَعْدًا مَوْلَاهُ أَنْ يُنَادِيَ أَلَا سِيرُوا مَعَ مَالِكِ بْنِ كَعْبٍ إِلَى مِصْرَ وَكَانَ وَجْهًا مَكْرُوهًا فَلَمْ يَجْتَمِعُوا إِلَيْهِ شَهْرًا فَلَمَّا اجْتَمَعَ لَهُ مِنْهُمْ مَا اجْتَمَعَ خَرَجَ بِهِمْ مَالِكٌ فَعَسَكَرَ بِظَاهِرِ الْكُوفَةِ وَخَرَجَ مَعَهُ عَلِيٌّ فَنَظَرُ فَإِذَا جَمِيعٌ مَنَ خَرَجَ نَحْوُ مِائَتَيْنِ

Ali^{asws} instructed Sa'ad, his^{asws} slave, that he calls out, 'Indeed! Travel with Malik Bin Ka'ab to Egypt!' And it was an abhorrent direction. But they did not gather to him for a month. When they gathered for him from them what gathered, Malik went out with them and encamped at the back of Al-Kufa, and Ali^{asws} went out with him. He^{asws} looked around and there, about two thousand had gathered from the ones who had come out.

فَقَالَ ع سِيرُوا وَ اللَّهُ مَا أَنْتُمْ مَا إِخَالَكُمْ تُدْرِكُونَ الْقَوْمَ حَتَّى يَنْقُضِي أَمْرُهُمْ فَخَرَجَ مَالِكٌ بِهِمْ وَ سَارَ خَمْسَ لَيَالٍ فَقَدِمَ الْحُجَّاجُ بْنُ عَزِيَّةَ الْأَنْصَارِيِّ مِنْ مِصْرَ فَأَخْبَرَهُ بِمَا عَايَنَ مِنْ هَلَكَ مُحَمَّدٍ وَ قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ شَيْبٍ وَ كَانَ عَيْنًا لِعَلِيٍّ ع وَ أَخْبَرَهُ أَنَّهُ لَمْ يَخْرُجْ مِنَ الشَّامِ حَتَّى قَدِمَتِ الْبُشَيْرُ [الْبُشَيْرُ] مِنْ قِبَلِ عَمْرِو بْنِ الْعَاصِ يَتَّبِعُ بَعْضُهُ بَعْضًا يَفْتَحُ مِصْرَ وَ قَتَلَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ

He^{asws} said: 'Travel, by Allah^{azwj}! Whatever you are and whatever your doubts, go to the people until you terminate their affair!' Malik went out with them and travelled for five night. Al-Hajjaj Bin Gaziya Al-Ansari arrived from Egypt and informed him^{asws} with what he had seen of the death of Muhammad (Ibn Abu Bakr). And Abdul Rahman Bin Shabeeb arrived, and he was an informer for Ali^{asws}, and informed him^{asws} that he had not gone out from Syrian until Al-Bushr had arrive from the direction of Amro Bin Al-Aas, following each other with conquest of Egypt and the killing of Muhammad Bin Abu Bakr.

وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا رَأَيْتُ يَوْمًا قَطُّ سُورًا مِثْلَ سُورٍ رَأَيْتُهُ بِالشَّامِ حِينَ أَتَاهُمْ قَتْلُ مُحَمَّدٍ فَقَالَ عَلِيٌّ ع أَمَا إِنَّ حُزْنَنَا عَلَى قَتْلِهِ عَلَى قَدْرِ سُورِهِمْ بِهِ لَا بَلَّ يَرِيدُ أَضْعَافًا

And he said, 'O Amir Al-Momineen^{asws}! I have not seen any day at all of happiness like the happiness I saw at Syria when (news of the) killing of Muhammad came to them'. Ali^{asws} said: 'But our grief upon his killing is upon a measurement of their happiness with it. No, but it is an increased multiple'.

فَرَدَّ ع مَالِكًا مِنَ الطَّرِيقِ وَ حَزِنَ عَلَى مُحَمَّدٍ حَتَّى رُئِيَ ذَلِكَ فِيهِ وَ تَبَيَّنَ فِي وَجْهِهِ وَ قَامَ خَطِيبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَلَا وَ إِنَّ مِصْرَ قَدْ افْتَتَحَهَا الْفَجْرَةُ أَوْلِيَاءُ الْجَوْرِ وَ الظُّلُمَ الَّذِينَ صَدُّوا عَنْ سَبِيلِ اللَّهِ وَ بَعَوْا الْإِسْلَامَ عَوَاجًا

He^{asws} returned Malik from the road and grieved upon Muhammad until that was seen in him^{asws} and manifest in his^{asws} face, and he^{asws} stood up to address. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'Indeed! Egypt has been conquered by the immoral friends of the tyrants and the oppressors, those who hindered from the Way of Allah^{azwj} and rebelled against Al-Islam crookedly.

أَلَا وَ إِنَّ مُحَمَّدَ بْنَ أَبِي بَكْرٍ قَدْ اسْتُشْهِدَ رَحِمَهُ اللَّهُ عَلَيْهِ وَ عِنْدَ اللَّهِ نَحْسُهُ أَمَا وَ اللَّهُ لَقَدْ كَانَ مَا عَلِمْتُ يَنْتَظِرُ الْقَضَاءَ وَ يَعْمَلُ لِلْجَزَاءِ وَ يُنِغِضُ شُكْلَ الْفَاجِرِ وَ يُجِبُّ سَمَتَ الْمُؤْمِنِ

Indeed, and Muhammad Bin Abu Bakr has been martyred, may Allah^{azwj} have Mercy on him, and with Allah^{azwj} is his Reckoning. But, by Allah^{azwj}! It has happened what you know, he was awaiting the Ordainment, and working for the Recompense, and hating the form of the immoral, and he loved the manners of the Momin.

وَإِنِّي وَاللَّهِ مَا أَلُومُ نَفْسِي عَلَى تَفْصِيرٍ وَلَا عَجْزٍ وَإِنِّي لِمُقَاسَاةِ الْحَرْبِ مُجِدُّ بَصِيرٍ إِنِّي لَأُقَدِّمُ عَلَى الْحَرْبِ وَأَعْرِفُ وَجْهَهُ وَجْهَ الْحُزْمِ وَأَقُومُ بِالرَّأْيِ الْمُصِيبِ فَأَسْتَصْرِخُكُمْ مُعَلِّناً وَأُنَادِيكُمْ مُسْتَعِيناً فَلَا تَسْمَعُونَ لِي قَوْلًا وَلَا تُطِيعُونَ لِي أَمراً حَتَّى تَصِيرَ الْأُمُورُ إِلَى عَوَاقِبِ الْمَسَاءَةِ

And by Allah^{azwj} I^{asws} do not blame myself^{asws} upon the deficiency nor inability, and for me^{asws} to suffer from the war is a glorious sight. I^{asws} advance to the war and I^{asws} know its face, aspect of the defeat, and I^{asws} stand by the correct opinion. So, I^{asws} cry out to you openly, and I^{asws} call out to you for help, but you are not listening to any word of mine^{asws}, nor are you obeying any orders of mine until the affairs come to the evil end-results.

وَأَنْتُمْ الْقَوْمُ لَا يُدْرِكُ بِكُمْ الْقَارُّ وَلَا يُنْقَضُ بِكُمْ الْأَوْتَارُ دَعَوْتُكُمْ إِلَى غِيَاثِ إِخْوَانِكُمْ مِنْذُ بَضْعٍ وَخَمْسِينَ لَيْلَةً فَحَرَجَرْتُمْ عَلَيَّ حَرْجَةَ الْجَمَلِ الْأَسْرِّ وَتَنَاقَلْتُمْ إِلَى الْأَرْضِ تَنَاقُلَ مَنْ لَا نِيَّةَ لَهُ فِي الْجِهَادِ وَلَا رَأْيَ لَهُ فِي اكْتِسَابِ الْأَجْرِ

You are a people the retaliation will not be realised by you nor will the tendencies be lacking with you. You are being called to help your brethren since more than five nights, but you are dragging your feet upon me^{asws}, dragging of the captive camel, and you are being sluggish to the ground, the sluggishness of the one having no intention for him regarding the Jihad nor is there any view for him regarding earning the Recompense.

ثُمَّ خَرَجَ إِلَيَّ مِنْكُمْ جُنَيْدٌ مُتْدَابِثٌ ضَعِيفٌ كَأَنَّمَا يُسَافُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ فَأَتَتْ لَكُمْ ثُمَّ نَزَلَ فَدَخَلَ رَحْلَهُ.

Then there came out to me^{asws} weak soldiers, lethargic (exhausted), **It is as if they are being driven to the death and they are looking on [8:6]**. So, ugh to you all! Then he^{asws} descended and entered to where his^{asws} belongings were".⁴⁹⁷

قَالَ إِبْرَاهِيمُ فَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْمَدَائِنِيِّ قَالَ: كَتَبَ عَلِيُّ ع إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَهُوَ عَلَى الْبَصْرَةِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ سَلَامٌ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَمَّا بَعْدُ فَإِنَّ مِصْرَ قَدْ اقْتُبِحَتْ وَ قَدْ اسْتُشْهِدَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ نَحْسُهُ

Ibrahim said, 'It is narrated to us by Muhammad Bin Abdullah, from Al Madainy who said,

'Ali^{asws} wrote to Abdullah Bin Al-Abbas and he was (a governor) upon Al-Basra: 'From a servant of Ali^{asws} Amir Al-Momineen, to Abdullah Bin Abbas. Greetings be unto you and Mercy of Allah^{azwj} and His^{azwj} Blessings. As for after, Egypt has been conquered and Muhammad Bin Abu Bakr has been martyred, and in the Presence of Allah^{azwj} Mighty and Majestic we shall have his Reckoning.

وَقَدْ كُنْتُ أَوْعِزْتُ إِلَى النَّاسِ وَ تَقَدَّمْتُ إِلَيْهِمْ فِي بَدْءِ الْأَمْرِ وَ أَمَرْتُهُمْ بِإِعَانَتِهِ قَبْلَ الْوُقْعَةِ وَ دَعَوْتُهُمْ سِرّاً وَ جَهْراً وَ عَوَداً وَ بَدْءاً فَمِنْهُمْ الْآتِي كَارِهاً وَ مِنْهُمْ الْمُعْتَلُّ كَاذِباً وَ مِنْهُمْ الْقَاعِدُ خَاذِلاً

And I^{asws} had given instructions to the people and preceded to them in the beginning of the matter and ordered them with supporting him before the event, and I^{asws} called them secretly and openly, and repeatedly and initiating. From them were those who disliked, and from them was the invalid liar, and from them was the one sitting back, forsaking.

⁴⁹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 h

أَسْأَلُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَرَجاً وَأَنْ يُخَيِّرَ مِنْهُمْ عَاجِلاً فَوَ اللَّهُ لَوْ لَا طَمَعِي عِنْدَ لِقَاءِ الْعَدُوِّ فِي الشَّهَادَةِ وَ تَوَطُّي نَفْسِي عِنْدَ ذَلِكَ لَأَحْبَبْتُ أَنْ لَا أَبْقَى مَعَ هَؤُلَاءِ يَوْماً وَاحِداً عَزَمَ اللَّهُ لَنَا وَ لَكَ عَلَى نَفْسِهِ وَ هَذَا إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I ask Allah^{azwj} that He^{azwj} Make a relief to be for me^{asws} from them, and that He^{azwj} Give me^{asws} rest from them immediately. But Allah^{azwj}! Had it not been my^{asws} wishing to meet the enemy regarding the martyrdom, and settling myself^{asws} at that, I^{asws} would have loved it that I^{asws} do not remain with them even for one day. May Allah^{azwj} Determine for us and you to be upon His^{azwj} fear and His^{azwj} Guidance. He^{azwj} is Able upon all things, and the greetings be unto you all, and Mercy of Allah^{azwj} and His^{azwj} Blessings’.

قَالَ فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ لِعَبْدِ اللَّهِ عَلَيْهِ أَمِيرِ الْمُؤْمِنِينَ مِنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ سَلَامٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَمَا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ تَذَكُّرٌ فِيهِ افْتِتَاحُ مِصْرَ وَ هَلَاكُ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ

He (the narrator) said, ‘Abdullah Bin Al Abbas wrote to him^{asws}, ‘To a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen^{asws}, from Abdullah Bin Abbas. Greetings be unto Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings. As for after, your letter reached me^{asws} mentioning in it the conquest of Egypt and death of Muhammad Bin Abu Bakr.

وَ أَتَيْتُكَ رَيْكَ أَنْ يَجْعَلَ لَكَ مِنْ رَعِيَّتِكَ الَّتِي ابْتُلِيَتْ بِهَا فَرَجاً وَ مَخْرَجاً وَ أَنَا أَسْأَلُ اللَّهَ أَنْ يُغَلِّيَ كَلِمَتَكَ وَ أَنْ يَأْتِيَنِي بِمَا تُحِبُّهُ عَاجِلاً وَ اعْلَمْ أَنَّ اللَّهَ صَانِعٌ لَكَ وَ مُقَرِّرٌ دَعْوَتَكَ وَ كَايِتٌ عَدُوَّكَ

And you^{asws} asked your^{asws} Lord^{azwj} to Make relief and an exit to be for you^{asws} from your^{asws} citizens whom you^{asws} are tried with, while I ask Allah^{azwj} that He^{azwj} Raise your^{asws} words and to Come with what you^{asws} love immediately. And know that Allah^{azwj} would Make for you^{asws} and Cause your^{asws} call to be accepted and Suppress your^{asws} enemies.

وَ أَخْبَرْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ النَّاسَ رُبَّمَا قَبَضُوا ثُمَّ نَشِطُوا فَارْتَفَعُوا بِهِنَّ يَا أَمِيرَ الْمُؤْمِنِينَ وَ دَارِهِمْ وَ مِنْهُمْ وَ اسْتَعَيْنَ بِاللَّهِ عَلَيْهِمْ كَفَاكَ اللَّهُ الْمُهَمَّ وَ السَّلَامَ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And I inform you^{asws}, O Amir Al-Momineen^{asws}! The people are sometimes withdrawn, then they are energised, so be kind with them, O Amir Al-Momineen^{asws}, and be in their circles and confer upon them, and seek Assistance of Allah^{azwj} upon them, Allah^{azwj} would Suffice you^{asws} of their worries. And the greetings be unto you, and Mercy of Allah^{azwj} and His^{azwj} Blessings”⁴⁹⁸.

قَالَ الْمَدَائِنِيُّ وَ رُوِيَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَدِمَ مِنَ الْبَصْرَةِ عَلَى عَلِيٍّ فَعَزَّاهُ بِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ.

Al-Madainy said, ‘And it is reported that Abdullah Bin Abbas arrived from Al-Basra to Ali^{asws} and consoled him^{asws} of Muhammad Bin Abu Bakr’⁴⁹⁹.

وَ عَنْ مَالِكِ بْنِ الْحُوَيْنِ الْحَضْرَمِيِّ أَنَّ عَلِيّاً ع قَالَ: رَحِمَ اللَّهُ مُحَمَّدًا كَانَ غُلَاماً حَدَّثَنَا لَقَدْ كُنْتُ أَرَدْتُ أَنْ أُؤَلِّيَ الْمِرْقَالَ هَاشِمَ بْنَ عُثْمَةَ مِصْرَ فَإِنَّهُ وَ اللَّهُ لَوْ وَلَّيْتُهَا لَمَا حَلَى [خَلَّى] لِابْنِ الْعَاصِ وَ أَعْوَانِهِ الْعَرْصَةَ وَ لَا قِتْلَ إِلَّا وَ سَيْفُهُ فِي يَدِهِ بِلاَ دَمٍ لِمُحَمَّدٍ فَلَقَدْ أَجْهَدَ نَفْسَهُ وَ قَضَى مَا عَلَيْهِ.

⁴⁹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 i

⁴⁹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 j

And from Malik Bin Al Jown Al Hazramy,

'Ali^{asws} said: 'May Allah^{azwj} have Mercy on Muhammad. He was a young boy. I^{asws} had wanted that I^{asws} place Al-Mirqal Bin Utba in charge of Egypt for he, by Allah^{azwj} had been in charge, he would have neither vacated the plains for Ibn Al-Aas and his supporters, nor would he have been killed and his sword was in his hands, without there being any condemnation to Muhammad. He had exerted his-self and it was Ordain what was upon him".⁵⁰⁰

قَالَ الْمَدَائِنِيُّ وَقِيلَ لِعَلِيٍّ ع لَقَدْ جَزَعْتَ عَلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ جَزَعًا شَدِيدًا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ وَ مَا يَمْنَعُنِي أَنَّهُ كَانَ لِي رَيْبًا وَ كَانَ لِيَنِّي أَخًا وَ كُنْتُ لَهُ وَالِدًا أَعْدُهُ وَلَدًا.

Al Madainy said,

'And it was said to Ali^{asws}, 'You^{asws} are being alarmed upon Muhammad Bin Abu Bakr with a severe alarm, O Amir Al-Momineen^{asws}!' He^{asws} said: 'And what prevents me? He was a stepson to me^{asws}, and a brother to my^{asws} sons, and I^{asws} was a father to him counting him as a son".⁵⁰¹

و رَوَى إِبْرَاهِيمُ النَّقَّافِيُّ عَنْ رِجَالِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ قَالَ: دَخَلَ عَمْرُو بْنُ الْحَقِيقِ وَ حُجْرُ بْنُ عَدِيٍّ وَ حَبَّةُ الْغُرَيْبِيِّ وَ الْحَارِثُ الْأَعْوَرُ وَ عَبْدُ اللَّهِ بْنُ سَبَّاحٍ عَلَى أَمِيرِ الْمُؤْمِنِينَ بَعْدَ مَا افْتَتِحَتْ مِصْرُ وَ هُوَ مَعْمُومٌ خَزِينٌ فَقَالُوا لَهُ بَيِّنْ لَنَا مَا قَوْلُكَ فِي أَبِي بَكْرٍ وَ عَمْرٍ

And it reported by Ibrahim Al Saqafy, from his men, from Abdul Rahman Bin Jundab, from his father who said,

'Amro Bin Al Hamiq and Hujr Bin Aday, and Habbat Al-Arny, and Al-Haris Bin Al-Awr, and Abdullah Bin Saba entered to see Amir Al-Momineen^{asws} after Egypt had been conquered, and he^{asws} was gloomy, sad. They said to him^{asws}, 'Explain to us your^{asws} words regarding Abu Bakr and Umar'.

فَقَالَ لَهُمْ عَلِيٌّ ع هَلْ فَرَعْتُمْ هَذَا وَ هَذِهِ مِصْرُ قَدْ افْتَتِحَتْ وَ شِيعَتِي بِهَا قَدْ قُتِلَتْ أَنَا مُخْرَجٌ إِلَيْكُمْ كِتَابًا أَخْبَرَكُمْ فِيهِ عَمَّا سَأَلْتُمْ وَ أَسْأَلُكُمْ أَنْ تَحْفَظُوا مِنْ حَقِّي مَا صَبَّغْتُمْ فَأَقْرَؤُوهُ عَلَى شِيعَتِي وَ كُونُوا عَلَى الْحَقِّ أَعْوَانًا

Ali^{asws} said to them: 'Are you free for this? And this here is Egypt having been conquered, and my^{asws} Shias at it have been killed. I^{asws} am bringing out to you a letter informing you in it what you are asking about, and I^{asws} ask you to preserve from my^{asws} rights what you have wasted. Read it out to my^{asws} Shias and be supporters upon the truth'.

وَ هَذِهِ نُسْخَةُ الْكِتَابِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ قَرَأَ كِتَابِي هَذَا مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ السَّلَامُ عَلَيْكُمْ فَإِنِّي أَهْدِي إِلَيْكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

And this is a copy of the letter: 'And from a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to one from the Momineen and the Muslims who reads this letter of mine^{asws}. The greetings be unto you all! I^{asws} praise Allah^{azwj} to you Who, there is no god except He^{azwj}.

⁵⁰⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 k

⁵⁰¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 l

أَمَّا بَعْدُ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا نَذِيرًا لِلْعَالَمِينَ وَ أَمِينًا عَلَى التَّزْيِيلِ وَ شَهِيدًا عَلَى هَذِهِ الْأُمَّةِ وَ أَنْتُمْ مَعَاشِرَ الْعَرَبِ يَوْمِئِذٍ عَلَى شَرِّ دِينٍ وَ فِي شَرِّ دَارٍ مُنِيخُونَ عَلَى حِجَارَةٍ خَشِينٍ وَ جَنَادِلَ صُمٍّ وَ شَوْكٍ مَبْثُوثٍ فِي الْبِلَادِ تَشْرَبُونَ الْمَاءَ الْحَبِيثَ وَ تَأْكُلُونَ الطَّعَامَ الْحَبِيثَ وَ تَسْفِكُونَ دِمَاءَكُمْ وَ تَقْتُلُونَ أَوْلَادَكُمْ وَ تَقْطَعُونَ أَرْحَامَكُمْ وَ تَأْكُلُونَ أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ سُبُلَكُمْ خَائِفَةً وَ الْأَصْنَافُ فِيكُمْ مَنْصُوبَةٌ وَ لَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ

As for after, surely Allah^{azwj} Muhammad as a warner to the worlds, and a trustee upon the Revelation, and a witness upon this community, and you community of the Arabs in those days were upon an evil religion, and in an evil house, bending to rough stones and deaf stones, and scattered thorns in the country, drinking the wicked water and eating the fertiliser as food, and shedding your blood, and killing your children, and cutting off your relationships, and devouring the wealth between you with the falsehood, your ways were fearful, and the idols were installed among you, **And most of them do not believe in Allah except and they are associating [12:106].**

فَمَنَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ بِمُحَمَّدٍ ص فَبَعَثَهُ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ وَ قَالَ فِي مَا أَنْزَلَ مِنْ كِتَابِهِ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ إِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Allah^{azwj} Mighty and Majestic Conferred upon you with Muhammad^{saww}. He^{azwj} Sent him^{saww} to you all as a Messenger from yourselves and Said in what is Revealed from His^{azwj} Book: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely, before they were in clear straying [62:2].**

وَ قَالَ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ وَ قَالَ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ وَ قَالَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Said: **There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128].** And Said: **Certainly Allah Conferred a Favour upon the Momineen when He Sent among them a Rasool from among themselves, [3:164] That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4].**

فَكَانَ الرَّسُولُ إِلَيْكُمْ مِنْ أَنْفُسِكُمْ يَلْسَانَكُمْ فَعَلَّمَكُمْ الْكِتَابَ وَ الْحِكْمَةَ وَ الْفَرَائِضَ وَ السُّنَّةَ وَ أَمَرَكُمْ بِصِلَةِ أَرْحَامِكُمْ وَ حَقِّنَ دِمَائَكُمْ وَ صَالَحَ ذَاتِ الْبَيْنِ وَ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ أَنْ تَوْفُوا بِالْعَهْدِ وَ لَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

He^{saww} was the Rasool^{saww} to you all from yourselves, in your language. He^{saww} taught you the Book, and the Wisdom, and the Obligation, and the Sunnah, and he^{saww} instructed you with maintaining your relations, and save your blood, and righteousness between yourselves, and **render the entrustments to their owners, [4:58],** and that you should fulfil the vows, **and do not be breaking the oaths after its affirmation, [16:91].**

وَ أَمَرَكُمْ أَنْ تَعَاطِفُوا وَ تَبَارَوْا وَ تَبَاشَرُوا وَ تَبَادَلُوا وَ تَرَاحَمُوا وَ نَهَأَكُمْ عَنِ النَّهَابِ وَ التَّظَالُمِ وَ التَّحَاسُدِ وَ التَّبَاغِي وَ التَّقَادُفِ وَ عَنْ شُرْبِ الْخَمْرِ وَ بَحْسِ الْمَكِيلِ وَ نَقْصِ الْمِيزَانِ

And he^{saww} instructed you that you (with each other) have compassion, and be righteous, and smile, and spend, and be kind; and he^{saww} forbade you from the looting, and the

injustice, and the jealousy, and the transgressing, and the slandering, and from drinking the wine, and underestimate in the measure and be deficient in the scale (weighing).

وَتَقَدَّمْ إِلَيْكُمْ فِيمَا تَلَا عَلَيْكُمْ أَنْ لَا تَزْنُوا وَلَا تَرْبُوا وَلَا تَأْكُلُوا أَمْوَالَ الْيَتَامَىٰ وَ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَلَا تَعْتَدُوا فِي الْأَرْضِ مُفْسِدِينَ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

And he^{saww} advanced to you all among what he^{saww} recited to you that you shall not commit adultery, nor interest (usury), nor devour wealth of the orphans, and **to render the entrustments to their owners, [4:58] and do not mischievous in the land, as transgressors" [2:60] and do not be aggressive; surely Allah does not love the aggressors [2:190].**

فَكُلُّ خَيْرٍ يُدْنِي إِلَى الْجَنَّةِ وَ يُبَاعِدُ مِنَ النَّارِ أَمْرُكُمْ بِهِ وَ كُلُّ شَرٍّ يُدْنِي إِلَى النَّارِ وَ يُبَاعِدُ مِنَ الْجَنَّةِ نَهْيُكُمْ عَنْهُ

Thus, every good which could draw closer to the Paradise and distance from the Fire, he^{saww} had instructed you with it, and every evil drawing closer to the Fire and distancing form the Paradise, he^{saww} had forbidden you from it.

فَلَمَّا اسْتَكْمَلَ مُدَّتَهُ مِنَ الدُّنْيَا تَوَفَّاهُ اللَّهُ إِلَيْهِ سَعِيداً حَمِيداً فَيَا لَهَا مُصِيبَةً خَصَّتِ الْأَقْرَبِينَ وَ عَمَّتْ جَمِيعَ الْمُسْلِمِينَ مَا أُصِيبُوا قَبْلَهَا يَمْثِلُهَا وَ لَنْ يُعَايِنُوا بَعْدَهَا أُخْتَهَا

When his^{saww} term from the world was completed, Allah^{azwj} Caused him^{saww} to pass away to Him^{azwj}, happy, praised. Oh what a calamity it was in particular for the near ones, and blinded the entirety of the Muslims what they had not been afflicted before it with the like of it, and they will never witness its similar after it.

فَلَمَّا مَضَىٰ لِسَبِيلِهِ ص تَنَازَعَ الْمُسْلِمُونَ الْأَمْرَ مِنْ بَعْدِهِ فَوَ اللَّهُ مَا كَانَ يُلْقَىٰ فِي رُوعِي وَ لَا يَخْطُرُ عَلَىٰ بَالِي أَنَّ الْعَرَبَ تَعْدِلُ هَذَا الْأَمْرَ بَعْدَ مُحَمَّدٍ عَنْ أَهْلِ بَيْتِهِ وَ لَا أَنَّهُمْ مُنْحَوُّوهُ عَنِّي مِنْ بَعْدِهِ

When he^{saww} had gone on his^{saww} way, the Muslims contended the command from after him^{saww}. By Allah^{azwj}! It had not been cast in my^{asws} soul nor had it occurred in my^{asws} mind that the Arabs, after Muhammad^{saww}, would snatch this command away from People^{asws} of his^{saww} Household, nor that they would erase is from me^{asws} from after him^{saww}.

فَمَا رَاعِي إِلَّا انْتِبَاهُ النَّاسِ عَلَىٰ أَبِي بَكْرٍ وَ إِخْفَاهُمْ إِلَيْهِ لِيُبَايِعُوهُ فَأَمْسَكْتُ يَدِي وَ رَأَيْتُ أَنِّي أَحَقُّ بِمَقَامِ مُحَمَّدٍ ص وَ مِلَّةِ مُحَمَّدٍ ص فِي النَّاسِ مِنْ تَوَلَّى الْأَمْرَ بَعْدَهُ

But they did not care for me^{asws} except the people swarmed to Abu Bakr and their panicking to him to pledge allegiance to him. I^{asws} withheld my^{asws} hand and saw that I^{asws} was more rightful with the position of Muhammad^{asws} and nation of Muhammad^{saww} among the people than the ones in charge of the command after him^{saww}.

فَلَيْسَتْ بِذَلِكَ مَا شَاءَ اللَّهُ حَتَّىٰ رَأَيْتُ رَاجِعَةً مِنَ النَّاسِ رَجَعَتْ عَنِ الْإِسْلَامِ تَدْعُو إِلَىٰ خَفِي دِينِ اللَّهِ وَ مِلَّةِ مُحَمَّدٍ فَخَشِيتُ إِنْ لَمْ أَنْصُرِ الْإِسْلَامَ وَ أَهْلَهُ أَنَّ أَرَىٰ فِيهِ تُلْمَةً وَ هُدْمًا يَكُونُ الْمُصِيبَةُ بِمَا عَلَيَّ أَعْظَمَ مِنْ قَوَاتٍ وَلَا يَتَىٰ أُمُورُكُم إِلَيَّ إِنَّمَا هِيَ مَتَاعُ أَيَّامٍ قَلِيلٍ

I^{asws} remained with that for as long as Allah^{azwj} so Desired until I^{asws} saw a reaction from the people returning from Al-Islam calling to obliterate the Religion of Muhammad^{saww}. I^{asws} feared that if I^{asws} do not help Al-Islam and its people right there and then, the calamity with them both upon me^{asws} would be greater than loss of governance of their affairs which rather, it is an enjoyment for a few days.

ثُمَّ يُرَوُّ مَا كَانَ مِنْهَا كَمَا يُرَوُّ السَّرَابُ وَ كَمَا يُنْقَشِعُ السَّحَابُ فَمَشَيْتُ عِنْدَ ذَلِكَ إِلَى أَبِي بَكْرٍ فَبَايَعْتُهُ وَ نَهَضْتُ فِي تِلْكَ الْأَحْدَاثِ حَتَّى زَاغَ الْبَاطِلُ وَ زَهَقَ وَ كَانَتْ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ لَوْ كَرِهَ الْكَافِرُونَ

Then it declined what had happened from it just the decline of the mirage and like the dissipation of the clouds. During that, I^{asws} (forced to) walked to Abu Bakr and (was forced to) pledged allegiance to him, and I^{asws} got up during those events until the falsehood was evaded and it vanished, and the Word of Allah^{azwj} happened to be the higher, and even thought the Kafirs dislike it.

فَتَوَلَّى أَبُو بَكْرٍ تِلْكَ الْأُمُورَ وَ سَدَّ وَ سَتَرَ وَ قَارَبَ وَ اقْتَصَدَ فَصَحَّبْتُهُ مُنَاصِحاً وَ أَطَعْتُهُ فِيمَا أَطَاعَ اللَّهَ فِيهِ جَاهِداً وَ مَا طَمِعْتُ أَنْ لَوْ حَدَثَ بِهِ حَدَثٌ وَ أَنَا حَيٌّ أَنْ يُرَدَّ إِلَيَّ الْأَمْرُ الَّذِي بَايَعْتُهُ فِيهِ طَمَعٌ مُسْتَيْقِنٍ وَ لَا يَسْتُ مِنْهُ يَأْسٌ مَنْ لَا يَرْجُوهُ

Abu Bakr ruled those affairs and he discharged, and eased, and drew closer, and aimed. I^{asws} accompanied him as an adviser and obeyed him in what Allah^{azwj} was being obeyed, (while) struggling (against falsehood). And I^{asws} did not, that if an event of death were to occur with him and I^{asws} was alive, he would return the command to me^{asws} which I^{asws} had pledged to him regarding it, an eagerness of the convinced, nor did I^{asws} despair from him the despair of the one who does not hope for it.

فَلَوْ لَا خَاصَّةٌ مَا كَانَ بَيْنَهُ وَ بَيْنَ عُمَرَ لَطَلَنْتُ أَنَّهُ لَا يَدْفَعُهَا عَنِّي فَلَمَّا اخْتَضَرَ بَعَثَ إِلَى عُمَرَ قَوْلَهُ فَسَمِعْنَا وَ أَطَعْنَا وَ نَاصَحْنَا وَ تَوَلَّى عُمَرُ الْأَمْرَ فَكَانَ مَرْضِي السَّيْرَةَ مَبْمُومٍ النَّقِيْبَةَ حَتَّى إِذَا اخْتَضَرَ قُلْتُ فِي نَفْسِي لَنْ يَغْدِلَهَا عَنِّي لَيْسَ يَدَافِعُهَا عَنِّي

Had there not been a special relationship between him and Umar, I^{asws} think he would not have pushed it away from me^{asws}. When (death) presented, he sent a message to Umar and made him the ruler. We listened and obeyed, and we advised; and Umar oversaw the command. His conduct was that of a wolf until when (death) presented, I^{asws} said within myself it would not be kept away from me^{asws}. But he made me^{asws} to be the sixth of six.

فَمَا كَانُوا لَوْلَايَةِ أَحَدٍ أَشَدَّ كَرَاهِيَةً مِنْهُمْ لَوْلَايَتِي عَلَيْهِمْ فَكَانُوا يَسْمَعُونِي عِنْدَ وَفَاةِ الرَّسُولِ ص أَحَاجُ أَبَا بَكْرٍ وَ أَقُولُ يَا مَعْشَرَ قُرَيْشٍ إِنَّا أَهْلُ الْبَيْتِ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ أَمَا كَانَ فِينَا مَنْ يَتْلُو الْقُرْآنَ وَ يَعْرِفُ السُّنَّةَ وَ يَدِينُ بِدِينِ الْحَقِّ:

There not averse to the governance of anyone of them like their aversion to my^{asws} governance upon them. And they were making me^{asws} hear during the expiry of Rasool^{saww}, the need for Abu Bakr, and I^{asws} said: 'Community of Quraysh! We^{asws} are People^{asws} of the Household, are more rightful with this command than you are. Was there no one among us reading the Quran and recognising the Sunnah and making is a religion with the religion of the truth?'

فَخَشِيَ الْقَوْمُ إِنْ أَنَا وَلَّيْتُ عَلَيْهِمْ أَنْ لَا يَكُونَ لَهُمْ مِنَ الْأَمْرِ نَصِيبٌ مَا بَقُوا فَأَجْمَعُوا إِجْمَاعاً وَاحِداً فَصَرَفُوا الْوَلَايَةَ إِلَى عُثْمَانَ وَ أَخْرَجُونِي مِنْهَا رَجَاءً أَنْ يَنَالُوهَا وَ يَتَدَاوُلُوهَا إِذْ يَسُؤُوا أَنْ يَنَالُوهَا مِنْ قِبَلِي ثُمَّ قَالُوا هَلُمَّ بَايِعْ وَ إِلَّا جَاهَدْنَاكَ فَبَايَعْتُ مُسْتَكْرَهاً وَ صَبَرْتُ مُحْتَسِباً

The people feared that if I^{asws} were to rule upon them, there would not be any share for them from the command for as long as they remain alive. They gathered with one unity and the turned the governance to Usman and expelled me^{asws} from it wishing that they would get it, and they would pass it around, when they despaired from getting it from me^{asws}. Then they said, 'Come, pledge allegiance, or else we shall fight you^{asws}'. So, I^{asws} pledged being forced and I^{asws} was patient, anticipating'.

فَقَالَ قَائِلُهُمْ يَا ابْنَ أَبِي طَالِبٍ إِنَّكَ عَلَى هَذَا الْأَمْرِ لَحَرِيصٌ فَقُلْتُ إِنَّهُمْ أَخْرَصُوا مِنِّي وَ أَبْعَدُوا مِنِّي أَخْرَصُوا أَنَا الَّذِي طَلَبْتُ تُرَاثِي وَ حَقِّي الَّذِي جَعَلَنِي اللَّهُ وَ رَسُولُهُ أَوَّلَ بِهِ أَمْ أَنْتُمْ إِذْ تُصْرِيحُونَ وَخِي دُونَهُ وَ تُحُولُونَ بَيْنِي وَ بَيْنَهُ فَبُهِتُوا وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Their speaker said, 'O son^{asws} of Abu Talib^{asws}! You^{asws} are greedy upon this command'. I^{asws} said: 'They are greedier than me^{asws}, and more remote. Which of us is greedier? I^{asws} am the one who sought my^{asws} inheritance and my^{asws} right which Allah^{azwj} and His^{azwj} Rasool^{saww} had made it to be for me^{asws}. Am I^{asws} foremost with it or you are? You are striking my face besides it and are forming a barrier between me and it'. They were amazed, **And Allah does not Guide the unjust [3:86]**.

اللَّهُمَّ إِنِّي أَسْتَغْدِيكَ عَلَى فُرْشٍ فَأَتَتْهُمْ قَطْعُوا رَجِي وَ أَصْعَوْا إِنَائِي وَ صَعَرُوا عَظِيمَ مَنَازِلِي وَ أَجْمَعُوا عَلَى مُنَارَعَتِي حَقًّا كُنْتُ أَوَّلَ بِهِ مِنْهُمْ فَسَلُّوْنِي

O Allah^{azwj}! I^{asws} seek Your^{azwj} Assistance against Quraysh, for they have cut-off my^{asws} relationship, and listened to my^{asws} adversaries, and belittled the greatness of my^{asws} status, and they gathered upon snatching away rights which I^{asws} was foremost with it than them, and they plundered it.

ثُمَّ قَالُوا أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ وَ فِي الْحَقِّ أَنْ تَمْنَعَهُ فَاصْبِرْ كَمَدًّا أَوْ مِتْ أَسْفَاً وَ حَقًّا فَتَطْرُثُ فَإِذَا لَيْسَ مَعِيَ زَائِدٌ وَ لَا نَاصِرٌ وَ لَا مُسَاعِدٌ إِلَّا أَهْلُ بَيْتِي فَضَنَنْتُ بِهِمْ عَنِ الْمَنِيَّةِ فَأَغْضَيْتُ عَلَى الْقَدَى وَ تَجَرَّعْتُ رَيْقِي عَلَى الشَّحَا وَ صَبَرْتُ مِنْ كُظْمِ الْعَيْظِ عَلَى أَمْرِ مِنَ الْعُلَمِ وَ أَلَمْ لِلْقَلْبِ مِنْ حَزِّ الشَّقَارِ حَتَّى إِذَا نَعَمْتُمْ عَلَى عُثْمَانَ

Then they said, 'Indeed! Among the rights is that you^{asws} take it, and among the rights is that you^{asws} refused, so either be patient like this or die in regret and rage'. I^{asws} looked around there wasn't any assistant, nor follower, nor helper, nor supporter except my^{asws} family members. I^{asws} thought of (keeping) them away from the death, so I^{asws} turned a blind eye upon the speck and my^{asws} saliva flowed upon the dejection and I^{asws} was patient from swallowing the anger upon the bitterest of the morsels, and the most painful to the heart than slitting the lips, until when there was revenge upon Usman.

أَتَيْتُمُوهُ فَتَقَاتَلْتُمُوهُ ثُمَّ جِئْتُمُونِي لِتُبَايِعُونِي فَأَبَيْتُ عَلَيْكُمْ وَ أَمْسَكْتُ يَدِي فَتَارَعْتُمُونِي وَ دَافَعْتُمُونِي وَ بَسَطْتُ [بَسَطْتُمْ] يَدِي فَكَفَفْتُمُوهَا وَ مَدَدْتُمُوهَا فَفَبَضَّضْتُهَا وَ ارْدَحْتُمْ عَلَيَّ حَتَّى ظَنَنْتُ أَنَّ بَعْضَكُمْ قَاتِلٌ لِبَعْضٍ أَوْ أَنَّكُمْ قَاتِلِي

I^{asws} went to him but you had already killed him. Then you came to me^{asws} to pledge allegiance to me. I^{asws} refused upon you all and I withheld my^{asws} hand. But you pulled me^{asws} and pushed me^{asws} and spread out my^{asws} hand. But I^{asws} withheld it and you extended it, but

I^{asws} grasped it, and you crowded to me^{asws} until I^{asws} thought some of you would kill the others, or you would kill me^{asws}.

فَقُلْتُمْ بَايَعْنَا لَا يَجِدُ غَيْرَكَ وَلَا نَرْضَى إِلَّا بِكَ بَايَعْنَاكَ لَا نَفَرِقُ وَلَا نَخْلِفُ كَلِمَتُنَا فَبَايَعْتُكُمْ وَدَعَوْتُ النَّاسَ إِلَى بَيْعِي فَمَنْ بَايَعَ طَوْعاً قَبِلْتُهُ مِنْهُ وَمَنْ أَبَى لَمْ أَكْرِهْهُ وَتَرَكْتُهُ

You said, 'Take our allegiances! We cannot find anyone else apart from you^{asws}, nor are we pleased except with you^{asws}. We shall pledge to you, neither separating nor differing in our words'. So, I^{asws} took your allegiances and called the people to my^{asws} allegiance. The one who pledge willingly, I^{asws} accepted it, and one who refused, I^{asws} did not force him and left him.

فَبَايَعِي فِيمَنْ بَايَعَنِي طَلْحَةُ وَ الزُّبَيْرُ وَ لَوْ أَبَيَا مَا أَكْرَهْتُهُمَا كَمَا لَمْ أَكْرَهُ غَيْرَهُمَا فَمَا لَيْسْنَا إِلَّا بِسِيرٍ حَتَّى بَلَغَنِي أَنَّهُمَا قَدْ خَرَجَا مِنْ مَكَّةَ مُتَوَجِّهَيْنِ إِلَى الْبَصْرَةِ فِي جَيْشٍ مَا مِنْهُمُ رَجُلٌ إِلَّا قَدْ أَعْطَانِي الطَّاعَةَ وَ سَمِعَ لِي بِالْبَيْعَةِ

They pledge allegiance to me. Among the ones who pledged were Talha and Al-Zubeyr, and had they refused, I^{asws} would not have forced them just as I^{asws} did not force others. We did not remain for long until it reached me that they had both gone out from Makkah heading to Al-Basra among an army. There was no among them except he had given me^{asws} the obedience and named to me^{asws} with the allegiance.

فَقَدِمَا عَلَى عَامِلِي وَ خُزَّانِ بَيْتِ مَالِي وَ عَلَى أَهْلِ مِصْرِي الَّذِينَ كُتِبَ عَلَيْهِمْ عَلَى بَيْعِي وَ فِي طَاعَتِي فَشَتَّتُوا كَلِمَتَهُمْ وَ أَفْسَدُوا جَمَاعَتَهُمْ ثُمَّ وَثَبُوا عَلَى شِيعَتِي مِنَ الْمُسْلِمِينَ فَقَتَلُوا طَائِفَةً مِنْهُمْ غَدْرًا وَ طَائِفَةً مِنْهُمْ غَضَبًا لِلَّهِ وَ لِي فَشَهَرُوا سُيُوفَهُمْ وَ ضَرَبُوا بِهَا حَتَّى لَقُوا اللَّهَ صَادِقِينَ

They advanced upon my^{asws} office bearers and treasurers of my^{asws} public treasury upon the people of my^{asws} city, those, all of them were upon my^{asws} allegiance and in my^{asws} obedience. But they scattered their words and corrupted their communities. Then they pounced upon my^{asws} Shias from the Muslims. They killed a group of them treacherously, and a party in combat, and a party from them who were angry for the Sake of Allah^{azwj}, they unsheathed their swords and struck with these until they met Allah^{azwj} as sincere.

فَوَاللَّهِ لَوْ لَمْ يُصِيبُوا مِنْهُمْ إِلَّا رَجُلًا وَاحِدًا مُتَعَمِّدِينَ لِقَتْلِهِ لَحَلَّ لِي بِهِ قَتْلُ ذَلِكَ الْجَيْشِ بِأَسْرِهِ فَدَعَّ مَا أَنَّهُمْ قَدْ قَتَلُوا مِنَ الْمُسْلِمِينَ أَكْثَرَ مِنَ الْعِدَّةِ الَّتِي دَخَلُوا بِهَا عَلَيْهِمْ وَ قَدْ أَذَالَ اللَّهُ مِنْهُمْ فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ

By Allah^{azwj}! If they had not killed from them except one man deliberately killing him, it would have been Permissible for me due to that killing, to kill the whole army. So, leave what they had killed from the many Muslims than the number they had entered with upon them, and has Triumphed from them, **therefore, remoteness is for the unjust people [23:41]**.

ثُمَّ إِنِّي نَظَرْتُ فِي أَمْرِ أَهْلِ الشَّامِ فَإِذَا أَعْرَابٌ وَ أَهْلُ طَمَعٍ خِفَاءَ طُعَاةٌ يَجْتَمِعُونَ مِنْ كُلِّ أَوْبٍ وَ مَنْ كَانَ يَنْبَغِي أَنْ يُؤَدَّبَ أَوْ يُؤَلَّى عَلَيْهِ وَ يُؤْخَذَ عَلَى يَدَيْهِ لَيْسُوا مِنَ الْمُهَاجِرِينَ وَ لَا الْأَنْصَارِ وَ لَا التَّابِعِينَ بِإِحْسَانٍ

Then I^{asws} looked into the matter of the people of Syria, and there the Bedouins and the people of greed, mischief-makers, tyrants had gathered from every corner and the ones

whom it was befitting that they be educated or ruled upon, and they took to his hand who weren't from the Emigrants nor the Helpers, nor the followers with the good deeds.

فَسِيرْتُ إِلَيْهِمْ فَدَعَوْتُهُمْ إِلَى الطَّاعَةِ وَالْجَمَاعَةِ فَأَبَوْا إِلَّا شِقَاقًا وَفِرَاقًا وَ نَهَضُوا فِي وُجُوهِ الْمُسْلِمِينَ يَنْظِمُونَهُمْ بِالنَّبْلِ وَ يَشْجُرُونَهُمْ بِالرَّمَحِ فَهَنَّاكَ نَهَدْتُ إِلَيْهِمْ بِالْمُسْلِمِينَ فَقَاتَلْتُهُمْ فَلَمَّا عَصَهُمُ السَّلَاحُ وَ وَجَدُوا أَلَمَ الْجِرَاحِ رَفَعُوا الْمَصَاحِفَ يَدْعُونَكَ إِلَى مَا فِيهَا

I travelled to them and called them to the obedience and the unity, but they refused except wretchedness, and separation, and they got up in the faces of the Muslims, shooting at them with the arrows, and stabbing with the spears. So, over there, I^{asws} arose to them with the Muslims and fought them. When the weapons bit them and they found the pain of the injuries, they raised the Qurans calling to what was in it.

فَأُنَبِّئُكُمْ أَنَّهُمْ لَيْسُوا بِأَهْلِ دِينٍ وَ لَا قُرْآنٍ وَ أَنَّهُمْ رَفَعُوهَا غَدْرًا وَ مَكِيدَةً وَ خَدِيعَةً وَ وَهْنًا وَ ضَعْفًا فَأَمَضُوا عَلَى حَقِّكُمْ وَ قَاتَلَكُمْ فَأَبَيْتُمْ عَلَيَّ وَ قُلْتُمْ أَقْبَلْ مِنْهُمْ فَإِنْ أَجَابُوا إِلَى مَا فِي الْكِتَابِ جَامِعُونَ عَلَى مَا نَحْنُ عَلَيْهِ مِنَ الْحَقِّ وَ إِنْ أَبَوْا كَانَ أَعْظَمَ لِحَاجَتِنَا عَلَيْهِمْ

I^{asws} informed you that they weren't people of religion nor Quran, and they were raising treacherously and as a plot and a deception, and a slackening and a weakness, so continue upon your rights and your fighting. But you refused unto me^{asws} and said, 'Accept from them, so if they answer to what is in the Book we shall gather upon what we are upon from the truth, and if they refuse, it would be a great argument for us against them'.

فَقَبِلْتُ مِنْهُمْ وَ كَفَفْتُ عَنْهُمْ إِذْ وَنَيْتُمْ وَ أَبَيْتُمْ وَ كَانَ الصُّلْحُ بَيْنَكُمْ وَ بَيْنَهُمْ عَلَى رَجُلَيْنِ يُحْيِيَانِ مَا أَحْيَا الْقُرْآنُ وَ يُمَيِّتَانِ مَا أَمَاتَ الْقُرْآنُ فَاخْتَلَفَ رَأْيُهُمَا وَ تَفَرَّقَ حُكْمُهُمَا وَ تَبَدَّأَ مَا فِي حُكْمِ الْقُرْآنِ وَ خَالَفَا مَا فِي الْكِتَابِ

I^{asws} accepted from them and refrained from them when you insisted and refused, and the reconciliation between you and them was upon two men reviving what the Quran revives and killing off whatever the Quran kills off. Their opinions differed and their judgments were separate, and they discarded what was in the Judgment of the Quran and oppose what is in the Book.

فَحَبْنَهُمَا [اللَّهُ] السَّدَادَ وَ دَلَاهُمَا فِي الضَّلَالَةِ فَنَبَدَا حُكْمَهُمَا وَ كَانَا أَهْلَهُ فَأُنْزِلَتْ فِرْقَةٌ مِنَّا فَتَرَكْنَاهُمْ مَا تَرَكُونَا حَتَّى إِذَا عَثُوا فِي الْأَرْضِ يَقْتُلُونَ وَ يُفْسِدُونَ أَتَيْنَاهُمْ فَقُلْنَا ادْفَعُوا إِلَيْنَا قَتْلَةَ إِخْوَانِنَا ثُمَّ كَتَابَ اللَّهُ بَيْنَنَا وَ بَيْنَكُمْ

Allah^{azwj} Kept the Guidance away from them and Pointed them both to be in the straying. Both their judgments were discarded, and they were deserving of it. A sect from us was lost, so we left them for as long as they left us until when they were wicked in the earth, killing and corrupting, we went to them and said, 'Hand over to us the killers of our brothers, then the Book of Allah^{azwj} would be between us and you'.

قَالُوا كُلُّنَا قَتَلَهُمْ وَ كُلُّنَا اسْتَحْلَ دِمَاءَهُمْ وَ دِمَائِهِمْ وَ شَدَّتْ عَلَيْنَا حَيْلُهُمْ وَ رِحَالُهُمْ فَصَرَعَهُمُ اللَّهُ مَصَارِعَ الظَّالِمِينَ فَلَمَّا كَانَ ذَلِكَ مِنْ شَأْنِهِمْ أَمَرْتُمْ أَنْ تَمْضُوا مِنْ قُورُكُمْ ذَلِكَ إِلَى عَدُوِّكُمْ فَقُلْتُمْ كُلُّ سُبُوفُنَا وَ نَفِذَتْ نِيَالُنَا وَ نَصَلَتْ أَسِنَّةُ رِمَاحِنَا وَ عَادَ أَكْثَرُهَا قَصْدًا فَارْجِعْ بِنَا إِلَى مِصْرِنَا لِنَسْتَعِدَّ بِأَحْسَنِ عُذَّتِنَا فَإِذَا رَجَعْتَ زِدْتَ فِي مَقَاتِلِنَا عِدَّةً مِنْ هَلَكَ مِنَّا وَ فَارَقْنَا فَإِنَّ ذَلِكَ أَقْوَى لَنَا عَلَى عَدُونَا

They said, 'All of us kill them, and all of us permitted their blood and your blood', and they were severe upon us with their cavalry and their infantry. Allah^{azwj} Destroyed them the

destruction of the unjust. When that happened from their concern, I^{asws} instructed you that you should immediately continue to your enemies. You said, 'Our swords are few, and our arrows are depleted, and the blades of our spears have rusted, and most of these are no good, so return with us to our city so we can prepare an excellent preparation. When we return, we shall increase in our fighter numbers due to the ones from us who had died, and separated from us, for in that is more strengthening for us against our enemies'.

فَأَقْبَلْتُ بِكُمْ حَتَّى إِذَا أَظْلَلْتُمْ عَلَى الْكُوفَةِ أَمَرْتُكُمْ أَنْ تَنْزِلُوا بِالنُّخَيْلَةِ وَأَنْ تَلْزِمُوا مَعْسَكَرَكُمْ وَأَنْ تَضُمُوا قَوَاصِيَكُمْ وَأَنْ تُوطِّنُوا عَلَى الْجِهَادِ أَنْفُسَكُمْ وَلَا تُكْثِرُوا زِيَارَةَ أَبْنَائِكُمْ وَنِسَائِكُمْ فَإِنَّ أَهْلَ الْحَرْبِ الْمُصَابِرِيهَا وَأَهْلَ التَّشْمِيرِ فِيهَا الَّذِينَ لَا يَنْقَادُونَ مِنْ سَهَرٍ لَيْلِهِمْ وَلَا ظَمًا نَهَارِهِمْ وَلَا خَفْصَ بَطُونِهِمْ وَلَا نَصَبَ أَبْدَانِهِمْ

I^{asws} came back with you until when you were overlooking upon Al-Kufa, I^{asws} ordered you to descend at Al-Nukheyla and that you should stay in your camp, and you should hold on to your archers, and settle yourselves upon the Jihad, and do not frequently visit your sons and your women, for the people of the war are its combatants, and the people rolling up the sleeves therein are the ones who are not ceasing from the vigil of their nights nor the thirst of their days, nor the emptiness of the bellies, nor resting their bodies.

فَزَلَّتْ طَائِفَةٌ مِنْكُمْ مَعِيَ مُعَذَّرَةٌ وَدَخَلَتْ طَائِفَةٌ مِنْكُمْ الْمِصْرَ عَاصِيَةً فَلَا مَنْ بَقِيَ مِنْكُمْ صَبْرٌ وَتَبَتْ وَ لَا مَنْ دَخَلَ الْمِصْرَ عَادَ إِلَيَّ وَ رَجَعَ فَنَظَرْتُ إِلَى مَعْسَكَرِي وَ لَيْسَ فِيهِ خَمْسُونَ رَجُلًا فَلَمَّا رَأَيْتُ مَا أَتَيْتُمْ دَخَلْتُ إِلَيْكُمْ فَلَمْ أَقْدِرْ إِلَى أَنْ تُخْرِجُوا إِلَى يَوْمِنَا هَذَا

A party from them descended with me^{asws} excusing, and a party from them entered the city disobeying. So, neither the ones from you remaining was patient and affirmed nor did the ones who entered the city return to me^{asws}, and I^{asws} returned and looked at my^{asws} army and there weren't even fifty men in it. When I^{asws} saw you have come with I^{asws} entered to you all, but I^{asws} was not able to go out (to war) up to this day of ours.

فَمَا تَنْتَظِرُونَ أَمَا تَرَوْنَ أَطْرَافَكُمْ قَدْ انْتَقَصَتْ وَ إِلَى مِصْرِكُمْ قَدْ فُتِحَتْ وَ إِلَى شِيعَتِي بِهَا قَدْ قُتِلَتْ وَ إِلَى مَسَاحِكِكُمْ تُغْرَى وَ إِلَى بِلَادِكُمْ تُغْرَى وَ أَنْتُمْ دَوُو عَدَدٍ كَثِيرٍ وَ شَوْكَةٍ وَ بَأْسٍ فَمَا بَالُكُمْ لِلَّهِ أَنْتُمْ مِنْ أَيْنَ تُؤْتُونَ وَ مَا لَكُمْ تُسْخَرُونَ وَ أَيْ تُوَفَّكُونَ وَ لَوْ أَعَزَّمْتُمْ وَ أَجْمَعْتُمْ لَمْ تُرَامُوا

So, what are you waiting for? Are you not seeing your outskirts to have been disparaged? And to your cities to have been conquered? And to my^{asws} Shias at it to have been killed? And to your interest exposed? And to your country raided, and you are with large numbers and backbone and prowess. What is the matter with you all? For Allah^{azwj}'s Sake! Where are you coming from? And what is the matter with you being spell-bound? And why are you being deluded? And if you are not determined and united, you will not be craving (the battle).

أَلَا إِنَّ الْقَوْمَ قَدْ اجْتَمَعُوا وَ تَنَاصَبُوا وَ تَنَاصَحُوا وَ أَنْتُمْ قَدْ وَنَيْتُمْ وَ تَعَاشَشْتُمْ وَ افْتَرَقْتُمْ مَا أَنْتُمْ إِنْ أَتَمَّمْتُمْ عِنْدِي عَلَى هَذَا يَمْتَنِقِدِينَ فَانْتَهُوا عَمَّا هَيْئْتُمْ وَ اجْمَعُوا عَلَى حَقِّكُمْ وَ تَجَرَّدُوا لِحَرْبِ عَدُوِّكُمْ قَدْ أَبَدَتْ الرَّعْوَةُ مِنَ الصَّرِيحِ وَ بَيَّنَّ الصُّبْحُ لِذِي عَيْنَيْنِ

Indeed! The (enemy) people have gathered, and are contesting, and advising, while you have folded, and cheated, and separated. You are not going to complete this with me^{asws} with rescuing, so end from what you have been forbidden and unite upon your rights, and

free yourselves to battle your enemies. The frothiness has been blown away from the candle and the morning has appeared to the ones with two eyes.

إِنَّمَا تُفَاتِلُونَ الطُّلُقَاءَ وَ أَبْنَاءَ الطُّلُقَاءِ وَ أَوْلِيَ الْجَفَاءِ وَ مَنْ أَسْلَمَ كَرِهًا فَكَانَ لِرَسُولِ اللَّهِ صَ أَنْفُ الْإِسْلَامِ كُلُّهُ حَرْبًا أَعْدَاءُ اللَّهِ وَ السُّنَّةِ وَ الْقُرْآنِ وَ أَهْلِ
الْبِدْعِ وَ الْأَخْدَاطِ وَ مَنْ كَانَتْ بَوَائِقُهُ تُنْفَى

But rather, you are fighting the freed slave (at the conquest of Makkah) and sons of the freed slaves, and people of aversion, and the ones who became Muslims unwillingly. For Rasool-Allah^{saww} there was honour of Al-Islam, all of it in warring enemies of Allah^{azwj}, and the Sunnah, and the Quran, and people of innovations, and the new matters, and the one whose harm was feared.

وَ كَانَ عَلَى الْإِسْلَامِ وَ أَهْلِهِ خُوفًا وَ أَكَلَةُ الرِّشَا وَ عَبْدُهُ الدُّنْيَا وَ لَقَدْ انْتَهَى إِلَيَّ أَنَّ ابْنَ النَّابِغَةِ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى أَعْطَاهُ وَ شَرَطَ لَهُ أَنْ يُؤْتِيَهُ أَتِيَّةً هِيَ
أَعْظَمُ بِمَا فِي يَدِهِ مِنْ سُلْطَانِهِ

And there was fear upon Al-Islam and its people, and consuming the bribes, and worshipping the world, and it has ended to me that Ibn Al-Nabigha did not pledge allegiance to Muawiya until he gave him, and stipulated to him that he would give him which is larger than what was in his hand from this own authority.

أَلَا صَفَرْتُ يَدَ هَذَا الْبَائِعِ دِينَهُ بِالْدُّنْيَا وَ خَزَيْتُ أَمَانَتَهُ هَذَا الْمُشْتَرِيَ نُصْرَةَ فَاسِقٍ غَادِرٍ بِأَمْوَالِ الْمُسْلِمِينَ وَ إِنَّ فِيهِمْ مَنْ قَدْ شَرِبَ فِيكُمْ الْخَمْرَ وَ جَلَدَ
الْحَدَّ يُعْرِضُ بِالْفُسَادِ فِي الدِّينِ وَ الْفِعْلِ السَّيِّئِ وَ إِنَّ فِيهِمْ مَنْ لَمْ يُسْلِمَ حَتَّى رُضِيَ لَهُ عَلَى الْإِسْلَامِ رَضِيخَةٌ

Indeed! The hand of this seller exchanged his religion for his world, and the integrity of this buyer was disgraced by his helping a mischief-maker, a betrayer with the wealth of the Muslims, and among them is one had drunk the wine and was whipped the legal penalty, well-known with the corruption in the religion and the evil deeds, and among them is one who did not become a Muslim until they were consigned for him a consignment upon Al-Islam.

فَهَؤُلَاءِ قَادَةُ الْقَوْمِ وَ مَنْ تَرَكْتُ ذِكْرَ مَسَاوِيهِ مِنْ قَادَتِهِمْ مِثْلُ مَنْ ذَكَرْتُ مِنْهُمْ بَلْ هُوَ شَرُّ مِنْهُمْ وَ يَوْدُ هَؤُلَاءِ الَّذِينَ ذَكَرْتُ لَوْ وُلُّوا عَلَيْكُمْ فَأُظْهِرُوا فِيكُمْ
الْكُفْرَ وَ الْفُسَادَ وَ الْكِبْرَ وَ الْفُجُورَ وَ التَّسَلُّطَ بِالْجَبَرِيَّةِ وَ اتَّبَعُوا الْهَوَى وَ حَكَمُوا بِغَيْرِ الْحَقِّ

So, they are the leaders of the people, and the one who avoids mentioning the evil deeds of their leaders is like the one^{asws} mentioned from them, but he is more evil than them, and those^{asws} have mentioned would love to rule upon you all, and they would prevail among you the Kufr, and the corruption, and the arrogance, and the immoralities, and the domination by force, and pursuing the personal desires, and they would be judging without the truth.

وَ لَأَنْتُمْ عَلَى مَا كَانَ فِيكُمْ مِنْ تَوَاكُلٍ وَ تَخَادُلٍ خَيْرٌ مِنْهُمْ وَ أَهْدَى سَبِيلًا فِيكُمْ الْعُلَمَاءُ وَ الْفُقَهَاءُ التُّجَبَاءُ وَ الْحُكَمَاءُ وَ حَمَلَةُ الْكِتَابِ وَ الْمُتَهَجِّدُونَ
بِالْأَسْحَارِ وَ عِمَارُ الْمَسَاجِدِ بِتِلَاوَةِ الْقُرْآنِ

And you being upon what has happened among you from the depravity and the forsaking are not better than them, and the most guiding among you are the learned, and the jurists,

and the wise ones, and bearers of the Book, and the strugglers with the vigils, and builders of the Masajid with recitations of the Quran.

أَفَلَا تَسْخَطُونَ وَ تَهْتُمُونَ أَنْ يُنَازِعَكُمْ الْوَلَايَةَ عَلَيْكُمْ سَفَهَاؤُكُمْ وَ الْأَشْرَارُ الْأَزَادِلُ مِنْكُمْ فَاسْتَمِعُوا قَوْلِي هَذَا كُمْ اللَّهُ إِذَا قُلْتُ وَ أَطِيعُوا أَمْرِي إِذَا أَمَرْتُ فَوَ اللَّهُ لَئِنْ أَطَعْتُمُونِي لَا تَعْوُونَ وَ إِنْ عَصَيْتُمُونِي لَا تَرْشُدُونَ خُذُوا لِلْحَرْبِ أَهْبَتَهَا وَ أَعِدُّوا لَهَا غَدَتَهَا وَ أَجْمِعُوا إِلَيْهَا فَقَدْ شَبَّتْ نَارُهَا وَ عَلَا شَنَاؤُهَا وَ تَجَرَّدَ لَكُمْ فِيهَا الْفَاسِقُونَ كَيْ يَغْدُبُوا عِبَادَ اللَّهِ وَ يُطْفِئُوا نُورَ اللَّهِ

Are you not enraged and least interested that the governance is being snatched away from you by your foolish ones, and the evil, and the lowly ones from you? Listen to my^{asws} words, may Allah^{azwj} Guide you, when I^{asws} speak, and obey my^{asws} instructions when I^{asws} instruct! By Allah^{azwj}! If you were to obey me you will not stray and if you were to disobey me^{asws}, you will not be guided aright. Take to the war its onset, and prepare for it its preparation, and unite to it for its fire has been ignited and its flames are high and the mischief-makers have been exposed for you all lest they punish the servants of Allah^{azwj} and extinguish the Noor of Allah^{azwj}.

أَلَا إِنَّهُ لَيْسَ أَوْلِيَاءُ الشَّيْطَانِ مِنْ أَهْلِ الطَّمَعِ وَ الْمَكْرِ وَ الْجَفَاءِ بِأَوَّلَى بِالْجِدِّ فِي عَيْبِهِمْ وَ ضَلَالِهِمْ وَ بَاطِلِهِمْ مِنْ أَوْلِيَاءِ اللَّهِ أَهْلِ الْبِرِّ وَ الزَّهَادَةِ وَ الْإِخْبَاتِ بِالْجِدِّ فِي حَقِّهِمْ وَ طَاعَةِ رَبِّهِمْ وَ مُنَاصَحَةِ إِمَامِهِمْ

Indeed! The friends of Satan^{la}, from the people of greed, and plotting, and disloyalty aren't foremost with the efforts in their error, and their straying, and their falsehood, than the friends of Allah^{azwj} are, the people of righteousness, and the ascetism, and the humbleness are with the efforts in their right, and obedience of their Lord, and advising their Imam^{asws}.

إِنِّي وَ اللَّهُ لَوْ لَقَيْتُهُمْ فَرَدًّا وَ هُمْ مِلءُ الْأَرْضِ مَا بَالَيْتُ وَ لَا اسْتَوْحَشْتُ وَ إِنِّي مِنْ ضَالَّتِهِمْ الَّتِي هُمْ فِيهَا وَ الْهُدَى الَّذِي نَحْنُ عَلَيْهِ لَعَلَى ثِقَةٍ وَ بَيِّنَةٍ وَ يَقِينٍ وَ بَصِيرَةٍ وَ إِنِّي إِلَى لِقَاءِ رَبِّي لَمُشْتَقٌّ وَ لِحُسْنِ نَوَائِبِهِ لَمُنْتَظِرٌ

By Allah^{azwj}! If I^{asws} were to meet them (enemies in battle) along, and they are filling the earth (multitude), I^{asws} would not care nor would I^{asws} be scared, and I^{asws}, from their straying which they are in, and the guidance which we are upon, am upon assurance, and proof, and certainty, and insight, and I^{asws} am desirous to meet my^{asws} Lord^{azwj} and am awaiting to His^{azwj} excellent Rewards.

وَ لَكِنَّ أَسْفَا يَعْزِبُنِي وَ حُزْنًا يَحَامِلُنِي مِنْ أَنْ يَلِيَ أَمْرَ هَذِهِ الْأُمَّةِ سَفَهَاؤُهَا وَ فُجَارُهَا فَيَسْخَدُوا مَالَ اللَّهِ دُولًا وَ عِبَادَ اللَّهِ حَوْلًا وَ الْفَاسِقِينَ جُزْأً وَ ائِمَّ اللَّهِ لَوْ لَا ذَلِكَ لَمَا أَكْثَرْتُ تَأْنِيْبَكُمْ وَ تَحْرِيبَكُمْ وَ لَتَرَكْتُكُمْ إِذْ وَنَيْتُمْ وَ أَبَيْتُمْ حَتَّى الْقَاهُمْ يَنْفُسِي مَتَى حُمَّ لِي لِقَاؤُهُمْ فَوَ اللَّهُ إِنِّي لَعَلَى الْحَقِّ وَ إِنِّي لِلشَّهَادَةِ لَمُحِبٌّ

But regret is isolating me^{asws} and grief is engrossing me^{asws} from letting the affairs of this community ruled by its foolish ones and its immoral ones. They are taking the wealth of Allah^{azwj} as personal income, and servants of Allah^{azwj} as their own slaves, and the transgressors as a party. And I^{asws} swear by Allah^{azwj}! Had it not been that, I^{asws} would not have frequented reprimanding you and inciting you and would have left you when you slept and refused until I^{asws} met them myself^{asws} when I^{asws} did get to meet them. By Allah^{azwj}! I^{asws} am upon the truth and I^{asws} am in love for the martyrdom.

فَ انْفِرُوا خِفَافًا وَ ثِقَالًا وَ جَاهِدُوا بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ وَ لَا تَتَّقُوا إِلَى الْأَرْضِ فَتَقَرُّوا [فَتَقَرُّوا] بِالْخُسْفِ وَ تَبْوءُوا بِالذَّلِّ وَ يَكُنْ نَصِيْبُكُمْ الْأَخْسَرُ

So, Advance lightly and heavily, and fight with your wealth and yourselves in the Way of Allah; that would be better for you if you were knowing [9:41], and do not be heavy to the ground (sluggish) for you would flee with the abjectness and be pursued with the disgrace, and your share would be the most loss-incurring.

إِنَّ أَخَا الْحَرْبِ الْيَقْظَانُ الْأَرْقُ مَنْ نَامَ لَمْ يُنَمْ عَنْهُ وَ مَنْ ضَعُفَ أُوْدَى وَ مَنْ تَرَكَ الْجِهَادَ فِي اللَّهِ كَانَ كَالْمَغْبُونِ الْمَهِينِ

A brother of the war is the wakefulness, the restlessness. One who sleeps would not sleep from it and one who is weak would perish, and one who neglects the Jihad for the Sake of Allah^{azwj} would be like the swindled, the insulted.

اللَّهُمَّ اجْمَعْنَا وَ إِيَّاهُمْ عَلَى الْهُدَى وَ زَهِّدْنَا وَ إِيَّاهُمْ فِي الدُّنْيَا وَ اجْعَلِ الْآخِرَةَ لَنَا وَ هُمْ خَيْرًا مِنَ الْأَوَّلَى وَ السَّلَامَ.

O Allah^{azwj}! Unite us and them upon the guidance and Cause us and them to be ascetic in the word and Make the Hereafter to be better for us and them than the former (world). And the greetings”⁵⁰².

723 - ج، الإحتجاج كَتَبَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِلَى مُعَاوِيَةَ اِخْتِجَاجًا عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ إِلَى الْبَاغِي مُعَاوِيَةَ بْنِ صَخْرِ سَلَامٌ عَلَى أَهْلِ طَاعَةِ اللَّهِ مَنْ هُوَ أَهْلُ دِينِ اللَّهِ وَ أَهْلُ وَلَايَةِ اللَّهِ

(The book) ‘Al Ihtijaj’ –

‘Muhammad Bin Abu Bakr, may Allah^{azwj} be Pleased with him, wrote to Muawiya arguing against him, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. From Muhammad Bin Abu Bakr to the rebel Muawiya Bin Sakhar. Greetings be upon the people of obedience to Allah^{azwj}, from the ones who are the people of the religion of Allah^{azwj}, and the people of Wilayah of Allah^{azwj}.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ بِجَلَالِهِ وَ سُلْطَانِهِ خَلَقَ خَلْقًا بِلَا عِبَثٍ مِنْهُ وَ لَا ضَعْفٍ بِهِ فِي قُوَّةٍ وَ لَكِنَّهُ خَلَقَهُمْ عِبَادًا فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ وَ غَوِيٌّ وَ رَشِيدٌ ثُمَّ اخْتَارَهُمْ عَلَى عِلْمٍ مِنْهُ وَ اصْطَفَى وَ انتَخَبَ مِنْهُمْ مُحَمَّدًا ص وَ اصْطَفَاهُ لِرِسَالَتِهِ وَ اتَّخَذَهُ عَلَى وَجْهِهِ

As for after, Allah^{azwj} Created the creatures by His^{azwj} Majesty and His^{azwj} Authority without there being any frivolity from Him^{azwj} nor any weakness with it in strength, but He^{azwj} Created them as servants. From them is one who is wretched, and fortunate, and straying, and rightly guided. Then He^{azwj} Chose them upon Knowledge from Him^{azwj}, and Selected, and Nominated from them Muhammad^{saww} and Chose him^{saww} for His^{azwj} Message and Entrusted him^{saww} upon His^{azwj} Revelation.

فَدَعَا إِلَى سَبِيلِ رَبِّهِ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ فَكَانَ أَوَّلَ مَنْ أَحَابَ وَ أَنَابَ وَ أَسْلَمَ وَ سَلَّمَ أَخُوهُ وَ ابْنُ عَمِّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَصَدَّقَهُ بِالْغَيْبِ الْمَكْنُونِ وَ آثَرَهُ عَلَى كُلِّ حِمِيمٍ وَ وَقَاهُ كُلَّ مَكْرُورٍ وَ وَاسَاهُ بِنَفْسِهِ فِي كُلِّ خَوْفٍ

⁵⁰² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 m

He^{saww} called to the Way of his^{saww} Lord^{azwj}, **Call to the Way of your Lord with the wisdom and goodly exhortation, [16:125]**. The first one to answer, and lean, and become a Muslims, and submit was his^{saww} brother^{asws}, and son^{asws} of his^{saww} uncle^{as}, Ali^{asws} Bin Abu Talib^{asws}. He^{asws} ratified him^{saww} with the unseen, the concealed, and preferred him^{saww} over every intimate one and saved him^{saww} from every abhorrence and distress by himself^{asws}, during every fear.

وَقَدْ رَأَيْتُكَ تُسَاوِيهِ وَأَنْتَ أَنْتَ وَهُوَ الْمُبَرِّزُ السَّابِقُ فِي كُلِّ خَيْرٍ وَأَنْتَ اللَّعِينُ بْنُ اللَّعِينِ لَمْ تَزَلْ أَنْتَ وَأَبُوكَ تَبْعِيَانِ لِدِينِ اللَّهِ الْغَوَائِلِ وَتَجْتَهِدَانِ عَلَى إِطْفَاءِ نُورِ اللَّهِ تَجْمَعَانِ الْجُمُوعَ عَلَى ذَلِكَ وَتَبْذُلَانِ فِيهِ الْأَمْوَالَ وَتُحَالِفَانِ عَلَيْهِ الْقَبَائِلَ عَلَى ذَلِكَ مَاتَ أَبُوكَ وَعَلَيْهِ خَلِيفَتُهُ أَنْتَ

And I see you equating yourself with him^{asws}, but you are yourself and he^{asws} is he^{asws}, the eminent, the preceding in every good, and you are the accursed son of the accursed. You and your father did not cease seeking the religion of Allah^{azwj} to destroy it and you both strive upon extinguishing the Noor of Allah^{azwj}, gathering the crowds against that, and you spent the wealth regarding it and got the tribes to vow upon that. Your father died and you are a replacement of his.

فَكَيْفَ لَكَ الْوَيْلُ تَعْدِلُ عَنْ عَلِيٍّ وَهُوَ وَارِثُ رَسُولِ اللَّهِ ص وَوَصِيِّهِ وَأَوَّلُ النَّاسِ لَهُ اتِّبَاعًا وَآخِرُهُمْ بِهِ عَهْدًا وَأَنْتَ عَدُوُّهُ وَابْنُ عَدُوِّهِ فَتَمَتَّعَ بِبَاطِلِكَ مَا اسْتَطَلَعْتَ وَتَبَدَّدَ بِابْنِ الْعَاصِي فِي غَوَائِلِكَ

How? For you is the woe, equating with Ali^{asws} and he^{asws} is the inheritor of Rasool-Allah^{saww}, and his^{saww} successor^{asws}, and the first of the people to follow and their last one with him^{asws} of a pact, and you are an enemy and son of an enemy. You are wishing by your falsehood whatever your capacity is and are tarnishing with Ibn Al-Aas in your erroneous ways.

فَكَاكَ أَنْ جَلَّكَ قَدْ انْقَضَى وَكِدَّكَ قَدْ وَهَى ثُمَّ تَسْتَبِيهُ لِمَنْ تَكُونُ الْعَاقِبَةُ الْعَلِيًّا وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

It is as if your term has expired and your plots are baseless, then it has become clear for whom would happen to be the higher end-result, **and the greetings be upon one who follows the Guidance [20:47]**.

فَأَجَابَهُ مُعَاوِيَةُ إِلَى الرَّارِي عَلَى أَبِيهِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ سَلَامٌ عَلَى أَهْلِ طَاعَةِ اللَّهِ أَمَا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ تَذَكُّرٌ فِيهِ مَا اللَّهُ أَهْلُهُ فِي قُدْرَتِهِ وَ سُلْطَانِهِ مَعَ كَلَامِ الْفَتْنَةِ وَ رَصَفَتُهُ لِرَأْيِكَ فِيهِ ذَكَرْتَ حَقَّ عَلِيٍّ وَ قَدِيمَ سَوَابِقِهِ وَ قَرَابَتَهُ مِنْ رَسُولِ اللَّهِ ص وَ نُصْرَتَهُ وَ مُوَاسَاةَ إِيَّاهُ فِي كُلِّ خَوْفٍ وَ هَوْلٍ وَ تَفْضِيلَكَ عَلَيَّ وَ عَيْنَكَ لِي بِفَضْلِ عَمْرِكَ لَا بِفَضْلِكَ

Muawiya answered him to the belittling upon his father by Muhammad Bin Abu Bakr, 'Greetings be upon the people of obedience to Allah^{azwj}. As for after, your letter came to me mentioning in it what Allah^{azwj} is rightful of in His^{azwj} Power and His^{azwj} Authority, along with speech of Fitna paving it to your view in which you mentioned the right of Ali^{asws} and the ancientness of his^{asws} precedence, and his^{asws} kinship from Rasool-Allah^{azwj}, and his^{asws} help, and his^{asws} consoling him^{saww} during every fear and terror, and your preferring Ali^{asws}, and your faulting me with the merits of others, not by your own merits.

فَالْحَمْدُ لِلَّهِ الَّذِي صَرَفَ ذَلِكَ عَنْكَ وَ جَعَلَهُ لِعَمْرِكَ فَقَدْ كُنَّا وَ أَبُوكَ مَعَنَا فِي زَمَانِ نَبِيِّنَا مُحَمَّدٍ ص نَرَى حَقَّ عَلِيٍّ لَا زِمًا لَنَا وَ سَبْقَهُ مُبَرِّزًا عَلَيْنَا

The Praise is for Allah^{azwj} Who Turned that away from you and Made it to be for others, for we had been, and your father was with us, in the era of our Prophet^{saww} Muhammad^{saww}, we viewed the right of Ali^{asws} as being necessary for us and his^{asws} precedence surpassing over us.

فَلَمَّا اخْتَارَ اللَّهُ لِنَبِيِّهِ صَ مَا عِنْدَهُ وَ أَمَّمَ لَهُ مَا وَعَدَهُ وَ قَبَضَهُ إِلَيْهِ ص فَكَانَ أَبُوكَ وَ فَارُوقُهُ أَوَّلَ مَنْ ابْتَرَزَهُ حَقُّهُ وَ خَالَفَهُ عَلَى ذَلِكَ اتَّفَقَا ثُمَّ دَعَا إِلَى أَنْفُسِهِمَا فَأَبْطَأَ عَلَيْهِمَا فَهَمَّا بِهِ الْهُمُومَ وَ أَرَادَا بِهِ الْعَظِيمَ

When Allah^{azwj} Chose for His^{azwj} Prophet^{saww} what was with Him^{azwj} and Completed for him^{saww} what He^{azwj} had Promised him^{saww}, and Captured him (his^{saww} soul) to Him^{azwj}, your father and his Farouq (Umar) were the first ones to agree to blackmail him^{asws} of his^{asws} rights and oppose him^{asws} upon that. Then they called him^{asws} to themselves, but he^{asws} delayed to them both, so they thought with the (killing) him^{asws} and intended the grievous with him^{asws}.

فَبَايَعَ وَ سَلَّمَ لِأَمْرِهِمَا لَا يُشْرِكَا فِي أَمْرِهِمَا وَ لَا يُطْلِعَا عَلَى سِرِّهِمَا حَتَّى قَضَى اللَّهُ مِنْ أَمْرِهِمَا مَا قَضَى ثُمَّ قَامَ بَعْدَهُمَا تَالِثُهُمَا يَهْدِي بِحَدِيثِهِمَا وَ يَسِيرُ بِسِيرَتَيْهِمَا فَعَبْتُهُ أَنْتَ وَ أَصْحَابُكَ حَتَّى طَمِعَ فِيهِ الْأَقَاصِي مِنْ أَهْلِ الْمَعَاصِي حَتَّى بَلَّغْتُمَا مِنْهُ مُنَاكُمَ وَ كَانَ أَبُوكَ مَهْدَاهُ

So, he^{asws} pledged allegiance and submitted to their commands, not participating in their affairs nor did they notify him^{asws} upon their secretive matters, until Allah^{azwj} Ordained from their affairs what He^{azwj} Ordained. Then their third-one stood after them both, being guided by their guidance and conducting with their conducts. You and your companions played with it until the remote ones from the people of disobedience coveted him (Usman), until you both reached your aims from it, and your father was cradling in his cradle (grave).

إِنْ يَكُنْ مَا نَحْنُ فِيهِ صَوَاباً فَأَبُوكَ أَوَّلُهُ وَ إِنْ يَكُنْ جَوْراً فَأَبُوكَ سَنَّهُ وَ نَحْنُ شُرَكَاءُ وَ يَهْدِيهِ اقْتَدَيْنَا وَ لَوْ لَا مَا سَبَقْنَا إِلَيْهِ أَبُوكَ مَا خَالَفْنَا عَلَيْهِ وَ لَسَلَّمْنَا لَهُ وَ لَكِنَّا رَأَيْنَا أَبَاكَ فَعَلَّ ذَلِكَ فَأَخَذْنَا بِمِثَالِهِ فَعَبَّ أَبَاكَ أَوْ دَعَا وَ السَّلَامُ عَلَى مَنْ تَابَ وَ أَنَابَ.

So, if it happens that what we are upon is correct, then your father it is first one, and if happen to be tyranny, then your father conducted it and we are his participants and are being led by his guidance. Had your father not preceded to it, we would not have opposed Ali^{asws} and would have submitted to him^{asws}, and we have seen your father do that, so we took to the like of it, therefore fault your own father or leave it. And the greetings be upon the one who repents and is penitent”.⁵⁰³

724 - **ختص، الاختصاص** كِتَابُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ سَلَامٌ عَلَى أَهْلِ طَاعَةِ اللَّهِ يَمُنُّ هُوَ سَلَّمَ لِأَهْلِ وَلَايَةِ اللَّهِ أَمَّا بَعْدُ فَإِنَّ اللَّهَ بِجَلَالِهِ وَ عَظَمَتِهِ وَ سُلْطَانِهِ وَ قُدْرَتِهِ خَلَقَ خَلْقاً بِلَا عَبَثٍ مِنْهُ وَ لَا ضَعْفٍ فِي قُوَّةٍ وَ لَا مِنْ حَاجَةٍ بِهِ إِلَيْهِمْ وَ لَكِنَّهُ خَلَقَهُمْ عَبِيداً

(The book) 'Al Ikhtisas' –

‘A Letter of Muhammad Bin Abu Bakr, may Allah^{azwj} be Pleased from him, to Muawiya – ‘From Muhammad Bin Abu Bakr to Muawiya Bin Abu Sufyan. Greetings be upon the people of obedience of Allah^{azwj}, from the ones who are safe to the people of Wilayah of Allah^{azwj}.

⁵⁰³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 723

As for after, Allah^{azwj} Created creature by His^{azwj} Majesty, and His^{azwj} Magnificent, and His^{azwj} Authority, and His^{azwj} Power without any frivolity from him nor any weakness in strength, nor from any need with it to them. But He^{azwj} Created them as servant.

فَجَعَلَ مِنْهُمْ غَوِيًّا وَ شَقِيًّا وَ سَعِيداً ثُمَّ اخْتَارَهُمْ عَلَى عِلْمِهِ فَاصْطَفَاهُ وَ انْتَجَبَ مِنْهُمْ مُحَمَّدًا ص فَانْتَجَبَهُ وَ اصْطَفَاهُ بِرِسَالَتِهِ وَ أَرْسَلَهُ بِوَحْيِهِ وَ انْتَمَنَهُ عَلَى أَمْرِهِ وَ بَعَثَهُ رَسُولًا مُصَدِّقًا وَ ذَلِيلًا

He^{azwj} Made from them, strayers, and wretched, and fortunate, then He^{azwj} Chose them upon His^{azwj} Knowledge, so He^{azwj} Chose and Selected from them Muhammad^{saww}, and Selected him^{asws} and Chose him^{saww} for His^{azwj} Message, and Sent him^{saww} with His^{azwj} Revelation, and Entrusted him^{saww} upon His^{azwj} Command, and Sent him^{saww} as a messenger, ratifying and as a pointed.

فَكَانَ أَوَّلَ مَنْ أَجَابَ وَ أَنَابَ وَ صَدَّقَ وَ آمَنَ وَ أَسْلَمَ وَ سَلَّمَ أَخُوهُ وَ ابْنُ عَمِّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ صَدَّقَهُ بِالْغَيْبِ الْمَكْتُومِ وَ أَثَرُهُ عَلَى كُلِّ حَمِيمٍ وَ وَقَاهُ كُلَّ هَوْلٍ وَ وَاسَاهُ بِنَفْسِهِ فِي كُلِّ خَوْفٍ حَارَبَ مَنْ حَارَبَهُ وَ سَلَّمَ مَنْ سَلَّمَهُ وَ لَمْ يَزَلْ بَادِلًا نَفْسَهُ فِي سَاعَاتِ الْخَوْفِ وَ الْجُوعِ وَ الْجِدِّ وَ الْهَزْلِ حَتَّى أَظْهَرَ اللَّهُ دَعْوَتَهُ وَ أَفْلَحَ حُجَّتَهُ

The first one to answer, and incline, and ratify, and believe, and be a Muslim, and submit, was his^{saww} brother^{asws} and son^{asws} of his^{saww} uncle^{as}, Ali^{asws} Bin Abu Talib^{asws}. He^{asws} ratified him^{saww} with the unseen, the concealed, and preferred him^{saww} upon every intimate one, and saved him^{saww} from every terror, and consoled him^{saww} with himself^{asws} during every fear, battling the one who battled him^{saww} and being at peace to the one being at peace with him^{saww}, and he^{asws} did not cease to exert himself^{asws} during the times of fear, and the hunger, and the seriousness and the relaxedness, until Allah^{azwj} Manifest His^{azwj} Call and His^{azwj} winning Arguments.

فَلَمْ يَزِرْهُ مُبْتَدِلًا لِنَفْسِهِ فِي سَاعَاتِ الْأَزْلِ وَ الْهُلُوعِ حَتَّى بَرَزَ سَابِقًا لَا نَظِيرَ لَهُ فِيمَنْ اتَّبَعَهُ وَ لَا مُقَارِبَ لَهُ فِي فِعْلٍ وَ قَدْ رَأَيْتُكَ أَهْلًا الْعَاوِي تُسَامِيهِ وَ أَنْتَ أَنتَ وَ هُوَ هُوَ الْمُبَرِّزُ السَّابِقُ فِي كُلِّ حِينٍ أَوَّلُ النَّاسِ إِسْلَامًا وَ أَصْدَقُ النَّاسِ نِيَّةً وَ أَطْيَبُ النَّاسِ ذُرِّيَّةً وَ أَفْضَلُ النَّاسِ زَوْجَةً

He^{asws} did not leave exerting himself^{asws} during the difficult and terrifying times until he^{asws} duelled first, there being no match for him^{asws} among the ones who followed him^{asws}, nor did anyone come close to him^{asws} in deeds. And I have seen you, O you strayer! You are naming him^{asws} and you are you and he^{asws} is he^{asws}, the eminent, the preceding in every (good), first of the people in Al-Islam, and most of the most sincere intention of the people, and best of the people in offspring, and most superior of the people of a wife^{asws}.

رَسُولُ اللَّهِ ابْنُ عَمِّهِ وَ هُوَ وَصِيُّهُ وَ صَفِيُّهُ وَ أَخُوهُ الشَّارِي نَفْسَهُ يَوْمَ مَوْتِهِ وَ عُمُّهُ سَيِّدُ الشُّهَدَاءِ يَوْمَ أُحُدٍ وَ أَبُوهُ الدَّابُّ عَنْ وَجْهِ رَسُولِ اللَّهِ ص وَ عَنْ حُوزَتِهِ وَ أَنْتَ اللَّعِينُ بْنُ اللَّعِينِ

Rasool-Allah^{saww} is a son^{saww} of his^{asws} uncle^{as} and he^{asws} is his^{saww} successor^{asws}, and his^{saww} true friend, and his^{saww} brother^{asws}. He^{saww} consulted him^{asws} himself^{saww} on the day of Muta, and his^{asws} uncle^{as} is chief of the martyrs on the day of Ohad, and his^{asws} father^{as} was defender from the face of Rasool-Allah^{saww} and from his^{saww} Fountain, and you are the accursed son of the accursed.

لَمْ تَزَلْ أَنْتَ وَ أَبُوكَ تَبْغِيَانِ عَلَى رَسُولِ اللَّهِ صِ الْعَوَائِلَ وَ تَجْهَدَانِ عَلَى إِطْفَاءِ نُورِ اللَّهِ وَ تَجْمَعَانِ عَلَيْهِ الْجُمُوعَ وَ تُؤَلِّبَانِ عَلَيْهِ الْقَبَائِلَ وَ تَبْذُلَانِ فِيهِ الْمَالَ هَلَكًا أَبُوكَ عَلَى ذَلِكَ وَ عَلَى ذَلِكَ خَلْفُكَ وَ الشَّاهِدُ عَلَيْكَ بِفِعْلِكَ مَنْ يَأْوِي وَ يُلْجَأُ إِلَيْكَ مِنْ بَقِيَّةِ الْأَحْزَابِ وَ رُءُوسِ النَّفَاقِ وَ أَهْلِ الشَّقَاقِ لِرَسُولِ اللَّهِ صِ وَ أَهْلِ بَيْتِهِ

You and your father did not cease to seek the destruction upon Rasool-Allah^{saww} and striving upon extinguishing the Noor of Allah^{azwj} and gathering the crowds against him^{saww}, and turning the tribes against him, and spending the wealth in it. Your father died upon that and upon that did he leave you behind, and the witness upon you with your deed is one who has sought shelter and refuge to you, from the remnants of the confederates, and chiefs of the hypocrites, and the people of wretchedness to Rasool-Allah^{saww} and People^{asws} of his^{saww} Household.

وَ الشَّاهِدُ لِعَلِّي بْنِ أَبِي طَالِبٍ عِ بِفَضْلِهِ الْمُنِيرِ الْمُبِينِ وَ سَبْقِهِ الْقَدِيمِ أَنْصَارُهُ الَّذِينَ مَعَهُ الَّذِينَ ذُكِرُوا بِفَضْلِهِمْ فِي الْقُرْآنِ وَ أَنْتَنِي اللَّهُ عَلَيْهِمْ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَهُمْ مَعَهُ كَتَائِبٌ وَ عَصَائِبٌ مِنْ حَوْلِهِ يُجَالِدُونَ بِأَسْيَافِهِمْ وَ يُهْرُقُونَ دِمَاءَهُمْ دُونَهُ يَرَوْنَ الْفَضْلَ فِي اتِّبَاعِهِ وَ الشَّقَاءَ فِي خِلَافِهِ

And the witness for Ali^{asws} Bin Abu Talib^{asws} with his^{asws} radiant merits, the clean, and his ancient precedence, are his^{asws} helpers, the ones who are with him^{asws}, those their merits are mentioned in the Quran, and Allah^{azwj} has Praised upon them, from the Emigrants and the Helpers. They are with him^{asws} as a battalion, and fighters from around him^{asws} are whipping with their swords and shedding their blood besides him^{asws}, seeing the merit in following him^{asws} and wretchedness in opposing him.

فَكَيْفَ يَا لَكَ الْوَيْلُ تَعْدِلُ نَفْسَكَ بِعَلِيِّ وَ عَلِيٍّ أَخُو رَسُولِ اللَّهِ صِ وَ وَصِيَّهُ وَ أَبُو وَلَدِهِ وَ أَوَّلُ النَّاسِ لَهُ اتِّبَاعاً وَ آخِرُهُمْ بِهِ عَهْداً يُخْبِرُهُ بِسِرِّهِ وَ يُشْرِكُهُ فِي أَمْرِهِ وَ أَنْتَ عَدُوُّهُ وَ ابْنُ عَدُوِّهِ

Woe be unto you! How can you equate yourself with Ali^{asws}, and Ali^{asws} is brother^{asws} of Rasool-Allah^{saww}, and his^{asws} successor^{asws}, and father^{asws} of his^{saww} two (grand) sons^{asws}, and first of the people to have followed him^{asws}, and their last one to be with him^{saww} of a pact. He^{saww} informed him^{asws} with his^{saww} secretive matters and participated him^{asws} in his^{saww} affairs, and you are his^{saww} enemy, and son of his^{saww} enemy.

فَتَمَنَّعَ مَا اسْتَطَاعَتْ بِبَاطِلِكَ وَ لِيَمْدَكَ ابْنُ الْعَاصِي فِي غَوَايِكَ وَ كَانَ أَجَلَكَ قَدْ انْقَضَى وَ كَيْدُكَ قَدْ وَهَى ثُمَّ تَسْتَبِينُ لِمَنْ تَكُونُ الْعَاقِبَةُ الْعُلْيَا وَ اعْلَمْ أَنَّكَ إِذَا تَكَايَدَ رَيْكَ الَّذِي قَدْ أَمَنْتَ كَيْدَهُ فِي نَفْسِكَ وَ آيَسْتَ مِنْ رَوْحِهِ وَ هُوَ لَكَ بِالْمِرْصَادِ وَ أَنْتَ مِنْهُ فِي غُرُورٍ

So, enjoy (yourself) for as long as you are able, with your falsehood, and let Ibn Al-Aas extend you in your erroneous ways, and it is as if your term has expired and your plots have weakened, then it would become clear for whom does the higher end-result happen to be. And know, you are rather plotting against your Lord^{azwj} Whose Plan you are feeling safe from within yourself, and you are despaired from His^{azwj} rest, and He^{azwj} with the Ambush for you, and you are in delusion.

وَ بِاللَّهِ وَ رَسُولِهِ وَ أَهْلِ رَسُولِهِ عَنكَ الْعَنَاءُ وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

And with Allah^{azwj}, and His^{azwj} Rasool^{saww}, they are needless from you. And the greetings be upon the one following the guidance'.

فَلَمَّا قَرَأَ مُعَاوِيَةُ كَتَبَ إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ الزَّائِرِ عَلَى أَبِيهِ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ تَذَكُّرٌ فِيهِ مَا اللَّهُ أَهْلُهُ مِنْ سُلْطَانِهِ وَ قُدْرَتِهِ وَ مَا اصْطَلَفَى بِهِ رَسُولُهُ مَعَ كَلَامِ الْفِتْنَةِ وَ وَضَعْتُهُ لِرَأْيِكَ فِيهِ تَضَعِيفٌ وَ لِأَبِيكَ فِيهِ تَعْنِيفٌ

When Muawiya read (it), wrote to him, 'In the Name of Allah^{azwj} the Beneficent, the Merciful, From Muawiya Bin Abu Sufyan to Muhammad Bin Abu Bakr, the belittler upon his father. As for after, your letter has reached me mentioning in it what Allah^{azwj} is rightful of, from His^{azwj} Authority and His^{azwj} Power, and what He^{azwj} had Chosen His^{azwj} with, along with the speech of Fitna, and you placed your weak opinion in it and to your own father is a rebuke.

وَ دَكَّرْتُ فَضْلَ ابْنِ أَبِي طَالِبٍ وَ قَدِيمَ سَوَابِقِهِ وَ قَرَابَتَهُ لِرَسُولِ اللَّهِ ص وَ نُصْرَتَهُ لَهُ وَ مُوَاسَاةَ إِثَاهُ فِي كُلِّ خَوْفٍ وَ هَوْلِ فَكَانَ اخْتِجَاجُكَ عَلَيَّ وَ عَيْنُكَ لِي بِفَضْلِ عَمْرِكَ لَا بِفَضْلِكَ

And you mentioned the merits of the son^{asws} of Abu Talib^{asws}, and the ancientness of his^{asws} precedence, and his^{asws} kinship to Rasool-Allah^{saww}, and his^{asws} help to him^{saww}, and his^{asws} comforting him^{saww} during every fear, so your argument against me and your faulting me was by the merits of someone else, not by your merits.

فَأَمَحُدُ رَبًّا صَرَفَ ذَلِكَ الْفَضْلَ عَنْكَ وَ جَعَلَهُ لِعَمْرِكَ فَقَدْ كُنَّا وَ أَبُوكَ مَعَنَا فِي حَيَاةِ نَبِيِّنَا ص نَرَى حَقَّ ابْنِ أَبِي طَالِبٍ لَنَا وَ فَضْلُهُ مُبَرَّرًا عَلَيْنَا حَتَّى اخْتَارَ اللَّهُ لِنَبِيِّهِ مَا عِنْدَهُ فَأَتَمَّ لَهُ وَعْدَهُ وَ أَظْهَرَ لَهُ دَعْوَتَهُ وَ أَفْلَحَ لَهُ حُجَّتُهُ ثُمَّ قَبَضَهُ اللَّهُ إِلَيْهِ

I praise the Lord^{azwj} having Turned the merits away from and Making it to be for someone else. We, and your father was with us, during the lifetime of the Prophet^{saww} we used to view the rights of the son^{asws} of Abu Talib^{asws} and necessitated to us, and his^{asws} merit was surpassing upon us until Allah^{azwj} Chose for His^{azwj} Prophet^{saww} what is with Him^{azwj}, and Completed for him^{saww}, His^{azwj} Promise, and Manifest for him^{saww} His^{asws} Call, and the Won for him^{saww} His^{azwj} Arguments. The Allah^{azwj} Captured him (his^{saww} soul) to Him^{azwj}.

فَكَانَ أَوَّلَ مَنْ ابْتَزَهُ حَقَّهُ أَبُوكَ وَ خَالَفَاهُ فِي أَمْرِهِ عَلَى ذَلِكَ اتَّفَقَا وَ اتَّسَقَا ثُمَّ دَعَاهُ لِتَبَايُعِهِمَا وَ أَبْطَأَ عَنْهُمَا وَ تَلَكَّأَ عَلَيْهِمَا فَهَمَّا بِهِ الْهُمُومَ وَ أَرَادَا بِهِ الْعَظِيمَ ثُمَّ إِنَّهُ بَايَعَ هُمَا وَ سَلَّمَ

So, the first one to blackmail him^{asws} of his^{asws} rights was your father and his Farouq (Umar), and they both opposed him^{asws} regarding his^{asws} command, upon that they were both in agreement and consistent. Then they called him^{asws} to their allegiances, and he^{asws} delayed from them and tarried upon them. They both thought of (killing) him^{asws} and intended the grievous with him^{asws}. Then he^{asws} pledged allegiance to them and submitted.

فَلَمْ يُشْرِكَا فِي أَمْرِهِمَا وَ لَمْ يُطْلِعَاهُ عَلَى سِرِّهِمَا حَتَّى قُبِضَا عَلَى ذَلِكَ ثُمَّ قَامَ ثَالِثُهُمَا مِنْ بَعْدِهِمَا عُثْمَانُ بْنُ عَفَّانَ فَاقْتَدَى بِتَدْبِيرِهِمَا فَعَيَّنَهُ أَنْتَ وَ صَاحِبُكَ حَتَّى طَمِعَ فِيهِ الْأَفَاصِي مِنْ أَهْلِ الْمَعَاصِي وَ يَطْنُتُمَا لَهُ وَ أَظْهَرْتُمَا لَهُ الْعِدَاوَةَ حَتَّى بَلَغْتُمَا فِيهِ مُنَاكِمًا

But they did not participate him^{asws} in their affairs and did not notify him upon their secretive matters until they both died upon that. Then their third ones stood up from after them, Usman Bin Affan. He was guided by their guidance. So, you and your companion faulted him until remote ones from the people of disobedience coveted regarding him, and

you hid (your grudges) to him, and (then) you revealed the enmity to him until you reached your aims regarding him.

فَخُذْ حِذْرَكَ يَا ابْنَ أَبِي بَكْرٍ فَسَتَرِي وَبَالَ أَمْرِكَ وَ قَسْنِ شِبْرَكَ بِفَتْرِكَ فَكَيْفَ تُؤَاوِي مَنْ لَا يُؤَاوِي الْجِبَالُ حِلْمُهُ وَ لَا تَعْبُ مَنْ مَهَّدَ لَهُ أَبُوكَ مِهَادَهُ وَ طَرَحَ لِلْمُلْكِهِ وَسَادَهُ

So, take your caution, O son of Abu Bakr and veil the consequences of your matter, and compare your palm with your feebleness. How can you belittle one who forbearance cannot be weighed by a mountain, nor can you fault one whose cradle was laid out for him by your own father and place the pillow of his kingdom for him.

فَإِنْ يَكُنْ مَا نَحْنُ فِيهِ صَوَاباً فَأَبُوكَ فِيهِ أَوَّلُ وَ نَحْنُ فِيهِ تَبَعٌ وَ إِنْ يَكُنْ جَوْرًا فَأَبُوكَ أَوَّلُ مَنْ أَسَسَ بِنَاهُ فَبِهِدَاهُ اقْتَدَيْنَا وَ يَفْعَلُهُ اخْتَدَيْنَا وَ لَوْ لَا مَا سَبَقَنَا إِلَيْهِ أَبُوكَ مَا خَالَفْنَا عَلَيْهِ وَ لَسَلَمْنَا إِلَيْهِ وَ لَكِنْ عِبْ أَبَاكَ بِمَا شِئْتَ أَوْ دَعُهُ وَ السَّلَامُ عَلَى مَنْ أَنَابَ وَ رَجَعَ عَنْ عَوَاتِيهِ وَ تَابَ.

So if it happens that what we are in, is correct, then your father is the first in it and we are his followers in it, and if it happens to be tyranny, then your father is the first one lay the foundation of its building, and by his guidance we are leg, and by his deeds we are wearing his shoes, and had it not been for your father having preceded us to it, we would not have opposed Ali^{asws} and would have submitted to him, but you should fault your own father with whatever you desire to, or (else) leave it. And the greetings be upon the one who is penitent and returns from his errors and repents”⁵⁰⁴.

725 - نَحْج، نَحْجِ الْبَلَاغَةِ وَ مِنْ كَلَامٍ لَهُ عَ لَمَّا قُلَّدَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ مِصْرَ فَلَمَلَكْتَ عَلَيْهِ وَ قُتِلَ وَ قَدْ أَرَذْتُ تَوَلِيَةَ مِصْرَ هَاشِمِ بْنِ عُتْبَةَ وَ لَوْ وَلِيْتُهُ إِيَّاهَا لَمَّا خَلَى لَهُمُ الْعُرْصَةَ وَ لَا أَنْهَزَ لَهُمُ الْفُرْصَةَ بِلَا دَمٍّ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ فَلَقَدْ كَانَ إِلَيَّ حَبِيبًا وَ كَانَ لِي رَجِيسًا.

(The book) ‘Nahj al Balagah’ –

‘And from a speech of his^{asws} when he^{asws} collared Muhammad Bin Abu Bakr with Egypt, so he ruled upon it and was killed: ‘And I^{asws} had wanted to make Hashim Bin Utba the ruler (of Egypt), and he had ruled it, he would not have vacated any plains for them nor would he have given them the opportunity, without there being any condemnation to Muhammad Bin Abu Bakr, for he was beloved to me^{asws}, and was a stepson to me^{asws}”⁵⁰⁵.

726 - نَحْج، نَحْجِ الْبَلَاغَةِ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ فَاخْفُضْ لَهُمَا جَنَاحَكَ وَ أَلِنْ لَهُمَا جَانِبَكَ وَ ابْسُطْ لَهُمَا وَجْهَكَ وَ آسِ بَيْنَهُمْ فِي اللَّحْظَةِ وَ النَّظَرَةِ حَتَّى لَا يَطْمَعَ الْعُظَمَاءُ فِي حَيْفِكَ لَهُمْ وَ لَا يَيْئَسَ الضُّعَفَاءُ مِنْ عَذْلِكَ عَلَيْهِمْ

(The book) ‘Nahj Al Balagah’ –

‘And from a speech of his^{asws} to Muhammad Bin Abu Bakr, ‘Lower your wings (be humble) to them and soften your sides (be gentle with) them, and make your face friendly to them, and comfort between them in the words and the consideration, until the might ones do not covet regarding your^{asws} being favourable to them nor do the weak ones despair from your justice upon them.

⁵⁰⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 724

⁵⁰⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 725

وَ إِنَّ اللَّهَ تَعَالَى يُسْأَلُكُمْ مَعَشَرَ عِبَادِهِ عَنِ الصَّغِيرَةِ مِنْ أَعْمَالِكُمْ وَ الْكَبِيرَةِ وَ الظَّاهِرَةِ وَ الْمُسْتَوْرَةِ فَإِنْ يُعَذِّبْ فَأَنْتُمْ أَظْلَمُ وَ إِنْ يَغْفِرْ فَهُوَ أَكْرَمُ

And surely Allah^{azwj} the Exalted will Question you all, community of His^{azwj} servants, about the small of your deeds and the big, and the apparent and the hidden. So, if He^{azwj} to Punish, then you are the most unjust, and if He^{azwj} Pardons, then He^{azwj} is the most Honourable.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُتَّقِينَ دَهَبُوا بِعَاجِلِ الدُّنْيَا وَ آجِلِ الْآخِرَةِ فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكَنَتْ وَ أَكَلُوا بِأَفْضَلِ مَا أُكِلَتْ فَحَطُّوا مِنَ الدُّنْيَا بِمَا حَظِيَ بِهِ الْمُتَّقُونَ وَ أَخَذُوا مِنْهَا مَا أَخَذَتِ الْجَبَابِرَةُ الْمُتَكَبِّرُونَ

And know, servants of Allah^{azwj}! The pious have gone with the current world and the future Hereafter. They participated the people of the world in their world, and the people of the world did not participate with them in their Hereafter. They dwelled in the world with the best of what could be dwelled, and they ate the best of what could be eaten, and shared from the world with what the affluent were sharing with, and they took from it what the tyrants had taken, the arrogant ones.

ثُمَّ انْقَلَبُوا عَنْهَا بِالزَّادِ الْمُبْلَغِ وَ الْمَنْجَرِ الرَّابِحِ أَصَابُوا لَدَّةَ زُهْدِ الدُّنْيَا فِي دُنْيَاهُمْ وَ تَيَقَّنُوا أَنََّّهُمْ حِيزَانِ اللَّهِ عَدَا فِي آخِرَتِهِمْ لَا تُرَدُّ لَهُمْ دَعْوَةٌ وَ لَا يُنْقَصُ لَهُمْ نَصِيبٌ مِنْ لَدَّةٍ

Then they transferred away from it with the sufficient provision and the profitable trade. They had attained the pleasures of asceticism of the world in their world and they were convinced they would be the neighbours of Allah^{azwj} tomorrow in their Hereafter. Neither would any supplication be returned to them nor would any share be reduced for them from the pleasures.

فَاخَذَرُوا عِبَادَ اللَّهِ الْمَوْتَ وَ قُرْبَهُ وَ أَعِدُّوا لَهُ غَدَّةً فَإِنَّهُ يَأْتِي بِأَمْرٍ عَظِيمٍ وَ خُطْبٍ جَلِيلٍ يُخَيِّرُ لَا يَكُونُ مَعَهُ شَرٌّ أَبَدًا أَوْ شَرٌّ لَا يَكُونُ مَعَهُ خَيْرٌ أَبَدًا فَمَنْ أَقْرَبُ إِلَى الْجَنَّةِ مِنْ عَامِلِهَا وَ مَنْ أَقْرَبُ إِلَى النَّارِ مِنْ عَامِلِهَا

Servants of Allah^{azwj}! Be cautious of the death and its nearness, and prepare for him a preparation, for it would come with a mighty matter and a majestic affair with good, no evil would be with it, ever, or evil nor having any good in it, ever! So, the one who is closer to the Paradise than its workers, and who is closer to the Fire than its workers?

وَ إِنَّكُمْ طُرْدَاءُ الْمَوْتِ إِنْ أَقَمْتُمْ لَهُ أَخَذَكُمْ وَ إِنْ فَرَرْتُمْ مِنْهُ أَذْرَكُمْ وَ هُوَ أَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ الْمَوْتُ مُعْقُودٌ بِنَوَاصِيكُمْ وَ الدُّنْيَا تُطَوَّى مِنْ خَلْفِكُمْ فَاخَذَرُوا نَارًا قَعْرُهَا بَعِيدٌ وَ حُرَّتُهَا شَدِيدٌ وَ عَذَابُهَا جَدِيدٌ دَارٌ لَيْسَ فِيهَا رَحْمَةٌ وَ لَا تُسْمَعُ فِيهَا دَعْوَةٌ وَ لَا تُفْرَجُ فِيهَا كُرْبَةٌ

You are the ones to be expelled by the death. If you stay for it, it will seize you, and if you flee from it, it would catch up with you, and it is more necessitated (to stick) with you than your own shadow, leading by your forelocks, and the world is being wrapped up from behind you. Be cautious of a Fire its bottom is remote, and its heat is intense, and its punishment is renewed, being a house there isn't any mercy in it, nor will any supplication be heard in it, nor will any worry be relieved in it.

وَ إِنْ اسْتَطَعْتُمْ أَنْ يَسْتَدَّ خَوْفُكُمْ مِنَ اللَّهِ وَ أَنْ يَحْسُنَ ظَنُّكُمْ بِهِ فَاجْمَعُوا بَيْنَهُمَا فَإِنَّ الْعَبْدَ إِذَا يَكُونُ حُسْنُ ظَنِّهِ بِرَبِّهِ عَلَى قَدَرِ خَوْفِهِ مِنْ رَبِّهِ وَ إِنْ أَحْسَنَ النَّاسُ ظَنًّا بِاللَّهِ أَشَدَّهُمْ خَوْفًا لِلَّهِ

And if you can intensify your fear from Allah^{azwj} and make your thoughts to be good with Him^{azwj}, then gather between the two, for the servant rather happens to be of good thoughts with his Lord^{azwj} in accordance to his fear from His^{azwj} Lord^{azwj}, and the best of the people in thoughts with Allah^{azwj} is their most intense in fearing Allah^{azwj}.

وَاعْلَمَ يَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ أَنِّي قَدْ وَلَّيْتُكَ أَكْثَرَ أَجْنَادِي فِي نَفْسِي أَهْلَ مِصْرَ فَأَنْتَ مُحْفُوقٌ أَنْ تُخَالِفَ عَلَى نَفْسِكَ وَ أَنْ تُنَافِحَ عَنْ دِينِكَ وَ لَوْ لَمْ يَكُنْ لَكَ إِلَّا سَاعَةٌ مِنَ الدَّهْرِ فَلَا تُسَخِّطِ اللَّهَ بِرِضَاءِ أَحَدٍ مِنْ خَلْقِهِ فَإِنَّ فِي اللَّهِ خَلْفًا مِنْ غَيْرِهِ وَ لَيْسَ مِنَ اللَّهِ خَلْفٌ فِي غَيْرِهِ

And know, O Muhammad Bin Abu Bakr! I^{asws} have placed you in charge of a mighty army of mine^{asws} as far as I^{asws} am concerned, the people of Egypt, so you are duty bound to oppose against yourself and you benefit from your religion, and if there does not happen to be for you except an hour from the time, then do not incur the Wrath of Allah^{azwj} by pleasing anyone from His^{azwj} creatures, for in Allah^{azwj} there is a replaced from others, and there isn't any replacement from Allah^{azwj} in others.

صَلِّ الصَّلَاةَ لَوْفَتِهَا الْمُؤَقَّتِ وَ لَا تُعَجِّلْ وَفَتَهَا لِفَرَاغٍ وَ لَا تُؤَخِّرْهَا عَنْ وَفَتِهَا لِاشْتِغَالٍ وَ اعْلَمَ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَبِعَ لِصَلَاتِكَ وَ مِنْهُ

Pray the Salat to its Prescribed timings and do not be hasty in its timing to be free, nor delay it from its time to be pre-occupied. And know that everything from your deeds follows to your Salat and from it.

فَإِنَّهُ لَا سَوَاءَ إِمَامُ الْهُدَى وَ إِمَامُ الرَّذَى وَ وَبِيُّ النَّبِيِّ وَ عَدُوُّ النَّبِيِّ وَ لَقَدْ قَالَ لِي رَسُولُ اللَّهِ ص إِنِّي لَا أَخَافُ عَلَى أُمَّتِي مُؤْمِنًا وَ لَا مُشْرِكًا أَمَّا الْمُؤْمِنُ فَيَمْنَعُهُ اللَّهُ بِإِيمَانِهِ وَ أَمَّا الْمُشْرِكُ فَيَقْتُلُهُ اللَّهُ بِشُرْكِهِ وَ لَكِنِّي أَخَافُ عَلَيْكُمْ كُلَّ مُنَافِقٍ الْجَنَانِ عَالِمِ اللِّسَانِ يَقُولُ مَا تَعْرِفُونَ وَ يَفْعَلُ مَا تُنْكِرُونَ.

Surely, they are not the same, the Imam^{asws} of guidance and the imam of ruination, and a friend of the Prophet^{saww} and an enemy of the Prophet^{saww}; and Rasool-Allah^{saww} had said to me: 'I^{saww} neither fear upon my^{saww} community of any Momin nor any Polytheist. As for the Momin, Allah^{azwj} would Prevent him, due to his Eman, and as for the Polytheist, Allah^{azwj} would Suppress him due to his Shirk. But, I^{saww} fear upon you all every hypocrite at heart, learned of the tongue, saying what you recognise and doing what you dislike'.⁵⁰⁶

727 - كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقُمِّيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ رَجُلٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حَمَّزَةَ بْنِ مُحَمَّدٍ الطَّبَّارِ قَالَ: ذَكَرْنَا مُحَمَّدَ بْنَ أَبِي بَكْرٍ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَهُ اللَّهُ وَ صَلَّى عَلَيْهِ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع يَوْمًا مِنَ الْأَيَّامِ ابْسُطْ يَدَكَ أَبَايَعُكَ فَقَالَ أَوْ مَا فَعَلْتَ قَالَ بَلَى فَبَسَطَ يَدَهُ فَقَالَ أَشْهَدُ أَنَّكَ إِمَامٌ مُفْتَرَضٌ طَاعَتُكَ وَ أَنَّ أَبِي فِي النَّارِ

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Ali Bin Muhammad Al Qummi, from Ahmad Bin Muhammad Bin Isa, from a man, from Umar Bin Abdul Aziz, from Jameel Bin Darraj, from Hamza Bin Muhammad Al Tayyar who said,

'We mentioned Muhammad Bin Abu Bakr in the presence of Abu Abdullah^{asws}. Abu Abdullah^{asws} said: 'May Allah^{azwj} have Mercy on him and Send Salawaat upon him. He had said to Amir Al-Momineen^{asws} one day, 'Spread out your^{asws} hand, I shall pledge allegiance to you^{asws}'. He^{asws} said: 'And you will do it?' He said, 'Yes'. He^{asws} spread out his^{asws} hand. He

⁵⁰⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 726

said, 'I testify that you^{asws} are an Imam^{asws}, obeying you^{asws} is an obligation, and that my father is in the Fire'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ النِّجَابَةُ مِنْ قِبَلِ أُمِّهِ أَسْمَاءَ بِنْتِ عُمَيْسٍ رَحِمَهُ اللَّهُ عَلَيْهَا لَا مِنْ قِبَلِ أَبِيهِ.

Abu Abdullah^{asws} said: 'The salvation was from the direction of his mother Asma Bint Umeys, may Allah^{azwj} have Mercy upon her, not from the direction of his father'.⁵⁰⁷

728 - ختص، الإختصاص عَنِ ابْنِ الطَّيَّارِ مِثْلُهُ.

(The book) 'Al Ikhtisas' – From Ibn Al Tayyar – similar to it.⁵⁰⁸

729 - كش، رجال الكشي حَمْدَوِيَّهُ بْنُ نَصْرِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بَايَعَ عَلِيًّا ع عَلَى الْبَرَاءَةِ مِنْ أَبِيهِ.

(The book) 'Rijal Al Kashy' – Hamdawiya Bin Nasr, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

'From Abu Ja'far^{asws}: 'Muhammad Bin Abu Bakr pledged allegiance to Ali^{asws} upon the disavowing (Tabarra) from his own father'.⁵⁰⁹

730 - ختص، الإختصاص أَحْمَدُ بْنُ هَارُونَ الْقَامِي عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ تَرِيذٍ عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلُهُ.

(The book) 'Al Ikhtisas' – Ahmad Bin Haroun Al Famy, from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr – similar to it.⁵¹⁰

731 - كش، رجال الكشي حَمْدَوِيَّهُ وَ إِبْرَاهِيمُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي حَمِيلَةَ عَنْ مُيَسَّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَايَعَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ عَلَى الْبَرَاءَةِ مِنَ الثَّانِي.

(The book) 'Rijal Al Kashy' – Hamdawiya and Ibrahim from Muhammad Bin Abdul Hameed, from Abu Jameela, from Muyasser Bin Abdul Aziz,

'From Abu Ja'far^{asws} having said: 'Muhammad Bin Abu Bakr pledged allegiance upon the disavowing (Tabarra) from the second (Umar)'.⁵¹¹

732 - كش، رجال الكشي حَمْدَوِيَّهُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ مُوسَى بْنِ مُصْعَبٍ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ أَهْلِ بَيْتٍ إِلَّا وَ مِنْهُمْ بَحِيْبٌ مِنْ أَنْفُسِهِمْ وَ أُحِبُّ التُّجَبَاءَ مِنْ أَهْلِ بَيْتِ سَوْءٍ مُحَمَّدُ بْنُ أَبِي بَكْرٍ.

(The book) 'Rijal Al Kashy' – Hamdawiya, from Muhammad Bin Isa, from Yunus, from Musa Bin Musab, from Shayb,

⁵⁰⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 727

⁵⁰⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 728

⁵⁰⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 729

⁵¹⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 730

⁵¹¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 731

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'There is none from a family except and from them would be a noble one from themselves, and the noblest of the nobles from an evil family is Muhammad Bin Abu Bakr''⁵¹²

733 - ف، تحف العقول كتب أمير المؤمنين ع إلى أهل مصر بعد تسيير محمد بن أبي بكر ما هذا مختصره من عبد الله علي أمير المؤمنين إلى محمد بن أبي بكر وأهل مصر سلام عليكم

(The book) 'Tuhaf Al Uqool' –

'Amir Al-Momineen^{asws} wrote to the people of Egypt after the travelling of Muhammad Bin Abu Bakr, what this is its brief: 'From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to Muhammad Bin Abu Bakr and the people of Egypt. Greetings be upon you all!

أما بعد فقد وصل إلي كتابك و فهمت ما سألت عنه و أعجبتني اهتمامك بما لا بد لك منه و ما لا يصلح المسلمين غيره و ظننت أن الذي أخرج ذلك منك نيّة صالحة و رأي غير مدحول

As for after, your letter arrived to me and I^{asws} have understood what you have asked about, and it has astounded me, your attention to what there is no escape for you from it, and what is not correct for the Muslims apart from it. That which brought it out from you is a sincere intention and a view an unmixed view.

أما بعد فعليك بتقوى الله في مقامك و مقعدك و سيرك و علانيتك و إذا قضيت بين الناس فاخفض لهم جناحك و لزم لهم جانبك و ابسط لهم وجهك و آس بينهم في اللخط و النظر حتى لا يطمع العظماء في حيفك لهم و لا يئاس الضعفاء من عدلك عليهم

As for after, upon you is to be with the fear of Allah^{azwj} during your standing and your sitting, and your privacy and your openness; and when you judge between the people, then lower your wings (be humble) to them, and soften your sides be gentle) to them, and spread your face (be friendly) to them, and be comforting between them in the words and the consideration until the mighty ones does not cover your favours nor do the weak ones despair from your justice upon them.

و أن تسأل المدعي البيّنة و على المدعى عليه البعير

And if you were to ask the claimant for the proof, and the claimant, upon him is to swear an oath.

و من صالح أخاه على صلح فأجز صلحه إلا أن يكون صلحاً مجزماً حلالاً أو يخلل حراماً

And one who reconciles with his brother upon a reconciliation, then allow his reconciliation except if the reconciliation happens to prohibit a Permissible or permits a Prohibition.

و آثر الفقهاء و أهل الصّدق و الوفاء و الحياء و الورع على أهل الفجور و الكذب و العذر و ليكن الصّالحون الأبرار إخوانك و الفاجرون العادرون أعداءك فإن أحب إخواني إلي أكثرهم لله ذكراً و أشدهم منه خوفاً و أنا أرجو أن تكون منهم إن شاء الله

⁵¹² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 732

And prefer the jurists and the people of truthfulness, and the loyalty, and the bashfulness, and the devoutness over the people of immoralities, and the lies, and the betrayal, and let the righteous be your brothers and the immoral ones, the treacherous be your enemies, for the most beloved of my^{asws} brothers to me^{asws} is their most frequent of mentioning Allah^{azwj} and the most intense of them if fear from Him^{azwj}, and I^{asws} hope that you^{asws} will be from them, if Allah^{azwj} so Desires.

وَإِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ فِيمَا أَنْتُمْ عَنْهُ مُسْتَوِلُونَ وَعَمَّا أَنْتُمْ إِلَيْهِ صَائِرُونَ فَإِنَّ اللَّهَ قَالَ فِي كِتَابِهِ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ وَقَالَ وَيُخَذُّكُمْ اللَّهُ نَفْسَهُ
وَإِلَى اللَّهِ الْمَصِيرُ وَقَالَ فَوَ رَبِّكَ لَنَسْتَلَنَّهِنَّ أجمعِينَ عَمَّا كَانُوا يَعْمَلُونَ

And I^{asws} advise to you with fear of Allah^{azwj} regarding what you would be questioned about and about what you are destined to, for Allah^{azwj} Said in His^{azwj} Book: **Every soul would be held for what it earns [74:38];** and Said: **and Allah Cautions you all Himself; and to Allah is the eventual return [3:28];** and Said: **So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93].**

فَعَلَيْكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا تَجْمَعُ مِنَ الْخَيْرِ مَا لَا يَجْمَعُ غَيْرُهَا وَتُذَرِّكُ بِهَا مِنَ الْخَيْرِ مَا لَا يُذَرِّكُ بِغَيْرِهَا مِنْ خَيْرِ الدُّنْيَا وَخَيْرِ الْآخِرَةِ

Upon you all is to be with the fear of Allah^{azwj} for it is a collection of good what nothing else can collect, and one can attain from the good by it what one cannot attain with anything else, from the good of the world and good of the Hereafter.

قَالَ اللَّهُ وَ قِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلْ رَبُّكُمْ قَالُوا خَيْرٌ لِّلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ لِّدَارِ الْآخِرَةِ خَيْرٌ وَ لَنِعْمَ دَارُ الْمُتَّقِينَ

Allah^{azwj} Said: **And it is said to those who are pious: ‘What is that which your Lord Revealed?’ They say, ‘Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious’ [16:30].**

اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُتَّقِينَ دَهَبُوا بِعَاجِلِ الْخَيْرِ وَ آجِلِهِ شَارِكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يُشَارِكُهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ سَكُنُوا الدُّنْيَا بِأَحْسَنِ مَا سَكَنَ فَأَكْلُوهَا بِأَحْسَنِ مَا أُكِلَتْ

Know, servants of Allah^{azwj}, that the pious have gone with the current good and its future (as well). They participated the people of the world in their world and the people of the world did not participate in their Hereafter. Allah^{azwj} Mighty and Majestic said: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32].** They dwelled in the world with the best of what could be dwelled, and they consumed it with the best of what could be consumed.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّكُمْ إِذَا اتَّقَيْتُمُ اللَّهَ وَ حَفِظْتُمْ نَبِيَّكُمْ فِي أَهْلِهِ فَقَدْ عَبْدْتُمُوهُ بِأَفْضَلِ عِبَادَتِهِ وَ ذَكَرْتُمُوهُ بِأَفْضَلِ مَا ذُكِرَ وَ شَكَرْتُمُوهُ بِأَفْضَلِ مَا شُكِرَ وَ قَدْ أَخَذْتُمْ بِأَفْضَلِ الصَّبْرِ وَ الشُّكْرِ وَ اجْتَهَدْتُمْ بِأَفْضَلِ الْاجْتِهَادِ وَ إِنْ كَانَ غَيْرُكُمْ أَطْوَلَ مِنْكُمْ صَلَاةً وَ أَكْثَرَ مِنْكُمْ صِيَامًا وَ صَدَقَةً إِذْ كُنْتُمْ أَنْتُمْ أَوْفَى لِلَّهِ وَ أَنْصَحَ لِأَوْلِيَاءِ اللَّهِ وَ مَنْ هُوَ وَلِيُّ الْأَمْرِ مِنْ آلِ رَسُولِ اللَّهِ ص

And know, servants of Allah^{azwj}, when you fear Allah^{azwj} and preserve your Prophet^{saww} regarding his^{saww} family, so you have worshipped Him^{azwj} with the best of worships, and you have mentioned Him^{azwj} the best of what could be mentioned, and thanked Him^{azwj} with the best of what He^{azwj} can be thanked with, and have taken the best patience and the thanks,

and have struggled with the best of the struggles and even though others may be of more prolonged Salat and more frequent than you of Fasting and charity, when you were more fulfilling to Allah^{azwj} and advising to the friends of Allah^{azwj}, and one who is a Master^{asws} of the command from the Progeny^{asws} of Rasool-Allah^{saww}.

وَ اخذُوا عِبَادَ اللَّهِ الْمَوْتَ وَ قُرْبَهُ وَ كَرْبَهُ وَ سَكَرَاتِهِ وَ أَعْدُوا لَهُ غَدَتَهُ فَإِنَّهُ يَأْتِي بِأَمْرٍ عَظِيمٍ يَخِيرُ لَا يَكُونُ مَعَهُ شَرٌّ وَ بِشَرٍّ لَا يَكُونُ مَعَهُ خَيْرٌ أَبَدًا فَمَنْ أَقْرَبَ إِلَى الْجَنَّةِ مِنْ غَامِلِهَا وَ أَقْرَبَ إِلَى النَّارِ مِنْ أَهْلِهَا

And be cautious of the death, servants of Allah^{azwj}, and its nearness, and its distress, and its pangs, and prepare for it with a preparation for it comes with a mighty matter good, there would not happen any evil after it, and with evil, not good happening with it, ever! So, who is closer to the Paradise than its workers, and closest to the Fire than its deserving ones?

فَأَكْثِرُوا ذِكْرَ الْمَوْتِ عِنْدَ مَا تُتَارِكُكُمْ إِلَيْهِ أَنْفُسُكُمْ فَإِنَّ سَمْعَ رَسُولِ اللَّهِ ص يَقُولُ أَكْثِرُوا ذِكْرَ هَادِمِ اللَّذَاتِ وَ اعْلَمُوا أَنَّ مَا بَعْدَ الْمَوْتِ لِمَنْ لَمْ يَعْتَصِرِ اللَّهُ لَهُ وَ يَزِيحُهُ أَشَدُّ مِنَ الْمَوْتِ

Frequently remember the death during your contending yourself to it, for I^{asws} heard Rasool-Allah^{saww} saying: 'Frequently remember demolition of the pleasures and know that what is after the death, for the one who is not Forgiven by Allah^{azwj}, is severer than the death (itself).

وَ اعْلَمْ يَا مُحَمَّدُ أَنِّي وَلِيُّكَ أَعْظَمَ أَخْنَادِي فِي نَفْسِي أَهْلَ مِصْرَ وَ أَنْتَ مَحْفُوقٌ أَنْ تَخَافَ عَلَى نَفْسِكَ وَ أَنْ تَحْدَرَ فِيهِ عَلَى دِينِكَ وَ إِنْ لَمْ يَكُنْ لَكَ إِلَّا سَاعَةٌ مِنَ النَّهَارِ فَإِنْ اسْتَطَعْتَ أَنْ لَا تُسْجِطَ رَبَّكَ بِرِضَا أَحَدٍ مِنْ خَلْقِهِ فَافْعَلْ فَإِنَّ فِي اللَّهِ خَلْفًا مِنْ غَيْرِهِ وَ لَا فِي شَيْءٍ خَلْفٌ مِنَ اللَّهِ

And know, O Muhammad! I^{asws} have placed you in charge of a mighty army of mine^{asws} as far as I^{asws} am concerned, the people of Egypt, and you are duty bound to fear upon yourself and you be careful in it upon your religion, and if there does not happen to be for you except an hour from the day, and you are able not to incur the Wrath of your Lord^{azwj} by pleasing anyone from His^{azwj} creatures, then do so, for in Allah^{azwj} there is a replacement from other and there neither from others nor in anything, a replacement from Allah^{azwj}.

اشْدُدْ عَلَى الظَّالِمِ وَ خُذْ عَلَى يَدَيْهِ وَ لِنِ لِأَهْلِ الْحَيْرِ وَ قَرْنِهِمْ مِنْكَ وَ اجْعَلْهُمْ بِطَانَتَكَ وَ إِخْوَانَكَ

Be severe upon the oppressor and seize upon his hand and be lenient to the people of good and draw them closer to you and make them your confidants and your brothers.

ثُمَّ انْظُرْ صَلَاتَكَ كَيْفَ هِيَ فَإِنَّكَ إِمَامٌ وَ لَيْسَ مِنْ إِمَامٍ يُصَلِّي بِقَوْمٍ فَيَكُونُ فِي صَلَاتِهِمْ تَقْصِيرٌ إِلَّا كَانَ عَلَيْهِ أَوْزَارُهُمْ وَ لَا يَنْتَقِصُ مِنْ صَلَاتِهِمْ شَيْءٌ وَ لَا يُتِمُّهَا إِلَّا كَانَ لَهُ مِثْلُ أَجُورِهِمْ وَ لَا يَنْتَقِصُ مِنْ أَجُورِهِمْ شَيْءٌ

Then look at your Salat, how it is, for you are a prayer leader and there isn't any prayer leader praying Salat with a people and there should be a deficiency in their Salat except upon him would be their burdens and there would be no reduction from their Salats by anything, nor would his be complete except there would be for him the like of the Recompense and there would be no reduction from their Recompense by anything.

وَ انْظُرِ الْوُضُوءَ فَإِنَّهُ تَمَامُ الصَّلَاةِ وَ لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ وَ اعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَابِعٌ لِصَلَاتِكَ وَ اعْلَمْ أَنَّهُ مَنْ صَبَحَ الصَّلَاةَ فَإِنَّهُ لَعَبْرُ الصَّلَاةِ مِنْ شَرَائِعِ الْإِسْلَامِ أَضْيَعُ

And look at the Wudu'u for it completes the salat, and there is no salat for the one having no Wudu'u for him. And know that all things from your deeds are pursuant to your Salat. And know that the one who wastes the Salat so he would be more wasteful to other than Salat from the Laws of Al-Islam.

وَ إِنْ اسْتَطَعْتُمْ يَا أَهْلَ مِصْرَ أَنْ يُصَدِّقَ قَوْلَكُمْ فِعْلَكُمْ وَ سِرُّكُمْ عَلَانِيَتُكُمْ وَ لَا تُخَالِفَ أَلْسِنَتُكُمْ أَفْعَالَكُمْ فَافْعَلُوا وَ قَدْ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَا أَخَافُ عَلَى أُمَّتِي مُؤْمَنًا وَ لَا مُشْرِكًا أَمَّا الْمُؤْمِنُ فَيَمْنَعُهُ اللَّهُ بِإِيمَانِهِ وَ أَمَّا الْمُشْرِكُ فَيُخْرِجُهُ اللَّهُ وَ يَقْمَعُهُ بِشُرْكِهِ وَ لَكِنْ أَخَافُ عَلَيْكُمْ كُلَّ مُنَافِقٍ خُلُوَ اللِّسَانِ يَقُولُ مَا تَعْرِفُونَ وَ يَفْعَلُ مَا تُنْكِرُونَ لَيْسَ بِهِ خَفَاءٌ

And if you can, O people of Egypt, to ratify your words with your deeds, and your secretive matters by your announced matters, and your deeds not to oppose your tongues, then do so, and Rasool-Allah^{saww} had said: 'I^{saww} do not fear upon my^{saww} community of any Momin nor a Polytheist. As for the Momin, Allah^{azwj} would Prevent him due to his Eman, and as for the Polytheist, Allah^{azwj} would Suffice him and Suppress him due to his Shirk. But I^{saww} fear upon you every hypocrite of a sweet tongue saying what you recognise and doing what you are disliking there isn't any hiding for it.

وَ قَدْ قَالَ النَّبِيُّ ص مَنْ سَرَّهُ حَسَنَاتُهُ وَ سَاءَتْهُ سَيِّئَاتُهُ فَذَلِكَ الْمُؤْمِنُ حَقًّا وَ كَانَ يَقُولُ ص خَصَلَتَانِ لَا يَجْتَمِعَانِ فِي مُنَافِقٍ حُسْنُ سَمْتٍ وَ فِقْهُ فِي سُنَّةٍ

And the Prophet^{saww} had said: 'One whom his good deeds cheer him, and his evil deeds saddens him, so that is the Momin truly'. And he^{saww} said: 'Two characteristics will not gather in a hypocrite – good manners and understanding regarding a Sunnah'.

وَ اعْلَمْ أَنَّ مُحَمَّدَ بْنَ أَبِي بَكْرٍ أَنَّ أَفْضَلَ الْفِقْهِ الْوَرَعُ فِي اللَّهِ وَ الْعَمَلُ بِطَاعَةِ اللَّهِ أَعَانَنَا اللَّهُ وَ إِثَّاكَ عَلَى شُكْرِهِ وَ ذِكْرِهِ وَ آدَاءِ حَقِّهِ وَ الْعَمَلُ بِطَاعَتِهِ إِنَّهُ سَيِّعٌ قَرِيبٌ

And know, O Muhammad Bin Abu Bakr! The superior understanding is the devoutness regarding Allah^{azwj} and the working in obedience to Allah^{azwj}. May Allah^{azwj} Assist us and you upon thanking Him^{azwj}, and remember Him^{azwj}, and fulfil His^{azwj} Rights, and the working in His^{azwj} obedience, He^{azwj} Hearing, Near.

وَ اعْلَمْ أَنَّ الدُّنْيَا دَارُ بَلَاءٍ وَ فَنَاءٍ وَ الْآخِرَةُ دَارُ بَقَاءٍ وَ جَزَاءٍ فَإِنْ اسْتَطَعْتَ أَنْ تُؤْخِرَ مَا يَبْقَى عَلَى مَا يَفْنَى فَافْعَلْ رَزَقَنَا اللَّهُ بَصَرَ مَا بَصَرْنَا وَ فَهَمَ مَا فَهَمْنَا حَتَّى لَا نُقْصِرَ عَمَّا أَمَرْنَا وَ لَا نَتَعَدَّى إِلَى مَا نَهَانَا عَنْهُ

And know that the world is a house of afflictions and perishing, and the Hereafter is a house of remaining and Recompense, so if you can give preference upon what remains over what is perishing, then do so. May Allah^{azwj} Grace us insight of what we have no insight, and understanding of what we do not understand until we are no longer deficient from what He^{azwj} has Commanded us, nor exceed to what He^{azwj} has Forbidden from it.

فَإِنَّهُ لَا بُدَّ لَكَ مِنْ نَصِييِكَ مِنَ الدُّنْيَا وَ أَنْتَ إِلَى نَصِييِكَ مِنَ الْآخِرَةِ أَخُو حِجَابٍ فَإِنْ عَرَضَ لَكَ أَمْرَانِ أَحَدُهُمَا لِلْآخِرَةِ وَ الْآخَرُ لِلدُّنْيَا فَابْدَأْ بِالْآخِرَةِ

Surely, there is no escape for you from your share from the world and you are needier to your share in the Hereafter, so if two matters are presented to you, one of them for the Hereafter and the other for the world, then begin with the matter of the Hereafter.

وَإِنْ اسْتَطَعْتَ أَنْ تُعْظِمَ رَغْبَتَكَ لِلْخَيْرِ وَتُحْسِنَ فِيهِ بَيْنَكَ فَافْعَلْ فَإِنَّ اللَّهَ يُعْطِي الْعَبْدَ عَلَى قَدْرِ نِيَّتِهِ إِذَا أَحَبَّ الْخَيْرَ وَ أَهْلَهُ وَ إِنْ لَمْ يَفْعَلْهُ كَانَ إِنْ شَاءَ اللَّهُ كَمَنْ فَعَلَهُ

And if can magnify your desire for the good and make good your intention in it, then do so, for Allah^{azwj} would Give the servant in accordance to his intentions when he loves the good and its people, and even if he does not do (the deed), he would be like the one who did do it, if Allah^{azwj} so Desires.

ثُمَّ إِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ ثُمَّ بِسَبْعِ حِصَالٍ هُنَّ جَوَامِعُ الْإِسْلَامِ تَخْشَى اللَّهَ وَ لَا تَخْشَى النَّاسَ فِي اللَّهِ وَ إِنْ خَيْرَ الْقَوْلِ مَا صَدَقَهُ الْفِعْلُ وَ لَا تَقْضِ فِي أَمْرِ وَاحِدٍ بِقَضَاءَيْنِ فَيُخْتَلِفَ عَلَيْكَ أَفْرُكُ وَ تَزَلَّ عَنِ الْحَقِّ وَ أَحَبَّ لِعَامَّةِ رَعِيَّتِكَ مَا تُحِبُّ لِنَفْسِكَ وَ أَهْلَ بَيْتِكَ وَ أَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ وَ أَهْلَ بَيْتِكَ

Then I^{asws} advise you with fearing Allah^{azwj}, then with seven qualities which are a summary of Al-Islam – fear Allah^{azwj} and do not fear the people regarding Allah^{azwj}; and the best word is what is ratified by the deed; and do not judge regarding one matter with two judgment for your matter would be contradicted upon you and you will slip away from the truth; and love for your general citizens what you love for yourself and your family members and dislike for them what you would dislike for yourself and your family members;

وَ الزَّمِ الْحُجَّةَ عِنْدَ اللَّهِ وَ أَصْلِحْ رَعِيَّتَكَ وَ خُصِ الْعَمَرَاتِ إِلَى الْحَقِّ وَ لَا تَخَفْ فِي اللَّهِ لَوَمَةَ لَائِمٍ وَ أَقِمَّ وَجْهَكَ وَ انْصَحْ لِلْمَرْءِ الْمُسْلِمِ إِذَا اسْتَشَارَكَ وَ اجْعَلْ نَفْسَكَ أَسْوَأَ لِقَرِيبِ الْمُسْلِمِينَ وَ بَعِيدِهِمْ وَ أَمُرْ بِالْمَعْرُوفِ وَ أَنَّهُ عَنِ الْمُنْكَرِ وَ اصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And necessitate the argument in the Presence of Allah^{azwj}; and correct your citizens and dive into the flood to the truth; and do not fear regarding Allah^{azwj} a blame of any blamer; and straighter your face and be advising to the Muslims person when he consults you; and make yourself to be an example for the near Muslims and their remote ones; **Establish the Salat and enjoin the good and forbid from the evil, and be patient upon what befalls you, surely that is from the matters requiring determination [31:17].** And the greetings be to you and Mercy of Allah^{azwj} and His^{azwj} Blessings”.⁵¹³

734 - تختص، الإختصاص الحسين بن أحمد العلوي المحدثي و أحمد بن علي بن الحسين بن زنجويه جميعاً عن حمزة بن القاسم العلوي عن بكر بن عبد الله بن حبيب عن سمرة بن علي عن أبي معاوية الضرير عن مجالد عن الشعبي عن عبد الله بن جعفر ذي الجناحين قال: لما جاء علي بن أبي طالب صلوات الله عليه مصاب محمد بن أبي بكر حيث قتله معاوية بن خديج السكوني بمصر جزع عليه جزعاً شديداً و قال ما أخلق بمصر أن يذهب آجر الدهر فلوددت أني وجدت رجلاً يصلح لنا فوجهته إليها

(The book) 'Al Ikhtisas' – Al Husayn Bin Ahmad Al Alawy Al Muhammady, and Ahmad Bin Ali Bin Al Husayn Bin Zanjawiyah altogether, from Hamza Bin Al Qasim Al Alawy, from Bakr Bin Abdullah Bin Habeeb, from Sumrah Bin Ali, from Abu Muawiya Al Zareer, from Mujalid, from Al Shaby,

⁵¹³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 733

'From Abdullah son of Ja'far^{as} with the two wings who said, 'When (news) came to Ali^{asws} Bin Abu Talib^{asws} the death of Muhammad Bin Abu Bakr when Muawiya Bin Khadeej Al-Sakuny had killed him at Egypt, he^{asws} was alarmed upon him with severe alarm and said: 'How wicked of Egypt. If the time passes up to the end of times, I^{asws} would love to find a man correct for it, so I^{asws} can send him to it'.

فَقُلْتُ نَجِدُ فَقَالَ مَنْ قُلْتُ الْأَشْتَرُ قَالَ ادْعُهُ لِي فَدَعَوْتُهُ فَكَتَبَ لَهُ عَهْدَهُ وَكَتَبَ مَعَهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْمَلِكِ مِنَ الْمُسْلِمِينَ الَّذِينَ غَضِبُوا لِلَّهِ حِينَ غَضِبَ فِي الْأَرْضِ وَضَرَبَ الْجُوزَ بِأَرْوَاقِهِ عَلَى الْبَرِّ وَالْفَاجِرِ فَلَا حَقَّ يُسْتَرَاخُ إِلَيْهِ وَلَا مُنْكَرٌ يُنْتَاهَى عَنْهُ

I said, 'You^{asws} will find him'. He said, 'Who?' I said, 'Al-Ashtar'. He^{asws} said: 'Call him to me^{asws}'. I called him. He^{asws} wrote a pact for him, and wrote with him: 'In the Name of Allah^{azwj} the Beneficent, the Merciful, from Ali^{asws} Bin Abu Talib^{asws} to the assembly from the Muslims, those who are angered for the Sake of Allah^{azwj} when He^{azwj} is disobeyed in the earth, and (when) the tyranny strikes with its spade upon the righteous and the immoral, so there is no right one can find rest to nor any evil one can stand aside from.

سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَقَدْ وَجَّهْتُ إِلَيْكُمْ عَبْدًا مِنْ عِبَادِ اللَّهِ لَا يَنَامُ أَيَّامَ الْخَوْفِ وَلَا يَنْكُلُ عَنِ الْأَعْدَاءِ جَذَارِ الدَّوَائِرِ أَشَدَّ عَلَى الْفُجَّارِ مِنْ حَرِّقِ النَّارِ وَهُوَ مَالِكُ بْنُ الْحَارِثِ الْأَشْتَرُ أَخُو مَذْحِجٍ فَاسْمَعُوا لَهُ وَأَطِيعُوا فَإِنَّهُ سَيْفٌ مِنْ سُيُوفِ اللَّهِ لَا نَابِي الضَّرِيبَةِ وَلَا كَيْلُ الْحُدَّ

Greetings be unto you all! I^{asws} praise Allah^{azwj} to you Who, there is no god except He^{azwj}. As for after, I^{asws} am sending to you a servant from the servants of Allah^{azwj}. He neither sleeps in the days of fear nor does he shy away from the enemies in dangerous circles. He is severe upon the transgressors than burning of the fire, and he is Malik Bin Al-Haris Al-Ashtar, brother of (clan of) Muzhij. Listen to him and obey, for he is a sword from the swords of Allah^{azwj}. Neither does he collect the taxes nor is he blunt of the edge.

فَإِنْ أَمَرَكُمْ أَنْ تَنْفِرُوا فَانْفِرُوا وَإِنْ أَمَرَكُمْ أَنْ تُقِيمُوا فَأَقِيمُوا وَإِنْ أَمَرَكُمْ أَنْ تُحْجِمُوا فَأَحْجِمُوا فَإِنَّهُ لَا يُقَدِّمُ وَلَا يُخْجِمُ إِلَّا بِأَمْرِي وَقَدْ أَتَرْتُكُمْ بِهِ عَلَى نَفْسِي لِنَبِيحَتِهِ لَكُمْ وَشِدَّةِ شَكِيمَتِهِ عَلَى عَدُوِّكُمْ عَصَمَكُمْ رَبُّكُمْ بِالْهَدَى وَتَبَتُّكُمْ بِالْيَقِينِ

So, if he were to order you to mobilise, then mobilise, and if he orders you to stay, then stay, and if he orders you to gather, then gather, for he will neither advance nor withdraw except by my^{asws} orders, and I^{asws} have preferred you all with him upon myself^{asws} due to his being adviser to you all, and severity of his assertion against your enemies. May your Lord^{azwj} Fortify you with the guidance and Affirm you with the certainty'.

ثُمَّ قَالَ لَهُ لَا تَأْخُذْ عَلَى السَّمَاءِ فَإِنِّي أَخَافُ عَلَيْكُمْ مُعَاوِيَةَ وَأَصْحَابَهُ وَلَكِنَّ الطَّرِيقَ الْأَعْلَى فِي الْبَادِيَةِ حَتَّى تَخْرُجَ إِلَى أَيْلَةَ ثُمَّ سَاحِلَ مَعَ الْبَحْرِ حَتَّى تَأْتِيَهَا فَفَعَلْ

Then he^{asws} said to him: 'Do not take to Al-Samawah for I^{asws} fear Muawiya and his companions upon you, but take the high road in the valleys until you go out to Eilat, then the coast with the sea until you come to it'. He did so.

فَلَمَّا انْتَهَى إِلَى أَيْلَةَ وَخَرَجَ مِنْهَا صَحْبَهُ نَافِعٌ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ فَخَدَمَهُ وَالْطَّفَقَ حَتَّى أَعَجَبَهُ شَأْنُهُ فَقَالَ يَمَنْ أَنْتَ قَالَ مِنْ أَهْلِ الْمَدِينَةِ قَالَ مِنْ أَهْلِهِمْ قَالَ مَوْلَى عَمْرِ بْنِ الْخَطَّابِ قَالَ وَ أَتَيْنَ ثُرَيْدٌ قَالَ مِصْرَ قَالَ وَ مَا حَاجَتُكَ بِهَا قَالَ أُرِيدُ أَنْ أَشْبِعَ مِنَ الْخُبْزِ فَإِنَّا لَا نَشْبِعُ بِالْمَدِينَةِ

When he ended up to Eilat and there came out from it his companion, Nafie slave of Usman Bin Affan. He served him and was kind with him until his occupation fascinated him. He said, 'Whom are you from?' He said, 'From the people of Al-Medina'. He said, 'From which of them?' He said, 'Slave of Umar Bin Al-Khattab'. He said, 'And where are you intending?' He said, 'Egypt'. He said, 'And what is your need at it?' He said, 'I want to be satiated from the bread, for we are not satiated at Al-Medina'.

فَرَّقَ لَهُ الْأَشْتَرُ وَ قَالَ لَهُ الزُّمْنِي فَإِنِّي سَأُجِيبُكَ بِخُبْزٍ فَلَزِمَهُ حَتَّى بَلَغَ الْقُلُومَ وَ هُوَ مِنْ مِصْرَ عَلَى لَيْلَةٍ فَنَزَلَ عَلَى امْرَأَةٍ مِنْ جُهَيْنَةَ فَقَالَتْ أَيُّ الطَّعَامِ أَعْجَبُ بِالْعِرَاقِ فَأَعَالِجُهُ لَكُمْ قَالَ الْحَيْثَانُ الطَّرِيَّةُ فَعَالَجَتْهَا لَهُ فَأَكَلَ وَ قَدْ كَانَ ظَلًا صَائِمًا فِي يَوْمٍ حَارٍّ فَأَكْثَرَ مِنْ شَرْبِ الْمَاءِ فَجَعَلَ لَا يَزُولُ فَأَكْثَرَ مِنْهُ حَتَّى نَعَرَ يَغْنِي انْتَفَاحَ بَطْنِهِ مِنْ كَثَرَةِ شَرْبِهِ

Al-Ashtar felt pity for him and said to him, 'Stay with me and I shall answer you with bread'. He stayed with him until he reached Al-Qulzum, and it is one night from Egypt. He lodged at a woman from Juheyne. She said, 'Which food fascinates you at Al-Iraq, so I can prepare it for you all'. He said, 'Fresh fish'. She made it for him. He ate, and he had been Fasting on a hot day, so he frequented from drinking the water. He went on not getting saturated, so he frequented from it until he was embarrassed, and his belly was bloated from his drinking a lot.

فَقَالَ لَهُ نَافِعٌ إِنَّ هَذَا الطَّعَامَ الَّذِي أَكَلْتَ لَا يَقْتُلُ سَمًّا إِلَّا الْعَسَلُ فَدَعَا بِهِ مِنْ ثِقَلِهِ فَلَمْ يُوجَدْ قَالَ لَهُ نَافِعٌ هُوَ عِنْدِي فَاتِيكَ بِهِ قَالَ نَعَمْ فَأَتَانِي بِهِ فَأَتَى رَحْلَهُ فَحَاضَرَ شَرْبَهُ مِنْ عَسَلٍ قَدْ كَانَ مَعَهُ أَعْدَهُ لَهُ فَأَتَاهُ بِمَا فَشَرِبَهَا فَأَخَذَهُ الْمَوْتُ مِنْ سَاعَتِهِ وَ أَسْأَلَ نَافِعٌ فِي ظُلْمَةِ اللَّيْلِ فَأَمَرَ بِهِ الْأَشْتَرُ أَنْ يُطْلَبَ فَطُلِبَ فَلَمْ يُصَبْ

Nafie said to him, 'This food which you have eaten, its poison will not be killed except by the honey'. So, he called for it from his feeling heavy, but it was not found. Nafie said to him, 'It is with me, I shall come to you with it'. He said, 'Yes, bring it to me'. He went to his luggage and presented a drink of honey with poison which had been with him, he had prepared it. He came with it and the death seized him from his moment, and Nafie sneaked away in the darkness of the night'. Al-Ashtar ordered with him that he be sought. He was sought but could not be found.

قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ كَانَ لِمُعَاوِيَةَ بِمِصْرَ عَيْزٌ يُقَالُ لَهُ مَسْعُودٌ بَنُ رَجْرَجَةٍ فَكَتَبَ إِلَى مُعَاوِيَةَ بِحُلَاكِ الْأَشْتَرِ فَقَامَ مُعَاوِيَةُ خَطِيبًا فِي أَصْحَابِهِ فَقَالَ إِنَّ عَلِيًّا كَانَ لَهُ يَمِينَانِ قُطِعَتْ أَحَدُهُمَا بِصِفِّينَ يَغْنِي عَمَارًا وَ الْأُخْرَى الْيَوْمَ

Abdullah son of Ja'far^{as} said, 'And there was a spy for Muawiya at Egypt called Masoud Bin Zajraja. He wrote to Muawiya with the death of Al-Ashtar. Muawiya stood up to address among his companions. He said, 'Al^{asws}, there used to be two right hands for him^{asws}. One of them was cut off at Siffeen, meaning Ammar^{ra}, and the other today.

إِنَّ الْأَشْتَرَ مَرَّ بِأَيْلَةَ مُتَوَجِّهًا إِلَى مِصْرَ فَصَحَبَهُ نَافِعٌ مَوْلَى عُثْمَانَ فَخَدَمَهُ وَ أَلْطَفَهُ حَتَّى أَعْجَبَهُ وَ اطمأنَّ إِلَيْهِ فَلَمَّا نَزَلَ الْقُلُومَ حَاضَرَ لَهُ شَرْبَهُ مِنْ عَسَلٍ بِسَمٍّ فَسَقَاهَا لَهُ فَمَاتَ أَلَا وَ إِنَّ لِلَّهِ جُنُودًا مِنْ عَسَلٍ.

Al-Ashtar passed by Eilat heading to Egypt, and Nafie slave of Usman accompanied him and served him, and was kind to him until he fascinated him, and he was assured to him. When

he descended at Al-Qulzum, he presented to him a drink of honey with poison and quenched it to him, so he died. Indeed, and for Allah^{azwj} there is an army from honey”⁵¹⁴.

735 - إختص، الإختصاص أحمد بن علي عن حمزة بن القاسم العلوي عن بكر بن عبد الله بن حبيب عن سمرة بن علي عن المنهال بن جبير الحميري عن عوانة قال: لما جاء هلاك الأشر إلى علي بن أبي طالب ع صعد المنبر فخطب الناس ثم قال ألا إن مالك بن الحارث قد قضى نحبهُ و أوفى عهده و لقي ربه فرجم الله مالكا لو كان جبلا لكان فندا و لو كان حجرا لكان صلدا لله مالك و ما مالك و هل قامت النساء عن مثل مالك و هل مؤجود كمالك

(The book) 'Al Ikhtisas' – Ahmad Bin Ali, from Hamza Bin Al Qasim Al Alawy, from Bakr Bin Abdullah Bin Habeen, from Samurah Bin Ali, from Al Minhal Bin Jubeyr Al Himeyri, from Awanah who said,

'When (news of) the death of Al-Ashtar came to Ali^{asws} Bin Abu Talib^{asws}, he^{asws} ascended the pulpit and addressed the people, then said: 'Malik Bin Al Haris had fulfilled his vow and has been loyal to his pact and met his Lord^{azwj}. May Allah^{azwj} have Mercy on Malik. If he had been a mountain, he would have been majestic, and if he had been a stone, he would have been solid for Allah^{azwj}. Malik, and what is Malik? And can the women resist from the like of Malik? And is there anyone like Malik?'

قال فلما نزل و دخل القصر أقبل عليه رجال من قريش فقالوا لشدة ما حزنت عليه و لقد هلك قال أما و الله هلاكه قد أعز أهل المغرب و أذل أهل المشرق

He (the narrator) said, 'When he^{asws} descended and entered the government building, men from Quraysh faced up to him^{asws} and they said, 'It is intense what you^{asws} are alarmed upon him, and he has died'. He^{asws} said: 'By Allah^{azwj}! His death has brought honour to the people of the west and disgraced the people of the east'.

قال و بكى عليه أياما و حزن عليه حزنا شديدا و قال لا أرى مثله بعده أبدا.

He (the narrator) said, 'And he^{asws} cried upon him for days and grieved upon him with severe grief and said: 'I^{asws} will not see the like of him after him, ever!'"⁵¹⁵

736 - نهج، نهج البلاغة و قال ع لما بلغه قتل محمد بن أبي بكر إن حزننا عليه على قدر سرورهم به إلا أنهم نقصوا بغضا و نقصنا حبيبا.

(The book) 'Nahj Al-Balagh' – And he^{asws} said when the killing of Muhammad Bin Abu Bakr reached him^{asws}: 'Our grief upon him is in accordance to their happiness with it except they are deficient of a hater, and we are deficient of a beloved'"⁵¹⁶.

737 - و قال ع و قد جاءه نعي الأشر مالك و ما مالك لو كان جبلا لكان فندا و لو كان حجرا لكان صلدا لا يرتقيه الحافر و لا يوفي عليه الطائر.

And he^{asws} said: 'And the obituary of Al-Ashtar had come to him^{asws}: 'Malik, and what is Malik? If he was a mountain, he would have been majestic, and if he had been a stone, he

⁵¹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 734

⁵¹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 735

⁵¹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 736

would have been solid. Neither can the hooves (of horses) climb it nor can the bird get to it”⁵¹⁷.

738 - كَش، رجال الكشي دُكر أَنَّهُ لَمَّا نُعِيَ الْأَشْتُرُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع تَأَوَّهَ حُزْناً ثُمَّ قَالَ رَحِمَ اللَّهُ مَالِكاً وَ مَا مَالِكٌ عَزَّ عَلَيَّ بِهِ هَالِكاً لَوْ كَانَ صَخْرًا لَكَانَ صَلْدًا وَ لَوْ كَانَ جَبَلًا لَكَانَ فُتْدًا وَ كَأَنَّهُ قَدْ مَيَّي قَدًّا.

(The book) ‘Rijal Al Kashy’ –

‘It is mentioned that when the obituary of Al-Ashtar came to Amir Al-Momineen^{asws}, grief made him^{asws} groan, then he^{asws} said: ‘May Allah^{azwj} have Mercy on Malik. And what is Malik? I^{asws} am upset with his death. If he was a stone, he would have been solid, and if he was a mountain, he would have been majestic, and it is as if he was led from me^{asws}’⁵¹⁸.

739 - نَهَج، نهج البلاغة وَ مِنْ كِتَابِ لَهُ ع إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا بَلَغَهُ تَوَجُّدُهُ مِنْ غَزَاهِ بِالْأَشْتَرِ عَنْ مِصْرَ ثُمَّ تَوَقَّى الْأَشْتَرُ فِي تَوَجُّهِهِ إِلَى مِصْرَ قَبْلَ وَصُولِهِ إِلَيْهَا وَ قَدْ بَلَغَنِي مُوجِدُكَ مِنْ تَسْرِيحِ الْأَشْتَرِ إِلَى عَمَلِكَ وَ إِنِّي لَمْ أَفْعَلْ ذَلِكَ اسْتِطَاءً لَكَ فِي الْجُهِدِ وَ لَا إِزْدِيَاداً لَكَ فِي الْجِدِّ وَ لَوْ نَزَعْتُ مَا تَحْتَ يَدِكَ مِنْ سُلْطَانِكَ لَوَلَّيْتُكَ مَا هُوَ أَيْسَرُ عَلَيْكَ مَثُونَةً وَ أَعْجَبُ إِلَيْكَ وَلَايَةً

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his^{asws} to Muhammad Bin Abu Bakr, may Allah^{azwj} be Pleased from him, when it reached him that he was being replaced by Al-Ashtar about Egypt, he was saddened, then Al-Ashtar died during his heading to Egypt before his arrival to it: ‘(News of) your unhappiness has reached me of sending Al-Ashtar to your office, and I^{asws} did not do that for slowing you down in the efforts, nor to increase you in efforts. And if I^{asws} am removing what is under your hand of your authority, I^{asws} would place you in charge of what is easier to deal with upon you and more attractive governance to you.

إِنَّ الرَّجُلَ الَّذِي كُنْتُ وَلَيْتُهُ أَمْرَ مِصْرَ كَانَ رَجُلًا لَنَا نَاصِحًا وَ عَلَى عَدُوْنَا شَدِيدًا نَاقِمًا فَرَحِمَهُ اللَّهُ فَلَقَدْ اسْتَكْمَلَ أَيَّامَهُ وَ لَاقَى جَمَاهُ وَ نَحْنُ عَنْهُ رَاضُونَ أَوْلَادُهُ اللَّهُ رِضْوَانُهُ وَ ضَاعَفَ الثَّوَابَ لَهُ

The man who used to rule the affairs of Egypt was an advising man to us and severe against our enemies of vengeance. May Allah^{azwj} have Mercy on him. His days are completed, and he met his death and we are pleased from him. May Allah^{azwj} Accord him His^{azwj} Pleasure and Multiply the Rewards for him.

فَأَصْبَحَ لِعَدُوِّكَ وَ اْمَضْ عَلَى بَصِيرَتِكَ وَ شَمِّرْ لِحَرْبِ مَنْ حَارَبَكَ وَ اذْعُ إِلَى سَبِيلِ رَبِّكَ وَ أَكْثِرِ الْإِسْتِعَانَةَ بِاللَّهِ يَكْفِكَ مَا أَهَمَّكَ وَ يُعْنِكَ عَلَى مَا يُنْزِلُ بِكَ إِنْ شَاءَ اللَّهُ.

Get ready for your enemy and continue upon your insight and prepare for battling the one who battles you, and call to the Way of your Lord^{azwj}, and frequent in seeking Assistance

⁵¹⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 737

⁵¹⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 738

with Allah^{azwj}. He^{azwj} will Suffice you of whatever concerns you, and He^{azwj} will Assist you upon what befalls you, if Allah^{azwj} so Desires”⁵¹⁹.

740 - نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بَعْدَ مَقْتَلِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ بِمِصْرَ أَمَّا بَعْدُ فَإِنَّ مِصْرَ قَدْ افْتُتِحَتْ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ رَحِمَهُ اللَّهُ قَدْ اسْتَشْهِدَ فَعِنْدَ اللَّهِ تَحْتَسِبُهُ وَلَدًا نَاصِحًا وَ عَامِلًا كَادِحًا وَ سَيِّفًا قَاطِعًا وَ رُكْنًا دَافِعًا

(The book) 'Nahj Al Balagah' –

‘And from a letter of his^{asws} to Abdullah Bin Al-Abbas after the killing of Muhammad Bin Abu Bakr at Egypt: ‘As for after, Egypt has been conquered and Muhammad Bin Abu Bakr, may Allah^{azwj} have mercy on him, has been martyred, so in the Presence of Allah^{azwj} we shall reckon it. He^{asws} was a son, an adviser, an office bearer, hard worker, a cutting sword, a cornerstone of defence.

وَ قَدْ كُنْتُ حَشْتُ النَّاسَ عَلَى لِحَاقِهِ وَ أَمْرُهُمْ بِغِيَاثِهِ قَبْلَ الْوَقْعَةِ وَ دَعْوَتُهُمْ سِرًّا وَ جَهْرًا وَ عَوْدًا وَ بَدْءًا فَمِنْهُمْ الْآتِي كَارِهًا وَ مِنْهُمْ الْمُعْتَلُّ كَاذِبًا وَ مِنْهُمْ الْقَاعِدُ خَاذِلًا

I^{asws} had urged the people upon joining him and ordered them to help him before the death, and I^{asws} called them secretly and openly, and repeatedly and initiating. From them were ones who came unwillingly, and from them were ones making false excuses, and from them were ones sitting back forsaking (abandoning).

أَسْأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَ لِي مِنْهُمْ فَرَجًا عَاجِلًا فَوَ اللَّهُ لَوْ لَا طَمَعِي عِنْدَ لِقَائِي عَدُوِّي فِي الشَّهَادَةِ وَ تَوَطُّبِي نَفْسِي عَلَى الْمَيِّتَةِ لَأَحْبَبْتُ أَنْ لَا أَبْقَى مَعَ هَؤُلَاءِ يَوْمًا وَاحِدًا وَ لَا أَلْتَقِيَ بِهِمْ أَبَدًا.

I^{asws} ask Allah^{azwj} the Exalted to Make a relief to be for me^{asws} from them. By Allah^{azwj}! Had it not been my eagerness to meet my^{asws} enemies (in battle) regarding the martyrdom, and making myself good upon the death, I^{asws} would love not to remain with them even for one day, nor meet (the enemy) with them, ever!”⁵²⁰

741 - نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى أَهْلِ مِصْرَ لَمَّا وُلِّيَ عَلَيْهِمُ الْأَشْتَرُ رَحِمَهُ اللَّهُ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى الْقَوْمِ الَّذِينَ غَضِبُوا لِلَّهِ حِينَ غَضِيَ فِي أَرْضِهِ وَ ذُهِبَ بِحَقِّهِ فَضْرَبَ الْجَوْرُ سُرَادِقَهُ عَلَى الْبِرِّ وَ الْفَاجِرِ وَ الْمُقِيمِ وَ الطَّاعِنِ فَلَا مَعْرُوفٌ يُسْتَرَاخُ إِلَيْهِ وَ لَا مُنْكَرٌ يَنْتَاهِي عَنْهُ

(The book) 'Nahj Al Balagah' –

‘From a letter of his^{asws} to the people of Egypt when he^{asws} made Al-Ashtar to be a ruler over them: ‘From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to the people, those who were angered for the Sake of Allah^{azwj} when He^{azwj} was disobeyed in His^{azwj} earth and His^{azwj} Rights were done away with. The tyranny struck its tent upon the righteous and the immoral, and the residents and the foreigners, so there was not goodness one could find rest to neither it nor any evil one could keep aside from it.

⁵¹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 739

⁵²⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 740

أَمَّا بَعْدُ فَقَدْ بَعَثْتُ إِلَيْكُمْ عَبْدًا مِّنْ عِبَادِ اللَّهِ لَا يَنَامُ أَتْيَامَ الْخَوْفِ وَلَا يَنْكُلُ عَنِ الْأَعْدَاءِ سَاعَاتِ الرَّوْعِ أَشَدَّ عَلَى الْفُجَّارِ مِنْ حَرِيقِ النَّارِ وَ هُوَ مَالِكُ بْنُ الْحَارِثِ أَخُو مَذْحَجٍ

As for after, I^{asws} am sending to you a servant from the servants of Allah^{azwj}. He neither sleeps in the days of fear nor does he shy away from the enemies during the times of dread. He is severer upon the transgressors than the burning of the fire, and he is Malik Bin Al-Haris, brother of (clan of) Muzhij.

فَاسْتَمِعُوا لَهُ وَ أَطِيعُوا أَمْرَهُ فِيمَا طَاقَ الْحَقُّ فَإِنَّهُ سَيْفٌ مِّنْ سُيُوفِ اللَّهِ لَا كَلِيلُ الطُّبَّةِ وَ لَا نَابِي الضَّرِيْبَةِ فَإِنْ أَمَرَكُمْ أَنْ تَنْفِرُوا فَانْفِرُوا وَ إِنْ أَمَرَكُمْ أَنْ تُقِيمُوا فَاقِيمُوا فَإِنَّهُ لَا يُقَدِّمُ وَ لَا يُؤَخِّرُ وَ لَا يُقَدِّمُ إِلَّا عَنْ أَمْرِي وَ قَدْ أَتَرْتُكُمْ بِهِ عَلَى نَفْسِي لِتَصِيحَتِهِ لَكُمْ وَ شِدَّةِ شَكِيمَتِهِ عَلَى عَدُوِّكُمْ.

Listen to him and obey his orders in what is in accordance to the truth for he is a sword from the swords of Allah^{azwj}, neither dull of the edge nor improper of the striking. If he orders you to mobilise, then mobilise, and if he orders you to stay, then stay, for he will neither advance, nor attacks, nor delays, nor send (anyone) ahead except from my^{asws} orders, and I^{asws} have preferred you all with him over myself^{asws} for his advice to you all and severity of his harshness upon your enemies”⁵²¹.

742 - كِتَابُ الْغَارَاتِ، عَنْ فَضِيلِ بْنِ خَدِيجٍ عَنْ مَوْلَى الْأَشْتَرِ قَالَ: لَمَّا هَلَكَ الْأَشْتَرُ وَجَدْنَا فِي ثِقْلِهِ رِسَالَةً عَلَيَّ إِلَى أَهْلِ مِصْرَ وَ ذَكَرَ نَحْوَهُ وَ زَادَ فِي آخِرِهِ عَصَمَكُمْ اللَّهُ بِالْحَقِّ وَ تَبَتَّكُمْ بِالْيَقِينِ وَ السَّلَامُ عَلَيْكُمْ.

Kitab Al Gharaat – From Fuzeyls Bin Khadej, from a slave of Al Ashtar who said,

‘When Al-Ashtar was killed, we found a letter of Ali^{asws} in his bag, to the people of Egypt’, and he mentioned approximate to it, and there is an increase in its end: ‘May Allah^{azwj} Fortify you with the truth and Affirm you with the certainty, and the greeting be unto you all!’⁵²²

743 - نَهْجُ الْبَلَاغَةِ وَ مِنْ كِتَابِ لَهُ ع إِلَى أَهْلِ مِصْرَ مَعَ مَالِكِ الْأَشْتَرِ لَمَّا وَلَّاهُ إِمَارَتَهَا أَمَّا بَعْدُ فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا ص نَذِيرًا لِلْعَالَمِينَ وَ مُهَيِّئًا عَلَى الْمُرْسَلِينَ فَلَمَّا مَضَى ع تَنَازَعَ الْمُسْلِمُونَ الْأَمْرَ مِنْ بَعْدِهِ

(The book) ‘Nahj Al Balagah’ –

‘From a letter of his^{asws} to the people of Egypt with Malik Al-Ashtar when he^{asws} made him ruler of its Emirate: ‘As for after, Allah^{azwj} the Glorious Sent Muhammad^{saww} as a warner to the worlds and dominant upon the (other) Messengers^{as}. When he^{saww} passed away, the Muslims disputed the command from after him^{saww}.

فَوَاللَّهِ مَا كَانَ يُلْقَى فِي رُوعِي وَ لَا يَخْطُرُ عَلَى بَالِي أَنَّ الْعَرَبَ تُزْعِجُ هَذَا الْأَمْرَ مِنْ بَعْدِهِ ص عَنْ أَهْلِ بَيْتِهِ وَ لَا أَنَّهُمْ مَنَحُوهُ عَنِّي مِنْ بَعْدِهِ

By Allah^{azwj}! It had not occurred in my^{asws} heart nor imagined in my^{asws} mind that the Arabs would snatch this command away from the People^{asws} of the Household from after him^{saww}, nor that they would keep it away from me^{asws} from after him^{saww}.

⁵²¹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 741

⁵²² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 742

فَمَا رَاعِي إِلَّا انْتِبَالُ النَّاسِ عَلَى فُلَانٍ يُبَايِعُونَهُ فَأَمْسَكْتُ بِيَدِي حَتَّى رَأَيْتُ رَاجِعَةَ النَّاسِ قَدْ رَجَعَتْ عَنِ الْإِسْلَامِ يَدْعُونَ إِلَى حَقِّي دِينَ مُحَمَّدٍ ص فَخَشِيتُ
إِنْ لَمْ أَنْصُرِ الْإِسْلَامَ وَأَهْلَهُ أَنْ أَرَى فِيهِ ثُلُمًا أَوْ هَدْمًا تَكُونُ الْمُصِيبَةُ بِهِ عَلَيَّ أَعْظَمَ مِنْ قُوَّتِ وَلَايَتِكُمْ الَّتِي إِنَّمَا هِيَ مَتَاعُ أَيَّامٍ فَلَا تِلَّ يَزُولُ مِنْهَا مَا كَانَ
كَمَا يَزُولُ السَّرَابُ أَوْ كَمَا يَتَفَشَّعُ السَّحَابُ

Nothing shocked me^{asws} except the swarming of the people to so and so (Abu Bakr) pledging allegiance to him. I withheld my^{asws} hand until I^{asws} saw reversion of the people having had returned from Al-Islam calling for the obliteration of the religion of Muhammad^{saww}. I^{asws} feared that I^{asws} do not help Al-Islam and its people, and I^{asws} might see breaches or demolition, it would be a greater difficulty upon me with it than the loss of your governance which rather it is an enjoyment for a few days, declining whatever was from it like the declining of the mirage, or like dissipation of the clouds.

فَهَضُّتُ فِي تِلْكَ الْأَحْدَاثِ حَتَّى رَاحَ الْبَاطِلُ وَ زَهَقَ وَ اطْمَأَنَّ الدِّينُ وَ تَنَهَنَهُ وَ مِنْهُ إِلَيَّ وَ اللَّهُ لَوْ لَقِيْتُهُمْ وَاحِدًا وَ هُمْ طَلَعُ الْأَرْضِ كُلِّهَا مَا بَالَيْتُ وَ لَا
اسْتَوْخَشْتُ وَ إِلَيَّ مِنْ ضَلَالِهِمُ الَّذِي هُمْ فِيهِ وَ الْهُدَى الَّذِي أَنَا عَلَيْهِ لَعَلِّي بِصِيرَةٍ مِنْ نَفْسِي وَ يَقِينٍ مِنْ رَبِّي وَ إِلَيَّ إِلَى لِقَاءِ اللَّهِ لِمُسْتَقَاقٍ وَ لِحُسْنِ نَوَابِهِ
لَمُنْتَظَرٍ رَاجٍ

So, I^{asws} got up during those events until the falsehood was displaced and vanished, and the religion was reassured and kept away from it. And from it, by Allah^{azwj}, if I^{asws} had to meet them (in battle) alone and they had filled the earth, I^{asws} would not have cared nor been scared, and I^{asws} from their straying which they are in and the guidance which I^{asws} am upon, are upon an insight from myself^{asws} and certainty from my^{asws} Lord^{azwj}, and I^{asws} am desirous to meet Allah^{azwj} and awaiting to His^{azwj} excellent Rewards, hopeful.

وَ لِكَيْ آسَى أَنْ يَلِيَ هَذِهِ الْأُمَّةَ سَفَهَاؤُهَا وَ فُجَارُهَا فَيَتَّخِذُوا مَالَ اللَّهِ ذُولًا وَ عِبَادَهُ حَوَلًا وَ الصَّالِحِينَ حَرْبًا وَ الْفَاسِقِينَ حِزْبًا

But I^{asws} was in sorrow that the community would be ruled by its foolish ones and its immoral ones, so they would take the wealth of Allah^{azwj} as personal earnings, and His^{azwj} servants as their own slaves, and the righteous would be battled against, and the mischief-makers would be allied with.

فَإِنَّ مِنْهُمْ الَّذِي شَرِبَ فِيكُمْ الْحَرَامَ وَ جَلَدَ حَدًّا فِي الْإِسْلَامِ وَ إِنَّ مِنْهُمْ مَنْ لَمْ يُسْلِمَ حَتَّى رُضِخَتْ لَهُ عَلَى الْإِسْلَامِ الرِّضَائِيُّ فَلَوْ لَا ذَلِكَ مَا أَكْثَرْتُ
تَأْلِيَكُمْ وَ جَمْعَكُمْ وَ تَحْرِيطَكُمْ وَ لَتَرَكْتُكُمْ إِذْ أَبَيْتُمْ وَ وَبَيْتُمْ

Surely from them is the one who had drunk the prohibited (wine) among you and was whipped the legal punishment in Al-Islam, and that from them is one who did not become a Muslim until gifts were given to him upon Al-Islam. Had it not been that, I^{asws} would not frequent your incitement, and gathered you, and I^{asws} shall leave you to be if you refuse and show weakness.

أَ لَا تَرَوْنَ إِلَى أَطْرَافِكُمْ قَدْ انْتَقَضَتْ وَ إِلَى أَفْصَارِكُمْ قَدْ افْتِخَتْ وَ إِلَى مَمَالِكِكُمْ تُزَوَّى وَ إِلَى بِلَادِكُمْ تُعْزَى انْفِرُوا رَحِمَكُمُ اللَّهُ إِلَى قِتَالِ عَدُوِّكُمْ وَ لَا
تَتَأَقَّلُوا إِلَى الْأَرْضِ فَتَقْرُوا بِالْحُسْنَفِ وَ تَبْوءُوا بِالذَّلِّ وَ يَكُونُ نَصِيْبُكُمْ الْأَخْسَ إِنَّ أَخَا الْحَرْبِ الْأَرِقُّ وَ مَنْ نَامَ لَمْ يُنَمَّ عَنْهُ وَ السَّلَامُ.

Are you not looking at your outskirts to have been revolted against, and to your cities to have been conquered, and to your possessions snatched away, and to your country to have been raided? Mobilise, may Allah^{azwj} have Mercy on you, to fighting your enemy and do not

be heavy to the ground (sluggish) for you will have to accept the effacement and pursued by the disgrace, and your share would become the loss incurring. A brother of the war is the alert, and the one who sleeps (remains inactive), it (war) would not sleep from him. And the greetings".⁵²³

744 - نهج، نهج البلاغة من عهد له ع كتبه للأشتر النخعي رحمه الله لما ولأه على مصر وأعمالها حين اضطرب أمر محمد بن أبي بكر رحمه الله و هو أطول عهد كتبه وأجمعه للمحاسن

(The book) 'Nahj Al Balagh' –

'From a pact of his^{asws} he^{asws} had written for Al-Ashtar Al-Nakhaie, may Allah^{azwj} have Mercy on him when he^{asws} made him^{asws} ruler of Egypt and its office bearers, when the matter of Muhammad Bin Abu Bakr, may Allah^{azwj} have Mercy on him, became precarious, and it is the longest of pacts he^{asws} had written and it is a collection of the goodness: -

هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ مَالِكُ بْنُ الْحَارِثِ الْأَشْثَرِ فِي عَهْدِهِ إِلَيْهِ حِينَ وَلَّاهُ مِصْرَ جَبَايَةَ خَزَائِجِهَا وَ جِهَادَ عَدُوِّهَا وَ اسْتِصْلَاحَ أَهْلِهَا وَ عِمَارَةَ بِلَادِهَا

'This is what a servant of Allah^{azwj} Ali^{asws}, Amir Al-Momineen instructs Malik Bin Al-Haris Al-Ashtar with, in his^{asws} pact to him where he^{asws} is making him a ruler of Egypt, collector of its taxes, and fighting against its enemies, and betterment of its people, and build its cities.

أَمَرَهُ بِتَقْوَى اللَّهِ وَ إِثَارِ طَاعَتِهِ وَ اتِّبَاعِ مَا أَمَرَ بِهِ فِي كِتَابِهِ مِنْ فَرَائِضِهِ وَ سُنَنِهِ الَّتِي لَا يَسْعُدُ أَحَدٌ إِلَّا بِاتِّبَاعِهَا وَ لَا يَشْقَى إِلَّا مَعَ جُحُودِهَا وَ إِضَاعَتِهَا

He^{asws} instructs him with fearing Allah^{azwj} and give preference to obeying Him^{azwj} and following whatever He^{azwj} has Commanded with in His^{azwj} Book, from its Obligations and its Sunnahs which no one can be fortunate except by following it, nor be wretched except with rejecting it and wasting it.

وَ أَنَّ يَنْصُرَ اللَّهَ سُبْحَانَهُ بِيَدِهِ وَ قَلْبِهِ وَ لِسَانِهِ فَإِنَّهُ جَلَّ اسْمُهُ قَدْ تَكْفَّلَ بِنَصْرِ مَنْ نَصَرَهُ وَ إِعْزَازِ مَنْ أَعَزَّهُ

And that he should help Allah^{azwj} Glorious by his hands, and his heart, and his tongue for He^{azwj}, Majestic is His^{azwj} Name has Guaranteed to Help the one who helps Him^{azwj}, and Honour the one who honours Him^{azwj}.

وَ أَمَرَهُ أَنْ يَكْسِرَ مِنْ نَفْسِهِ عِنْدَ الشَّهَوَاتِ وَ يَرْعَهَا عِنْدَ الْجَمَحَاتِ فَإِنَّ النَّفْسَ أَمَارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ اللَّهُ

And he^{asws} instructs him to break himself off from the lustful desires and restrain these during their increase, for the soul instructs with the evil except what Allah^{azwj} Mercies.

ثُمَّ اْعْلَمْ يَا مَالِكُ أَنِّي قَدْ وَجَّهْتُكَ إِلَى بِلَادٍ قَدْ جَرَتْ عَلَيْهَا دَوْلٌ قَبْلَكَ مِنْ عَدْلٍ وَ حَزْرٍ وَ أَنَّ النَّاسَ يَنْظُرُونَ مِنْ أُمُورِكَ فِي مِثْلِ الَّذِي مَا كُنْتَ تَنْظُرُ فِيهِ مِنْ أُمُورِ الْوَلَاةِ قَبْلَكَ وَ يَقُولُونَ فِيكَ مَا كُنْتَ تَقُولُ فِيهِمْ

⁵²³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 743

Then know, O Malik! I^{asws} have sent you to a city, the governments have flowed upon it before you, from just ones and tyrannous, and that the people are looking at your affairs in an example of those which you used to look at, from the affairs of the rulers before you, and they would be saying regarding you what you used to say regarding them.

وَأَمَّا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ هُمْ عَلَى أَلْسِنِ عِبَادِهِ فَلْيَكُنْ أَحَبَّ الدَّخَائِرِ إِلَيْكَ دَخِيرَةُ الْعَمَلِ الصَّالِحِ

And rather what points upon the righteous is due to what Allah^{azwj} Causes to flow for them upon the tongues of His^{azwj} servant. So, let the most beloved of the treasures to you be the treasure of righteous deeds.

فَأَمَّا لَكَ هَؤُلَاءِ وَ شَخٌّ بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ فَإِنَّ الشُّخَّ بِالنَّفْسِ الْإِنْصَافُ مِنْهَا فِيمَا أَحَبَّتْ أَوْ كَرِهَتْ وَ أَشْعُرُ قَلْبِكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَ الْمَحَبَّةَ لَهُمْ وَ اللَّطْفَ بِهِمْ وَ لَا تَكُونَنَّ عَلَيْهِمْ سَبْعاً ضَارِياً تَغْتَنِمُ أَكْلَهُمْ فَإِنَّهُمْ صِنْفَانِ إِمَّا أَخٌ لَكَ فِي الدِّينِ وَ إِمَّا نَظِيرٌ لَكَ فِي الْخُلُقِ

Control your personal desires and diminish yourself from what is not permissible for you, for diminishing the self is the fairness from it regarding what it loves or it dislikes; and make your heart to be aware of being merciful to the citizens and the love for them, and the kindness with them, and do not become upon them like a predatory wild animal to devour them. They are of two types, either a brother to you in religion or a match for you in the creation.

يَغْرِطُ مِنْهُمْ الرِّلُّ وَ تَغْرِضُ لَهُمُ الْعِلَالُ وَ يُؤْتَى عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَ الْخَطَا فَأَعْطِهِمْ مِنْ عَفْوِكَ وَ صَفْحِكَ مِثْلَ الَّذِي تُحِبُّ أَنْ يُعْطِيَكَ اللَّهُ مِنْ عَفْوِهِ وَ صَفْحِهِ فَإِنَّكَ فَوْقَهُمْ وَ إِلَى الْأَمْرِ عَلَيْكَ فَوْقَكَ وَ اللَّهُ فَوْقَ مَنْ وَلَاكَ وَ قَدْ اسْتَكْفَاكَ أَمْرَهُمْ وَ ابْتَلَاكَ بِهِمْ

The slips would be excessive from them and so present the reasons to them and give upon their hands during the deliberate (errors) and the mistakes, so give them from your pardons and your excuses similar to that which you would love Allah^{azwj} to Grant you from His^{azwj} Pardon and His^{azwj} Excusing, for you are above them and there is a Master^{asws} of the Command upon you, above you, and Allah^{azwj} is above the one^{asws} who placed you in charge, and He^{azwj} has Got you to manage their affairs and Tried you with them.

وَ لَا تُنْصِبَنَّ نَفْسَكَ لِحُزْبِ اللَّهِ فَإِنَّهُ لَا يَدَيَّ لَكَ بِتَقَمَّتِهِ وَ لَا غِيَّ بِكَ عَنْ عَفْوِهِ وَ رَحْمَتِهِ وَ لَا تَنْدَمَنَّ عَلَى عَفْوٍ وَ لَا تَبْجَحَنَّ بِعَفْوِيَّةٍ وَ لَا تُسْرِعَنَّ إِلَى بَادِرَةٍ وَخَدَتْ عَنْهَا مَنُودَةً وَ لَا تَقُولَنَّ إِنِّي مُؤَمَّرٌ أَمْرٌ فَأُطَاعَ فَإِنَّ ذَلِكَ إِدْغَالٌ فِي الْقَلْبِ وَ مَنَهَكَةٌ لِلدِّينِ وَ تَقَرُّبٌ مِنَ الْعَبْرِ

And do not install yourself to be at war against Allah^{azwj} for there is no hand (of defence) for you with His^{azwj} Vengeance nor are you needless from His^{azwj} Pardon and His^{azwj} Mercy. And do not regret upon having pardoned (someone) nor should you boast with punishing (someone), and do not be quick to any gesture you would find a choice from it, nor should you be saying, 'I am in charge of the command so obey!', for that is a warfare in the hearing and exhaustion for the religion, and you will draw near to the ruination.

وَ إِذَا أَخَذْتَ لَكَ مَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ أَوْ حِيلَةٍ فَانْظُرْ إِلَى عَظَمِ مُلْكِ اللَّهِ سُبْحَانَهُ فَوْقَكَ وَ قُدْرَتِهِ مِنْكَ عَلَى مَا لَا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ فَإِنَّ ذَلِكَ يُطَامِنُ إِلَيْكَ مِنْ طِمَاحِكَ وَ يَكْفُ عَنْكَ مِنْ غَرَبِكَ وَ يَنْفِيءُ إِلَيْكَ بِمَا عَزَبَ عَنْكَ مِنْ عَقْلِكَ

And when it occurs for you fanciness or imaginative of what you are in of your authority, then look at the Magnificent of the Kingdom of Allah^{azwj} the Glorious above you, and His^{azwj}

Power from you upon what you will not be able upon from yourself, for in that would be subsidence of your haughtiness and refrain you from being angry and bring back to you what had been lost from you, from your intellect.

إِيَّاكَ وَ مُسَامَاةَ اللَّهِ فِي عَظَمَتِهِ وَ التَّشَبُّهُ بِهِ فِي حَبْرَتِهِ فَإِنَّ اللَّهَ يُذِلُّ كُلَّ جَبَّارٍ وَ يُهَيِّئُ كُلَّ مُخْتَالٍ

Beware of comparing with Allah^{azwj} in His^{azwj} Magnificent and the resembling with Him^{azwj} in His^{azwj} Authority, for Allah^{azwj} Disgraces every tyrant and Weakens every haughty one.

أَنْصِفِ اللَّهَ وَ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ مِنْ خَاصَّةِ أَهْلِكَ وَ مِنْ لَكَ فِيهِ هَوًى مِنْ رَعِيَّتِكَ فَإِنَّكَ إِنْ لَا تَفْعَلْ تَظْلِمَ وَ مَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ خَصَمَهُ دُونَ عِبَادِهِ وَ مَنْ خَاصَمَهُ اللَّهُ أَذْخَضَ حُجَّتَهُ وَ كَانَ لِلَّهِ خَرَبًا حَتَّى يَنْزِعَ وَ يَتُوبَ وَ لَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللَّهِ وَ تَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامَةٍ عَلَى ظُلْمٍ فَإِنَّ اللَّهَ يَسْمَعُ دَعْوَةَ الْمَظْلُومِينَ وَ هُوَ لِلظَّالِمِينَ بِالْمِرْصَادِ

Be fair with Allah^{azwj} and be fair with the people from yourself, and from the special ones of your family, and the ones from your citizens in whom is a personal desire for you, for if you do not do so, you would be unjust, and the ones who oppresses servants of Allah^{azwj}, Allah^{azwj} would Contend him besides His^{azwj} servants, and the one whom Allah^{azwj} Contends, would Refute his argument, and he would be at war against Allah^{azwj} until he ceases and repents. And there isn't anything more inviting to changing a bounty of Allah^{azwj} and hastens His^{azwj} Vengeance (Reprisal) than staying upon an injustice, for Allah^{azwj} Hears supplication of the oppressed and He^{azwj} is with the ambush to the oppressors.

وَ لِيَكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ وَ أَعْمَقُهَا فِي الْعَدْلِ وَ أَجْمَعُهَا لِرِضَا الرِّعْيَةِ فَإِنَّ سُخْطَ الْعَامَّةِ يُجْحِفُ بِرِضَى الْخَاصَّةِ وَ إِنَّ سُخْطَ الْخَاصَّةِ يُغْتَفَرُ مَعَ رِضَى الْعَامَّةِ

Let the most beloved of the matters to you be its moderate ones regarding the rights, and its general regarding the justice, and collective to the pleasure of the citizens, for the disagreement of the public would eradicate the agreement of the particular ones, and that the disagreement of the particular ones would be disregarded with the agreement of the public.

وَ لَيْسَ أَحَدٌ مِنَ الرِّعْيَةِ أَثْقَلَ عَلَى الْوَالِي مَثْوَةً فِي الرِّخَاءِ وَ أَقْلَ مَعُونَةً لَهُ فِي الْبَلَاءِ وَ أَكْثَرُ لِلْإِنْصَافِ وَ أَشْأَلُ بِالْإِلْخَافِ وَ أَقْلَ شُكْرًا عِنْدَ الْإِعْطَاءِ وَ أَثْقَلُ عُذْرًا عَنِ الْمُنْعِ وَ أَضْعَفُ صَبْرًا عِنْدَ مُلِمَاتِ الدَّهْرِ مِنْ أَهْلِ الْخَاصَّةِ

And there isn't anyone from the citizens who is heavier upon the ruler for assistance during the prosperity, and less assistance to him during the afflictions, and more disliking to the fairness, and more persistent with asking the favours, and less gratefulness during the awards, and delaying the excusing during the refusal, and weaker of patience during the discomforts of the times, than the special people.

وَ إِنَّمَا عَمُودُ الدِّينِ وَ جَمَاعُ الْمُسْلِمِينَ وَ الْعُدَّةُ لِلْأَعْدَاءِ الْعَامَّةُ مِنَ الْأُمَّةِ فَلْيَكُنْ صِعُوكَ هُمْ وَ مَيْلُكَ مَعَهُمْ وَ لِيَكُنْ أَبْعَدَ رَعِيَّتِكَ مِنْكَ وَ أَشْنَأَهُمْ عِنْدَكَ أَطْلُبُهُمْ لِمَعَايِبِ النَّاسِ فَإِنَّ فِي النَّاسِ عُيُوبًا الْوَالِي أَحَقُّ مَنْ سَتَرَهَا

And rather, pillars of the religion, and unity of the Muslims, and the numbers to the enemies are the generality from the community, so let your listening be to them and your inclining

along with them, and let the remotest of your citizens from you their adversarial in your presence be their most inquisitive to the shortcoming of the people. For sure there would be faults in the people, and the rulers are the most rightful one to conceal these.

فَلَا تُكْشِفَنَّ عَمَّا غَابَ عَنْكَ مِنْهَا فَإِنَّمَا عَلَيْكَ تَطْهِيرُ مَا ظَهَرَ لَكَ وَاللَّهُ يَخْتَكُمُ عَلَى مَا غَابَ عَنْكَ فَاسْتُرِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللَّهُ مِنْكَ مَا تُحِبُّ
سَرَّهُ مِنْ رَعِيَّتِكَ

So, do not uncover from what is hidden from it, for rather it is upon you to cleanse whatever is revealed to you, and Allah^{azwj} will Judge upon what is hidden from you, therefore conceal the shame as much as you can with the Veil of Allah^{azwj} from you, what you would love its concealment from your citizens.

أَطْلِقْ عَنِ النَّاسِ عُقْدَةَ كُلِّ حُفْدٍ وَاقْطَعْ عَنْكَ سَبَبَ كُلِّ وَتْرٍ وَتَغَابَ عَنْ كُلِّ مَا لَا يَضِيحُ لَكَ وَ لَا تَعَجَلَنَّ إِلَى تَصْدِيقِ سَاعٍ فَإِنَّ السَّاعِيَ غَاشٍ وَ إِنْ
تَشَبَّهَ بِالنَّاصِحِينَ

Free from the people the knot of every grudge and cut off from you the cause of every string (enmity), and be absent from all what is not clear to you, and do not be hasty to ratify a backbiter, for the backbiter is a cheat and even he resembles with the advisers.

وَ لَا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلًا يَغْدِلُ بِكَ عَنِ الْفَضْلِ وَ يَعِدُكَ الْفَقْرَ وَ لَا جَبَانًا يُضْعِفُكَ عَنِ الْأُمُورِ وَ لَا حَرِيصًا يُزَيِّرُ لَكَ الشَّرَّ بِالْخَوْرِ فَإِنَّ الْبُخْلَ وَ
الْجُبْنَ وَ الْحَرِيصَ غَرَائِزُ شَقِيٍّ يَجْمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ

And do not include a miser among your consultants. He would point you away from the grace and threaten you of the poverty, nor a coward, he would weaken you from the affairs, nor a greedy one, he would adorn for you the evil with the tyranny, for the miserliness and the cowardliness and the greed are various instincts combined by evil thoughts with Allah^{azwj}.

إِنَّ شَرَّ وُزَرَائِكَ مَنْ كَانَ لِلْأَشْرَارِ قَبْلَكَ وَزيراً وَ مَنْ شَرِكُهُمْ فِي الْإِثَامِ فَلَا يَكُونَنَّ لَكَ بَطَانَةً فَإِنَّهُمْ أَعْوَانُ الْأَثَمَةِ [الْأَثَمَةُ] وَ إِخْوَانُ الظُّلْمَةِ وَ أَنْتَ وَاجِدٌ
مِنْهُمْ خَيْرَ الْخَلْفِ يَمُنُّ لَهُ مِثْلُ آرَائِهِمْ وَ نَفَادِهِمْ وَ لَيْسَ عَلَيْهِ مِثْلُ أَصَارِهِمْ وَ أَوْزَارِهِمْ وَ آثَامِهِمْ يَمُنُّ لَمْ يُعَاوِنْ ظَالِمًا عَلَى ظُلْمِهِ وَ لَا آثَمًا عَلَى إِثْمِهِ أَوْلِيكَ
أَخَفْتُ عَلَيْكَ مَثْوَنَةً وَ أَحْسَنُ لَكَ مَعُونَةً وَ أَحْسَنُ عَلَيْكَ عَطْفًا وَ أَقْلُ لِعَيْرِكَ إِلْفًا فَاتَّخِذْ أَوْلِيكَ خَاصَّةً لِحُلُوتِكَ وَ حَقْلَاتِكَ

The evilest of your ministers is the one who had been a minister for the evil (rulers) before you, and one who participated with them in the sins, so do not let them become confidants for you for they are supporters of the sinners and brothers of the oppressors; and you will find better replacements than them from the ones who has a view like their and their implementations and there wouldn't be upon him like their support (of tyrants), and their burdens, and their sins, from the ones who did not support any oppressor upon his injustice, nor any sinner upon his sin, and they would be lighter upon you of provision and better for you in support and more inclining towards you with compassion and less towards others, therefore take them as special ones for your private and public matters.

ثُمَّ لِيَكُنْ آتَرُهُمْ عِنْدَكَ أَقْوَمُكُمْ بِمِرِّ الْحَقِّ لَكَ وَ أَقْلُهُمْ مُسَاعَدَةً فِيمَا يَكُونُ مِنْكَ بِمَا كَرِهَ اللَّهُ لِأَوْلِيَائِهِ وَاقِعًا ذَاكَ مِنْ هَوَاكَ حَيْثُ وَفَع

Then let the most preferential in your presence be their most speaker with the bitter truth to you, and the least of them in assisting in what happens from you what Allah^{azwj} Dislikes for His^{azwj} friends. That is occurring from your personal desires when it occurs.

وَالصَّقُّ بِأَهْلِ الْوَرَعِ وَالصَّدَقِ ثُمَّ رُضُّهُمْ عَلَى أَنْ لَا يُطْرُقَ وَلَا يَبْحَثُوا بِبَاطِلٍ لَمْ تَفْعَلْ فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُحْدِثُ الرَّهَوَ وَ تُدْنِي مِنَ الْغَرَةِ

And stick with the people of devoutness and the truthfulness, then please them upon a condition that they should neither praise you nor make you happy with the falsities you did not do, for most of the praises brings about the pride and draws near to the haughtiness.

وَلَا يَكُونَنَّ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ بِمَنْزِلَةٍ سَوَاءٍ فَإِنَّ فِي ذَلِكَ تَزْهِيداً لِأَهْلِ الْإِحْسَانِ فِي الْإِحْسَانِ وَ تَذْهيباً لِأَهْلِ الْإِسَاءَةِ عَلَى الْإِسَاءَةِ وَالزِّمُّ كُلُّهُ مِنْهُمْ مَا أَلَزَمَ نَفْسَهُ

And do not let the good doer and the evil doer be at the same status in your presence, for if that would be dissuasion for the people of the good regarding the good deeds and a persuasion for the people of the evil upon the evil deeds, and necessitate each one of them what he has necessitated himself.

وَاعْلَمْ أَنَّهُ لَيْسَ شَيْءٌ بِأَدْعَى إِلَى حُسْنِ ظَنٍّ وَإِلَى بَرَعِيَّتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ وَ تَخْفِيفِهِ الْمُتُونَاتِ عَنْهُمْ وَ تَرْكِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَى مَا لَيْسَ لَهُ قَبْلَهُمْ فَلْيَكُنْ مِنْكَ فِي ذَلِكَ أَمْرٌ يَجْتَمِعُ لَكَ بِهِ حُسْنُ الظَّنِّ بِرَعِيَّتِكَ فَإِنَّ حُسْنَ الظَّنِّ يَفْطَعُ عَنْكَ نَصَباً طَوِيلًا

And know, there isn't anything more conducive to good thoughts of a ruler by his citizens that his good favours to them, and his lightening of the hardships from them, and leave being abhorrent to them upon what isn't for him before them. So, let it happen from you regarding that matter, be a collect of good thoughts for you by your citizens for the good thinking would cut off from you prolonged hostilities.

وَإِنْ أَحَقَّ مَنْ حَسَنَ ظَنُّكَ بِهِ لَمْ يَحْسَنَ بِلَاؤُكَ عِنْدَهُ وَإِنْ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ لَمْ يَسَاءَ بِلَاؤُكَ عِنْدَهُ

And that the most rightful one of good thoughts with him is for the one whom you have been good to in his afflictions, and the most rightful one of evil thoughts with him is for the one you have been with bad treatment towards him.

وَلَا تَنْقُضْ سُنَّةَ صَالِحَةٍ عَمِلَ بِهَا صُدُورُ هَذِهِ الْأُمَّةِ وَاجْتَمَعَتْ بِهَا الْأَلْفَةُ وَصَلَحَتْ عَلَيْهِ [عَلَيْهَا] الرَّعِيَّةُ

Do not discontinue any righteous conduct which most of this community is working with and have united upon with prosperity, and the citizens are reconciled upon.

وَلَا تُحْدِثَنَّ سُنَّةَ تَضَرُّ بِشَيْءٍ مِنْ مَاضِي تِلْكَ السَّنَنِ فَيَكُونُ الْأَجْرُ لِمَنْ سَنَّاها وَالْوِزْرُ عَلَيْكَ بِمَا نَقَضْتَ مِنْهَا

And do not innovate any conduct harming anything from the past conducts, for the recompense would be for the one who conducts by it and the burden would be upon you due to what you discontinued from it.

وَ أَكْثَرُ مُدَارَسَةِ الْعُلَمَاءِ وَ مُنَاقَشَةِ الْحُكَمَاءِ فِي تَثْبِيهِ مَا صَلَحَ عَلَيْهِ أَمْرٌ بِإِلَادِكَ وَ إِقَامَةِ مَا اسْتَقَامَ بِهِ النَّاسُ قَبْلَكَ

And frequent the conferences of the learned and discussion with the wise ones in affirming what upon it is the betterment of your country and establishing what the people before you were being straightened with it.

وَأَعْلَمُ أَنَّ الرِّعْيَةَ طَبَقَاتٌ لَا يَصْلُحُ بَعْضُهَا إِلَّا بِبَعْضٍ وَلَا غَيْرُ بَعْضِهَا عَنْ بَعْضٍ فَمِنْهَا جُنُودُ اللَّهِ وَمِنْهَا كُتَّابُ الْعَامَّةِ وَالْخَاصَّةِ وَمِنْهَا قُضَاةُ الْعَدْلِ وَمِنْهَا عُمَّالُ الْإِنِّصَافِ وَالرِّفْقِ وَمِنْهَا أَهْلُ الْجَزْيَةِ وَالْخَرَاجِ مِنْ أَهْلِ الدِّمَةِ وَمُسْلِمَةِ النَّاسِ وَمِنْهَا التُّجَّارُ وَأَهْلُ الصَّنَاعَاتِ وَمِنْهَا الطَّبَقَةُ السُّفْلَى مِنْ دَوِي الْحَاجَةِ وَالْمُسْكِنَةِ

And know that the citizens are in layers, some of them are not correct except with some, nor are some of them needless from others. From these are armies of Allah^{azwj}, and from these are secretaries of the general public and the special ones, and from these is judges of the justice, and from these are officers of the fairness and the friendship, and from these are the people of taxation and the levies from the ones under the responsibility and the general Muslims, and from these are the traders and the people of manufacturing, and from these is the lower level from the ones with the need and the destitution.

وَكُلُّ قَدْ سَمَّى اللَّهُ لَهُ سَهْمَهُ وَوَضَعَ عَلَى حَدِّهِ وَفَرِضَتِهِ فِي كِتَابِهِ أَوْ سُنَّةِ نَبِيِّهِ ص عَهْدًا مِنْهُ عِنْدَنَا مَحْفُوظًا

And for each Allah^{azwj} has Named his share for him and Placed its limit and its Obligation in His^{azwj} Book, or Sunnah of His^{azwj} Prophet^{saww}, being a Pact from Him^{azwj} with us, preserved.

فَالْجُنُودُ بِإِذْنِ اللَّهِ خُصُوصُ الرِّعْيَةِ وَزَيْنُ الْوَلَاةِ وَعِزُّ الدِّينِ وَسُبُلُ الْأَمْنِ وَ لَيْسَ تَقْوَمُ الرِّعْيَةُ إِلَّا بِهِمْ ثُمَّ لَا قِيَامَ لِلْجُنُودِ إِلَّا بِمَا يُخْرِجُ اللَّهُ لَهُمْ مِنَ الْخَرَاجِ الَّذِي يَقُوزُونَ بِهِ عَلَى [فِي] جِهَادِهِمْ عَدُوَّهُمْ وَيَعْتَمِدُونَ عَلَيْهِ فِيمَا يُصْلِحُهُمْ وَيَكُونُ مِنْ وَرَاءِ حَاجَتِهِمْ

The armies, by the Permission of Allah^{azwj} are fortresses of the citizens, and adornment of the rulers, and might of the religion, and ways of the peace, and the citizens cannot stand except by them. Then there is no strength for the armies except by what Allah^{azwj} Brings out for them from the taxes which they can be with it in their fighting their enemies, and rely upon it in what is correct for them, and can happen to be a back up of their needs.

ثُمَّ لَا قِيَامَ لِمَنْ لَدَيْنِ الصَّنَفَيْنِ إِلَّا بِالصَّنَفِ الثَّالِثِ مِنَ الْقُضَاةِ وَالْعُمَّالِ وَالْكَتَّابِ لِمَا يُحْكُمُونَ مِنَ الْمَعَاقِدِ وَيَجْمَعُونَ مِنَ الْمَنَافِعِ وَيُؤَمِّنُونَ عَلَيْهِ مِنْ خَوَاصِّ الْأُمُورِ وَ عَوَامِّهَا

Then there is no strength for these two types with the third type, from the judges and the office bearers, and the secretaries due to what they are judging from the contracts, and they are collecting from the benefits and are being entrusted upon from the special affairs and its general ones.

وَلَا قِيَامَ لَهُمْ جَمِيعًا إِلَّا بِالتُّجَّارِ وَ دَوِي الصَّنَاعَاتِ فِيمَا يَجْتَمِعُونَ عَلَيْهِ مِنْ مَرَافِقِهِمْ وَيَقِيمُونَهُ مِنْ أَسْوَاقِهِمْ وَيَكْفُونَهُمْ مِنَ التَّرْفِيقِ بِأَيْدِيهِمْ مِمَّا لَا يَبْلُغُهُ رِفْقُ غَيْرِهِمْ

And there is no strength for them all except by the traders and ones with the manufacturing in what they are gathering upon from their facilities and their establishing it from their markets, and their sufficing them from the making with their own hands from what cannot be reached by others.

ثُمَّ الطَّبَقَةُ السُّفْلَى مِنْ أَهْلِ الْحَاجَةِ وَالْمُسْكِنَةِ الَّذِينَ يَحِقُّ رِفْدُهُمْ وَ مَعُونَتُهُمْ وَ فِي اللَّهِ لِكُلِّ سَعَةٍ وَ لِكُلِّ عَلَى الْوَالِي حَقٌّ يَقْدَرُ مَا يُصْلِحُهُ وَ لَيْسَ يَخْرُجُ الْوَالِي مِنْ حَقِيقَةٍ مَا أَكْرَمَ اللَّهُ تَعَالَى مِنْ ذَلِكَ إِلَّا بِالْإِهْتِمَامِ وَ الْإِسْتِعَانَةِ بِاللَّهِ وَ تَوَطُّبِنِ نَفْسِهِ عَلَى لُزُومِ الْحَقِّ وَ الصَّبْرِ عَلَيْهِ فِيمَا خَفَّ عَلَيْهِ أَوْ ثَقُلَ:

Then the lower layer from the people of need and destitution, those who are rightful of their support and assistance, and in Allah^{azwj}, for each capacity and for every one there is a right upon the ruler in accordance to what would correct him (his financial position), and the ruler can't exit from the reality of what Allah^{azwj} the Exalted has Honoured from that except by the seriousness and seeking assistance with Allah^{azwj} and determining his self upon necessitating the rights, and the patience upon it in what is light upon him or heavy.

قَوْلٌ مِنْ جُنُودِكَ أَنْصَحَهُمْ فِي نَفْسِكَ لِلَّهِ وَ لِرَسُولِهِ وَ لِإِمَامِكَ [وَ] أَنْقَاهُمْ خَبِيئاً وَ أَفْضَلَهُمْ جِلْماً مَنْ يُبْطِئُ عَنِ الْغَضَبِ وَ يَسْتَرْبِحُ إِلَى الْعُدُوِّ وَ يَرْوُفُ بِالضُّعْفَاءِ وَ يَنْبُو عَلَى الْأَقْوِيَاءِ وَ مِمَّنْ لَا يُبِيرُهُ الْعُنْفُ وَ لَا يَقْعُدُ بِهِ الضَّعْفُ

Place in charge of your army the one who is most advising of them in your view, for Allah^{azwj} and for His^{azwj} Rasool^{saww} and for your Imam^{asws}, the purest of heart, and best in forbearance (patience), from the ones who delays from getting angry, and is quick to the excusing, is kind to the weak, and strict upon the strong, and from the ones who are not provoked by the violence nor would the weakness make him sit back.

ثُمَّ انْصَقِ بِدَوَى الْمُرُوءَاتِ وَ الْأَخْسَابِ وَ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ وَ السَّوَابِقِ الْحَسَنَةِ ثُمَّ أَهْلَ التَّجَدَةِ وَ الشَّجَاعَةِ وَ السَّخَاءِ وَ السَّمَاحَةِ فَإِنَّهُمْ جَمَاعٌ مِنَ الْكَرَمِ وَ شَعْبٌ مِنَ الْغُرَبِ ثُمَّ تَقَعْدُ مِنْ أُمُورِهِمْ مَا يَتَقَعَّدُ الْوَالِدَانِ مِنْ وَلَدَيْهِمَا

Then stick with the ones with personality and the affiliation, and the people of the righteous households, and the ones preceding with the good deeds, then the people of valour, and the bravery, and the generosity, and the excusing for they are collection from the honours and the springs of virtues. Then strive in their affairs what the parents tend to strife for their children.

وَ لَا يَتَفَاقَمَنَّ فِي نَفْسِكَ شَيْءٌ قَوَّيْتَهُمْ بِهِ وَ لَا تَحْقِرَنَّ لُطْفاً تَعَاهَدْتَهُمْ بِهِ وَ إِنْ قَلَّ فَإِنَّهُ دَاعِيَةٌ هُمْ إِلَى بَدْلِ النَّصِيحَةِ لَكَ وَ حُسْنِ الظَّنِّ بِكَ وَ لَا تَدْعُ تَقَعْدَ لَطِيفِ أُمُورِهِمْ اتِّكَالاً عَلَى حَسِيمِهَا فَإِنَّ لِلْيَسِيرِ مِنْ لُطْفِكَ مَوْضِعاً يَنْتَفِعُونَ بِهِ وَ لِلْحَسِيمِ مَوْضِعاً لَا يَسْتَعْنُونَ عَنْهُ

Do not regarding within yourself as big, anything you strengthen them with - nor consider little any kindness you have agreed them with, and even if it is little, for it would be an inviter for them to exert the advice to you and good thoughts with you, and do not neglect to check out their subtle affairs relying upon their important ones for the smallness of your kindness they would benefitting with it, and for the important events they will not be needless from it.

وَ لِيَكُنْ آثَرُ رُءُوسِ جُنْدِكَ عِنْدَكَ مِنْ وَاسَاهُمْ فِي مَعُونَتِهِ وَ أَفْضَلِ عَلَيْهِمْ مِنْ جَدَّتِهِ بِمَا يَسْعُهُمْ وَ يَسْتَعِ مَنْ وَرَاءَهُمْ مِنْ خُلُوفِ أَهْلِيهِمْ حَتَّى يَكُونَ هَمُّهُمْ هَمّاً وَاحِداً فِي جِهَادِ الْعَدُوِّ فَإِنَّ عَطْفَكَ عَلَيْهِمْ يَعْطِفُ قُلُوبَهُمْ عَلَيْكَ

And let the commander in-chief of your army in your presence be the one who contributes in aiding them and graces upon them from his efforts with what would be sufficient for them and sufficient for the ones behind them from the families left behind, until their main

concern will only be one, fighting the enemy. If you are kind upon them, their hearts would be kinder upon you.

وَلَا تَصِحُّ نَصِيحَتُهُمْ إِلَّا بِحَيْثُوتِهِمْ عَلَىٰ وِلَاةِ أُمُورِهِمْ وَ قِلَّةِ اسْتِثْقَالِ دُولِهِمْ وَ تَرْكِ اسْتِثْبَاءِ انْقِطَاعِ مُدَّتِهِمْ فَافْسَحْ فِي أَمَلِهِمْ وَ وَاصِلِ فِي حُسْنِ الشَّاءِ عَلَيْهِمْ وَ تَعْدِيدِ مَا أَبْلَى ذَوُو الْبَلَاءِ مِنْهُمْ فَإِنَّ كَثْرَةَ الدُّكْرِ لِحُسْنِ فِعَالِهِمْ تَهْزُ الشُّحَاعَ وَ تُخَرِّضُ النَّكِلَ إِنْ شَاءَ اللَّهُ تَعَالَى

And their advice is not correct except by their surround (to protect) the ruler of their affairs, and do not regard their position to be a burden upon them, and do not watch out the termination of their terms. Be broad-minded regarding their wishes and be praising upon them, and recount what the ones with afflictions from them have suffered, for the frequent mention of their good deeds shakes the brave and makes the weak ones eager. If Allah^{azwj} the Exalted so Desires.

ثُمَّ اعْرِفْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا أَبْلَى وَ لَا تَضُمَّ بَلَاءَ امْرِئٍ إِلَى غَيْرِهِ وَ لَا تُقْصِرَنَّ بِهِ دُونَ غَايَةِ بَلَاءِهِ وَ لَا يَدْعُونَكَ شَرَفُ امْرِئٍ إِلَى أَنْ تُعْظِمَ مِنْ بَلَاءِهِ مَا كَانَ صَغِيرًا وَ لَا ضَعْفُ امْرِئٍ إِلَى أَنْ تَسْتَصْفِرَ مِنْ بَلَاءِهِ مَا كَانَ عَظِيمًا

Then know the performance of every person from what he has performed, and do not attribute the performance of a person to someone else, nor be deficient with it below the peak of his performance, nor should the nobility of a person call you to magnify his performance of what was small, nor drop down a person by belittling from his performance what was (actually) great.

وَ ارْزُدْ إِلَى اللَّهِ وَ رَسُولِهِ مَا يَظْلَعُكَ مِنَ الْخُطُوبِ وَ يَشْتَبِيهِ عَلَيْكَ مِنَ الْأُمُورِ فَقَدْ قَالَ اللَّهُ سُبْحَانَهُ لِقَوْمٍ أَحَبَّ إِشَادَهُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ

And refer it to Allah^{azwj} and His^{azwj} Rasool^{saww} what matters worry you and are confusing upon you from the matters. Allah^{azwj} the Glorious has Said to a people He^{azwj} Loved to Guide them: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59].***

فَالرُّدُّ إِلَى اللَّهِ الْأَخْذُ بِمُحْكَمِ كِتَابِهِ وَ الرُّدُّ إِلَى الرَّسُولِ الْأَخْذُ بِسُنَنِهِ الْجَامِعَةِ غَيْرِ الْمَفْرَقَةِ

So, the referring to Allah^{azwj} is the taking with the Decisive of His^{azwj} Book and the referring to the Rasool^{saww} is the taking with the Sunnah, the whole without separation.

ثُمَّ اخْتَرْ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ رَعِيَّتِكَ فِي نَفْسِكَ مِمَّنْ لَا تَضِيقُ بِهِ الْأُمُورَ وَ لَا يُحْكُهُ الْخُصُومَ وَ لَا يَتِمَادَى فِي الرِّلَّةِ وَ لَا يَخْصُرُ مِنَ الْقِيِّ إِلَى الْحَقِّ إِذَا عَرَفَهُ وَ لَا تُشْرِفُ نَفْسُهُ عَلَى طَمَعٍ وَ لَا يَكْتَنِفِي بِأَدْنَى فَهْمٍ دُونَ أَفْصَاهُ

Then choose between the people for the judgment, the most superior of your citizens in your view, from the ones the affairs would not be straitened with him, nor would his judgment, nor would he deliberately be in the error, nor would he be confined from the environment to the truth when he does recognises it, nor would be overlook himself upon greed nor suffice with low understanding besides being thorough.

[و] أَوْفَقَهُمْ فِي الشُّبُهَاتِ وَ أَخَذَهُمْ بِالْحُجَجِ وَ أَقْلَهُمْ تَبَرُّماً بِمُرَاجَعَةِ الْخُصْمِ وَ أَصْبَرَهُمْ عَلَى تَكْثِيفِ الْأُمُورِ وَ أَصْرَمَهُمْ عِنْدَ إِبْصَاحِ الْحُكْمِ مِمَّنْ لَا يَزْدَهِيهِ إِطْرَاءٌ وَ لَا يَسْتَمِيلُهُ إِغْرَاءٌ وَ أَوْلَكَ قَلِيلٌ

And he should pause them during the doubtful matters, and take them with the arguments, and least disgusted with the dispute of the litigants, and most patient of them upon uncovering the affairs and their bravest at passing the judgment, from the ones compliments do not sway him nor would he be tempted by elation, and they are few.

ثُمَّ أَكْثَرَ تَعَاهُدَ قَضَائِهِ وَ أَمْسَحَ لَهُ فِي الْبَدَلِ مَا يُرِيغُ عِلَّتَهُ وَ تَقَلُّ مَعَهُ حَاجَتُهُ إِلَى النَّاسِ وَ أَعْطَاهُ مِنَ الْمَنْزِلَةِ لَدَيْكَ مَا لَا يَطْمَعُ فِيهِ غَيْرُهُ مِنْ خَاصَّتِكَ لِيَأْمَنَ بِذَلِكَ اغْتِيَالُ الرِّجَالِ لَهُ عِنْدَكَ

Then frequently check his judgment and be generous to him in the expenses what would impede his reason and his needs to the people would be reduced by it, and give him from the status with you what no others can covet regarding it apart from him, from your special ones for him to be safe by that from the men in your presence to aspire to him.

فَانْظُرْ فِي ذَلِكَ نَظْراً بَلِغاً فَإِنَّ هَذَا الدِّينَ قَدْ كَانَ أُسِيراً فِي أَيْدِي الْأَشْرَارِ يُعْمَلُ فِيهِ بِالْهَوَى وَ تُطْلَبُ بِهِ الدُّنْيَا

And consider that with a far-reaching consideration, for this religion has been a captive in the hands of the evil ones working in it with the personal opinions and seeking the world by it.

ثُمَّ انْظُرْ فِي أُمُورِ عُمَّالِكَ وَ اسْتَعْمِلْهُمْ اخْتِياراً وَ لَا تُؤْلِمْ مُحَابَاةً وَ أَثَرَةً فَإِنَّهُمَا جَمَاعٌ مِنْ شُعْبِ الْجَوْرِ وَ الْخِيَانَةِ وَ تَوَخَّ مِنْهُمْ أَهْلَ التَّجَرِبَةِ وَ الْحَيَاءِ مِنْ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ وَ الْقَدَمِ فِي الْإِسْلَامِ الْمُتَقَدِّمَةِ فَإِنَّهُمْ أَكْرَمُ أَخْلَاقاً وَ أَصَحُّ أَعْرَاضاً وَ أَقْلُ فِي الْمَطَامِعِ إِشْرَافاً وَ أَبْلَغُ فِي عَوَاقِبِ الْأُمُورِ نَظْراً

Then consider regarding the affairs of your office bearers and employ them by choice but do not place them in charge by prejudice and favouritism from these two are from a branch of tyranny and betrayal, and select from them the people of experience and the bashfulness from the people of the righteous households, and the precedence in Al-Islam, the ancientness, for they are honourable replacements and high honours, and little in looking greedily and more reaching consideration in the end-result of the affairs.

ثُمَّ أَسْبِعْ عَلَيْهِمُ الْأَرْزَاقَ فَإِنَّ ذَلِكَ قُوَّةٌ لَهُمْ عَلَى اسْتِصْلَاحِ أَنْفُسِهِمْ وَ غِنًى لَهُمْ عَنْ تَنَاوُلِ مَا تَحْتَ أَيْدِيهِمْ وَ حُجَّةٌ عَلَيْهِمْ إِنْ خَالَفُوا أَمْرَكَ أَوْ تَلَمَّعُوا أَمَانَتَكَ

Then be generous with the sustenance upon them, for in that is strength for them upon the correcting themselves and there would be no need for them to grab what (wealth) is under their hands and be an argument against them if they opposed your orders or misappropriated your entrustments.

ثُمَّ تَقَفَّدْ أَعْمَالَهُمْ وَ ابْعَثِ الْعُيُونَ مِنْ أَهْلِ الصِّدْقِ وَ الْوَفَاءِ عَلَيْهِمْ فَإِنَّ تَعَاهُدَكَ فِي السِّرِّ لِأُمُورِهِمْ خَدْوَةٌ لَهُمْ عَلَى اسْتِعْمَالِ الْأَمَانَةِ وَ الرِّفْقِ بِالرَّعِيَّةِ وَ تَحَقُّظٍ مِنَ الْأَعْوَانِ فَإِنْ أَحَدٌ مِنْهُمْ بَسَطَ يَدَهُ إِلَى حِيَابَةِ اجْتِمَاعَتِهَا عَلَيْهِ عِنْدَكَ أَخْبَارُ عُيُونِكَ اكْتَفَيْتَ بِذَلِكَ شَاهِداً فَبَسَطْتَ عَلَيْهِ الْعُقُوبَةَ فِي بَدَنِهِ وَ أَخَذْتَهُ بِمَا أَصَابَ مِنْ عَمَلِهِ ثُمَّ نَصَبْتَهُ بِمَقَامِ الْمَذَلَّةِ وَ وَسَمْتَهُ بِالْخِيَانَةِ وَ قَلَّدْتَهُ عَارَ التَّهْمَةِ

Then check out their works and send agents from the people of truthfulness and the loyalty upon them, for if they pledge to you in the secret of their matters, be trusting to them upon utilising the entrustment and the kindness with the citizens. And be careful from the assistants, so if anyone of them extends his hand to betrayal, and the reports of it from your spies gather in your presence against him, suffice with that as testimony and extent the punishment upon him in his body and seize back whatever he had attained from his office, then install him in a place of disgrace and name him with the betrayal, and collar him with the shame of accusation.

وَتَقَعَّدْ أَمْرَ الْخُرَاجِ بِمَا يُصْلِحُ أَهْلَهُ فَإِنَّ فِي صَلَاحِهِ وَ صَلَاحِهِمْ صَلَاحًا لِمَنْ سِوَاهُمْ وَ لَا صَلَاحَ لِمَنْ سِوَاهُمْ إِلَّا بِحِمِّ لَأَنَّ النَّاسَ كُلَّهُمْ عِيَالٌ عَلَى الْخُرَاجِ وَ أَهْلِهِ

And check out the matter of the taxes with what is correct for its people (collectors), for in his betterment is their betterment, betterment for the ones besides them, and there is no betterment for the ones besides them except with them, because the people, all of them are dependent upon the taxation and its people.

وَ لَيْكُنْ نَظْرَكَ فِي عِمَارَةِ الْأَرْضِ أَبْلَغَ مِنْ نَظْرِكَ فِي اسْتِجْلَابِ الْخُرَاجِ لِأَنَّ ذَلِكَ لَا يُدْرِكُ إِلَّا بِالْعِمَارَةِ وَ مَنْ طَلَبَ الْخُرَاجَ بِغَيْرِ عِمَارَةٍ أَخْرَبَ الْبِلَادَ وَ أَهْلَكَ الْعِبَادَ وَ لَمْ يَسْتَقِمَّ أَمْرُهُ إِلَّا قَلِيلًا

And let you consideration in building the land to be further reaching than your consideration in collecting the taxes because that will not come across you except by the building (the land), and the one who seeks the taxes without building, would ruin the city and destroy the servants, and his command with not stand except for a little while.

فَإِنْ شَكُوا ثِقَلًا أَوْ عِلَّةً أَوْ انْقِطَاعَ شُرْبٍ أَوْ بَالَةً أَوْ إِحَالَةَ أَرْضٍ اعْتَمَرَهَا عَرَقٌ أَوْ أَجْحَفَ بِمَا عَطَشَ خَفَّفَتْ عَنْهُمْ بِمَا تَرَجُّو أَنْ يُصْلِحَ بِهِ أَمْرَهُمْ وَ لَا يُثْقَلَنَّ عَلَيْكَ شَيْءٌ خَفَّفَتْ بِهِ الْمُتَوَنَّةُ عَنْهُمْ فَإِنَّهُ دُخْرٌ يَعُودُونَ بِهِ عَلَيْكَ فِي عِمَارَةِ بِلَادِكَ وَ تَزِينِ وَلَا تَيْتَكَ مَعَ اسْتِجْلَابِكَ حُسْنَ ثَنَائِهِمْ وَ تَبَحُّجِكَ بِاسْتِيفَاةِ الْعَدْلِ فِيهِمْ

So if they complain of the heaviness (of the taxes), or illness, or termination of drink, or drought, or change of situation of the land, either it being flooded or dried out with it being thirst, lighten from with what they desire they would be better-off within their affairs, and do not let it weigh down upon you anything you have lightened with of the assisting upon them, for it is a treasure hoard which would be returning to you in the building of your country, and adorn your government along with your pulling their good praises and boasting of your dealing with the justice among them.

مُعْتَمِدًا فَضْلَ قُوَّتِهِمْ بِمَا دَخَرْتَ عَنْدهُمْ مِنْ إِجْمَالِكَ لَهُمْ وَ الثَّقَّةَ مِنْهُمْ بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ عَلَيْهِمْ وَ رَفَقِكَ بِهِمْ فَرِيحًا حَدَثَ مِنَ الْأُمُورِ مَا إِذَا عَوَّلَتْ فِيهِ عَلَيْهِمْ مِنْ بَعْدِ احْتِمَالِهِمْ طَبِيعَةً أَنْفُسُهُمْ بِهِ فَإِنَّ الْغُمْرَانَ مُحْتَمِلٌ مَا حَمَلْتَهُ

Rely on the grace of their strength with what is treasured with them from your welfare to them, and the trusting from them with what they had attained from your justice upon them, and your friendliness with them. Sometimes it occurs from the matters what when it is loaded upon them during it afterwards, they would bear it feeling good in themselves, for the rich can tolerate whatever you load (on them).

وَأَمَّا يُؤْتَى خَرَابُ الْأَرْضِ مِنْ إِعْوَارِ أَهْلِهَا وَ إِنَّمَا يُعَوِّرُ أَهْلُهَا لِإِشْرَافِ أَنْفُسِ الْوَلَاةِ عَلَى الْجُمُعِ وَ سُوءِ ظَنِّهِمْ بِالْبَقَاءِ وَ قَلَّةِ انْتِفَاعِهِمْ بِالْعِبَرِ

And rather the ruination of the land would come from the destitution of its people, and rather its people would be destitute due to the selfish ruler upon the amassing and their evil thoughts with the survival, and scarcity of their benefits with the lessons.

ثُمَّ انْظُرْ فِي حَالِ كُتَّابِكَ قَوْلَ عَلَى أُمُورِكَ خَيْرَهُمْ وَ اخْصُصْ رِسَالَتَكَ الَّتِي تُدْخِلُ فِيهَا مَكَايِدَكَ وَ أَسْرَارَكَ بِأَجْمَعِهِمْ لِيُجِودَ صَالِحُ الْأَخْلَاقِ مِمَّنْ لَا تُبْطِرُهُ الْكَرَامَةُ فَيَجْتَرِئَ بِهَا عَلَيْكَ فِي خِلَافِ لَكَ بِحَضْرَةِ مَلِكٍ وَ لَا تَقْصُرْ بِهِ الْعُقْلَةَ عَنْ إِيرَادِ مُكَاتَّبَاتِ عُمَّالِكَ عَلَيْكَ وَ إِصْدَارِ خَوَاتِبَاتِهَا عَلَى الصَّوَابِ عَنْكَ وَ فِيمَا يَأْخُذُ لَكَ وَ يُعْطِي مِنْكَ

Then look into the situation of your admin workers (secretaries), and place the best of them to be in charge upon your affairs, and specialise your letter which are including of your plans and your secrets in their entirety to one you find to be of righteous manners, from the ones whom the honours do not blur, so he would be audacious by it in opposing you in the presence of an assembly, and do not be deficient with the heedlessness from the intentions of the secretaries of your office against you and their responding with answers upon correctness on your behalf, and regarding what is taken for you and given from you.

وَ لَا يُضْعِفُ عَقْدًا اعْتَقَدَهُ لَكَ وَ لَا يَعْجِزُ عَنْ إِطْلَاقِ مَا عُقِدَ عَلَيْكَ وَ لَا يَجْهَلُ مَبْلَغَ قَدْرِ نَفْسِهِ فِي الْأُمُورِ فَإِنَّ الْجَاهِلَ يَقْدِرُ نَفْسَهُ يَكُونُ يَقْدِرُ غَيْرَهُ أَجْهَلُ

And he should not weaken any knot (agreement) tied for you, and not be frustrated from freeing what has been tied against you, and he should not be ignorant of the reach of his power in the matters, for the one ignorant of his own ability would be even more ignorant of the ability of others.

ثُمَّ لَا يَكُنْ اخْتِيَارُكَ إِثَابَهُمْ عَلَى فِرَاسَتِكَ وَ اسْتِنَامَتِكَ وَ حُسْنِ الظَّنِّ مِنْكَ فَإِنَّ الرِّجَالَ يَتَعَرَّضُونَ لِفِرَاسَاتِ الْوَلَاةِ بِتَصْنُوعِهِمْ وَ حُسْنِ خِدْمَتِهِمْ وَ لَيْسَ وَرَاءَ ذَلِكَ مِنَ النَّصِيحَةِ وَ الْأَمَانَةِ شَيْءٌ وَ لَكِنْ اخْتَبَرْتَهُمْ بِمَا وُلُّوا لِلصَّالِحِينَ قَبْلَكَ

Then do not let your choosing them be upon your discernment and your confidence and the good thoughts from you, for the men would display the friendship to your discernment, and goodly service, and there wouldn't be anything behind that from the sincerity and the entrustment, but choose them by what they have done for the righteous in front of you.

فَاعْمِدْ لِأَحْسَنِهِمْ كَانَ فِي الْعَامَّةِ أَثَرًا وَ اغْرِفْهُمْ بِالْأَمَانَةِ وَجْهًا فَإِنَّ ذَلِكَ دَلِيلٌ عَلَى نَصِيحَتِكَ لِلَّهِ وَ لِمَنْ وُلِّيتَ أَمْرَهُ

Rely upon their good reputation which was among the public and recognise them with the entrustment as a face, for that is evidence upon their sincerity for Allah^{azwj} and to the one who place them in charge of his affairs.

وَ اجْعَلْ لِرَأْسِ كُلِّ أَمْرِ مِنْ أُمُورِكَ رَأْسًا مِنْهُمْ لَا يَقْهَرُهُ كِبَرُهَا وَ لَا يَتَشَتَّتْ عَلَيْهِ كَثِيرُهَا وَ مَهْمَا كَانَ فِي كُتَّابِكَ مِنْ عَيْبٍ فَتَعَايَيْتَ عَنْهُ الرِّمَّةُ

And a head to be for every matter (department) from the matters (departments), a head from them. Neither would its bigness overcome him nor would its abundance confuse him.

And whatever faults there are among your secretaries, and is hidden from you, it would be blamed on you.

ثُمَّ اسْتَوْصِ بِالْتَّجَارِ وَ دَوِي الصَّنَاعَاتِ وَ أَوْصِ بِهِمْ خَيْرَ الْمُقِيمِ مِنْهُمْ وَ الْمُضْطَرِبِّ بِمَالِهِ وَ الْمُتَرَفِّقِ بِيَدَيْهِ فَإِنَّهُمْ مَوَادُّ الْمَنَافِعِ وَ أَسْبَابُ الْمَرَافِقِ وَ جَلَابِئِهَا مِنَ الْمَبَاعِدِ وَ الْمَطَارِحِ فِي بَرِّكَ وَ بَحْرِكَ وَ سَهْلِكَ وَ جَبَلِكَ وَ حَيْثُ لَا يَلْتَمِصُ النَّاسُ لِمَوَاضِعِهَا وَ لَا يَجْتَرِءُونَ عَلَيْهَا فَإِنَّهُمْ سَلَمٌ لَا تُخَافُ بَائِقَتُهُ وَ صُلْحٌ لَا تُخْشَى غَائِلَتُهُ

Then be advised by the traders and ones with manufacturing, and advise them goodly, the ones from them established, the one trading with his wealth, and the physical labourers, for they are sources of profit and the causes of the items, and their importers from the remote areas and the travellers in your land, and your sea, and your coast, and your mountain, and where the people cannot get to these places nor would they dare upon these, for they are peaceful, there is no fear with a rebellion and truce, there is no fearing its treason.

وَ تَفَقَّدْ أُمُورَهُمْ بِخُضْرَتِكَ وَ فِي حَوَاشِي بِلَادِكَ وَ اعْلَمْ مَعَ ذَلِكَ أَنَّ فِي كَثِيرٍ مِنْهُمْ ضَيْفًا فَاحِشًا وَ شَحًّا قَبِيحًا وَ اخْتِكَارًا لِلْمَنَافِعِ وَ تَحَكُّمًا فِي الْبَيَاعَاتِ وَ ذَلِكَ بَابٌ مُضَرَّةٌ لِلْعَامَّةِ وَ عَيْبٌ عَلَى الْوَلَاةِ

And check out their affairs in your presence and in the areas of your country, and know along with that is most of them there is narrow-mindedness, immorality, and ugly greed, and they hoard for the benefit and fix high prices in the selling, and that is a harmful door for the public, and a fault upon the ruler.

فَامْنَعْ مِنَ الْاِخْتِكَارِ فَإِنَّ رَسُولَ اللَّهِ ص مَنَعَ مِنْهُ وَ لَيْكُنِ الْبَيْعُ بَيْعًا سَمَحًا يَمُوزَيْنِ عَدْلٍ وَ أَسْعَارٌ لَا تُجْحِفُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ وَ الْمُشْتَاعِ فَمَنْ قَارَفَ حُكْرَةً بَعْدَ نَهْيِكَ إِثَاءَهُ فَتَنَكَّلْ بِهِ وَ عَاقِبْ فِي غَيْرِ إِسْرَافٍ

Prohibit from the hoarding for Rasool-Allah^{saww} had forbidden from it, and let the selling be a smooth selling with scales of justice and prices, not harmful with the two parties from the seller and the buyer. The one who practices hoarding after you prohibiting it, then be exemplary with him and punish without being excessive.

ثُمَّ اللَّهُ اللَّهُ فِي الطَّبَقَةِ السُّفْلَى مِنَ الَّذِينَ لَا حِيلَةَ لَهُمْ مِنَ الْمَسَاكِينِ وَ الْمُحْتَاجِينَ وَ أَهْلِ الْبُؤْسَى وَ الرَّثَمَى فَإِنَّ فِي هَذِهِ الطَّبَقَةِ قَانِعًا وَ مُعْتَرًّا أَحْفَظَ اللَّهُ مَا اسْتَحْفَظَكَ مِنْ حَقِّهِ فِيهِمْ وَ اجْعَلْ لَهُمْ قِسْمًا مِنْ بَيْتِ مَالِكَ وَ قِسْمًا مِنْ غَلَاتِ صَوَافِي الْإِسْلَامِ فِي كُلِّ بَلَدٍ فَإِنَّ لِلْأَقْصَى مِنْهُمْ مِثْلَ الَّذِي لِلْأَدْنَى

Then Allah^{azwj}, Allah^{azwj} regarding the lower strata (layer), from the ones there are no means for them, from the poor and the needy, and the people of misery and disability. In this stratum are the content one and the beggar. Preserve what Allah^{azwj} has Made you to preserve from His^{azwj} Rights regarding them, and make a distribution to be for them from your public treasury, and a portion from the granary of Al-Islam in every city, as for the remote one from them is similar for the one who is nearby.

وَ كُلٌّ مِنْ قَدِ اسْتُرْجِعَتْ حَقُّهُ فَلَا يَشْعَلَنَّكَ عَنْهُمْ بَطَرٌ فَإِنَّكَ لَا تُعَذِّرُ بِتَضْيِيعِ النَّافَةِ لِأَحْكَامِكَ الْكَثِيرِ الْمُهِمِّ فَلَا تُشْخِصْ هَمَّكَ عَنْهُمْ وَ لَا تُصَعِّرْ خَدَّكَ لَهُمْ

And each one, his right is in your care, so do not let haughtiness pre-occupy you from them, for there is no excuse for you with wasting the small matter due to you deciding the numerous important ones. So, do not be unmindful of them nor puff your cheeks to them.

وَتَقَعْدُ أُمُورَ مَنْ لَا يَصِلُ إِلَيْكَ مِنْهُمْ بِمَنْ تَقْتَحِمُهُ الْغُيُوبُ وَتَحْفَرُهُ الرِّجَالُ فَفَرِّجْ لِأُولَئِكَ ثِقَتَكَ مِنْ أَهْلِ الْحُسْنِيَّةِ وَالتَّوَاضُّعِ فَلْيَرْفَعْ إِلَيْكَ أُمُورَهُمْ ثُمَّ اْعْمَلْ فِيهِمْ بِالْإِعْدَارِ إِلَى اللَّهِ سُبْحَانَهُ يَوْمَ تَلْقَاهُ فَإِنَّ هَؤُلَاءِ مِنْ بَيْنِ الرِّعِيَّةِ أَخْوَجُ إِلَى الْإِنْصَافِ مِنْ غَيْرِهِمْ وَكُلٌّ فَأَعْذِرْ إِلَى اللَّهِ تَعَالَى فِي تَأْدِيَةِ حَقِّهِ إِلَيْهِ

And check out the affairs of the ones from the who cannot arrive to you, from the ones storm at (with contempt) and the men belittle. Appoint for them your trustworthy one from the people of humbleness and politeness and let him raise their matters to you. Then work regarding them with the excusing to Allah^{azwj} the Glorious on the Day you meet Him^{azwj}, for they, from between the citizens are neediest to the fairness than others are and excuse to Allah^{azwj} the Exalted in fulfilling His^{azwj} Rights to him.

وَتَعْعِدْ أَهْلَ الْيُسْرِ وَ ذِي [دَوِي] الرِّقَّةِ فِي السَّنِّ بِمَنْ لَا حِيلَةَ لَهُ وَ لَا يَنْصِبُ لِلْمَسْأَلَةِ نَفْسَهُ وَ ذَلِكَ عَلَى الْوَلَدَةِ ثَقِيلٌ وَ الْحَقُّ كُلُّهُ ثَقِيلٌ وَ قَدْ يُحْفَقُهُ اللَّهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ فَصَبَرُوا أَنْفُسَهُمْ وَ وَثِقُوا بِصِدْقِ مَوْعُودِ اللَّهِ هُمْ

And check out the orphans and people with tenderness in the years (old aged), from the one there are no means for him nor does he stand to the begging himself, and that is heavy upon the ruler, and the rights, all of these are heavy, and Allah^{azwj} Lightens it upon a people seeking the end-result, so they observe patience themselves and they rely with the truthfulness of the Promise of Allah^{azwj} for them.

وَ اجْعَلْ لِدَوِي الْحَاجَاتِ مِنْكَ قِسْماً تُفَرِّجُ لَهُمْ فِيهِ شَخْصَكَ وَ تَجْلِسُ لَهُمْ بِجَلِيسٍ عَاماً فَتَتَوَاضَعُ فِيهِ لِلَّهِ الَّذِي خَلَقَكَ

And make a distribution to be for the needy ones from you, free your own person for them regarding it, and you should sit for them in a general gathering. Be humble in it for the sake of Allah^{azwj} Who Created you.

وَ تُعْعِدْ عَنْهُمْ جُنْدَكَ وَ أَعْوَانَكَ مِنْ أَخْرَاسِكَ وَ شُرْطَكَ حَتَّى يُكَلِّمَكَ مُتَكَلِّمُهُمْ غَيْرَ مُتَعَتِّعٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي غَيْرِ مَوْطِنٍ لَنْ تُقَدَّسَ أُمَّةٌ لَا يُؤْخَذُ لِلضَّعِيفِ فِيهَا حَقُّهُ مِنَ الْقَوِيِّ غَيْرَ مُتَعَتِّعٍ

And make your army to sit back from them, and your supporters from your guards, and your police, until a speaker speaks to you without hesitation, for Rasool-Allah^{saww} heard Rasool-Allah^{saww} saying in another place: 'It will never be sanctified, a community in which it is not taken for the weak, his right from the strong, without restrictions'.

ثُمَّ احْتَمَلِ الْخُرْقَ مِنْهُمْ وَ الْعِيَّ وَ نَحَّ عَنْكَ الضَّيْقَ وَ الْأَنْفَ يَبْسُطُ اللَّهُ عَلَيْكَ بِذَلِكَ أَكْنَافَ رَحْمَتِهِ وَ يُوجِبُ لَكَ ثَوَابَ طَاعَتِهِ وَ أُعْطِيَ مَا أُعْطِيَتْ هَنِيئاً وَ أَمْنَعُ فِي إِجْمَالٍ وَ إِعْدَارٍ

Then tolerate the awkwardness from them and the stammering and keep aside from you the narrow-mindedness and the pride, Allah^{azwj} would Spread upon you, due to that, covering of His^{azwj} Mercy and Obligate to you the Rewards of having obeyed Him^{azwj}. And give pleasantly what you give and refuse beautifully and excusing.

ثُمَّ أُمُورٌ مِنْ أُمُورِكَ لَا بُدَّ لَكَ مِنْ مُبَاشَرَتِهَا مِنْهَا إِجَابَةُ عُمَّالِكَ بِمَا يَعْجَا عَنْكَ كُتَّابُكَ وَ مِنْهَا إِصْدَارُ حَاجَاتِ النَّاسِ عِنْدَ وُزُودِهَا عَلَيْكَ بِمَا تَخْرُجُ بِهِ صُدُورُ أَعْوَانِكَ

Then there are matters from your matter there is no escape for you from dealing with it (yourself). From these is answering your office bearers with what your scribes are unable to do so, and from these is issuance of needs of the people during their referral to you, from what the chests of your assistance are embarrassed from.

وَ أَمِضْ لِكُلِّ يَوْمٍ عَمَلَهُ فَإِنَّ لِكُلِّ يَوْمٍ مَا فِيهِ وَ اجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ أَفْضَلَ تِلْكَ الْمَوَاقِيتِ وَ أَجْزَلَ تِلْكَ الْأَقْسَامِ وَ إِنْ كَانَتْ كُلُّهَا لِلَّهِ إِذَا صَلَّحْتَ فِيهَا النَّيَّةَ وَ سَلِمَتْ مِنْهَا الرَّعِيَّةُ

And accomplish for each day its work, as for each day is what is in it, and make for yourself in what is between you and Allah^{azwj} the best of those timings, and make plentiful those distributions, and even though all of these are for the Sake of Allah^{azwj} when the intention is sincere in it, and the citizens are safe from it.

وَ لِيَكُنْ فِي خَاصَّةٍ مَا تُخْلِصُ لِلَّهِ بِهِ دِينَكَ إِقَامَةُ فَرَائِضِهِ الَّتِي هِيَ لَهُ خَاصَّةٌ فَأَعْطِ اللَّهَ مِنْ بَدَنِكَ فِي لَيْلِكَ وَ نَهَارِكَ وَ وَفَّ مَا تَقَرَّرْتَ بِهِ إِلَى اللَّهِ مِنْ ذَلِكَ كَامِلًا غَيْرَ مَثْلُومٍ وَ لَا مَنْقُوصٍ بِأَلْعَا مِنْ بَدَنِكَ مَا بَلَغَ

And let it happen regarding the special (act of worship) of your religion, what can be purely for Allah^{azwj} by it, be the establishment of His^{azwj} Obligation which are for Him^{azwj} in particular. So, give Allah^{azwj} from your body during your night and your day, and fulfil what you can draw closer to Allah^{azwj} with it, (let it be) perfect, without defect of deficiency, reaching from your body whatever it reaches.

وَ إِذَا قُمْتَ فِي صَلَاتِكَ لِلنَّاسِ فَلَا تَكُونَنَّ مُنْقَرًّا وَ لَا مُضَيَّعًا فَإِنَّ فِي النَّاسِ مَنْ بِهِ الْعِلَّةُ وَ لَهُ الْحَاجَةُ وَ قَدْ سَأَلْتُ رَسُولَ اللَّهِ ص حِينَ وَجَّهَنِي إِلَى الْيَمَنِ كَيْفَ أَصَلِّي بِهِمْ فَقَالَ صَلِّ بِهِمْ كَصَلَاةِ أَوْعَفِهِمْ وَ كُنْ بِالْمُؤْمِنِينَ رَحِيمًا

And when you stand in your Salat for the people, neither become repulsive (by prolonging) nor waste it (by shortening too much), for among the people there is one with sickness, and for him is the need. And I^{asws} had asked Rasool-Allah^{saww} when he^{saww} had sent me^{asws} to Al-Yemen: 'How shall I^{asws} pray Salat with them?' He^{saww} said: 'Pray Salat with them like the Salat of their weakest one, and by merciful with the Momineen'.

وَ أَمَّا بَعْدَ هَذَا فَلَا تُطَوِّلَنَّ اخْتِجَابَكَ مِنْ رَعِيَّتِكَ فَإِنَّ اخْتِجَابَ الْوَلَاةِ عَنِ الرَّعِيَّةِ شُعْبَةٌ مِنَ الضَّيْقِ وَ قَلَّةٌ عِلْمٍ بِالْأُمُورِ وَ الْاِخْتِجَابُ مِنْهُمْ يَقْطَعُ عَنْهُمْ عِلْمَ مَا اخْتَجَبُوا دُونَهُ فَيَصْغُرُ عَنْدهُمْ الْكِبَرُ وَ يَعْظُمُ الصَّغِيرُ وَ يَقْبُحُ الْحَسَنُ وَ يَخْسُنُ الْقَبِيحُ وَ يُشَابُ الْحَقُّ بِالْبَاطِلِ وَ إِنَّمَا الْوَالِي بِشَرٍّ لَا يَعْرِفُ مَا تَوَارَى عَنْهُ النَّاسُ بِهِ مِنَ الْأُمُورِ

And as for after this, do not prolong your veiling from your citizens, for the veiling of the ruler is a branch from the narrow-mindedness and scarcity of the knowledge with the affairs, and the seclusion from them cuts off the knowledge from then what they are veiling besides him, so the great one would be small in their presence, and the small one would be magnified, and the good would be ugly and the ugly would be considered good, and the truth would resemble with the falsehood. And rather the ruler is a human being, he does not recognise what affairs the people are covering from him.

وَلَيْسَتْ عَلَى الْحَقِّ سِمَاتٌ يُعْرَفُ بِهَا ضُرُوبُ الصِّدْقِ مِنَ الْكَذِبِ وَ إِنَّمَا أَنْتَ أَحَدُ رَجُلَيْنِ إِمَّا امْرُؤٌ سَخَتْ نَفْسُكَ بِالْبَذْلِ فِي الْحَقِّ فَفِيمَ احْتِجَابُكَ مِنْ وَاجِبِ حَقِّ تَعْطِيهِ أَوْ فِعْلِ كَرِيمٍ تُسَدِّدُهُ أَوْ مُبْتَلًى بِالْمَنْعِ فَمَا أَسْرَعَ كَفَّ النَّاسِ عَنْ مَسْأَلَتِكَ إِذَا أَيْسُوا مِنْ بَذْلِكَ مَعَ أَنَّ أَكْثَرَ حَاجَاتِ النَّاسِ إِلَيْكَ مَا لَا مَثْوَى فِيهِ عَلَيْكَ مِنْ شَكَاةٍ مَظْلَمَةٍ أَوْ طَلَبِ إِنْصَافٍ فِي مُعَامَلَةٍ

And there isn't any marking upon the truth by which a variety of the truthfulness can be recognise from the lies. And rather you are one of the two men, either a person with a generous self in the spending regarding the truth, then why are you veiling from the people. Is it an obligatory right you are giving it or an honourable deed you are blocking; or you are tried with the refusal? How quickly the people would refrain from asking you when they despair from your spending, along with that the needs of the people to you are what there is no exertion in it upon you, from a complaint of an oppressed or seeking fairness in a matter.

ثُمَّ إِنَّ لِلْوَالِي خَاصَّةً وَ بَطَانَةً فِيهِمْ اسْتِثْنَاءً وَ تَطَاوُلٌ وَ قَلَّةٌ إِنْصَافٍ [فِي مُعَامَلَةٍ] فَاحْسِمِ مَادَّةَ أَوْلَئِكَ بِقَطْعِ أَسْبَابِ تِلْكَ الْأَحْوَالِ وَ لَا تُقْطِعَنَّ لِأَحَدٍ مِنْ حَاشِيَتِكَ وَ حَاقَتِكَ قَطِيعَهُ وَ لَا يَطْمَعَنَّ مِنْكَ فِي اعْتِقَادِ عُقْدَةٍ تَضُرُّ بِمَنْ يَلِيهَا مِنَ النَّاسِ فِي شَرْبٍ أَوْ عَمَلٍ مُشْتَرِكٍ يَحْمِلُونَ مَثْوَى عَلَى غَيْرِهِمْ فَيَكُونُ مَهْنَأُ ذَلِكَ لَهُمْ دُونَكَ وَ عَيْبُهُ عَلَيْكَ فِي الدُّنْيَا وَ الْآخِرَةِ

Then, for the ruler there are special ones and confidants. Among them would be the prejudicial, and heavy-handed, and of little fairness in a dealing, so cut off the root of their by cutting off the causes of those situations. And do not cut out for anyone from your hangers-on and your intimate ones, any piece (of land), nor will they wish from you any clause in the agreement which would harm the ones who are adjacent to it from the people, regarding drinking, or common works making its supplies upon others, so that benefit would be for them besides you, and its fault would be upon you in the world and the Hereafter.

وَ أَلْزِمِ الْحَقَّ مَنْ لَزِمَهُ مِنَ الْقَرِيبِ وَ الْبَعِيدِ وَ كُنْ فِي ذَلِكَ صَابِرًا مُحْتَسِبًا وَاقِعًا ذَلِكَ مِنْ قَرَاتِكَ وَ خَاصَّتِكَ حَيْثُ وَقَعَ وَ ابْتَغِ عَاقِبَتَهُ بِمَا يَنْفَعُ عَلَيْكَ مِنْهُ فَإِنَّ مَعَبَّةَ ذَلِكَ غُحْمُودَةٌ

And necessitate the truth for the ones it necessitates, from the near one and the far one, and during that be patient, anticipating the occurrence of that from your relatives and your special ones when it occurs, and see its end-result with what is burdensome upon you from him, for the outcome of that is praise-worthy.

وَ إِنْ ظَنَنْتَ الرِّعِيَّةَ بِكَ حِينْفًا فَأَصْحِرْ لَهُمْ بِعُدْرِكَ وَ اغْدِلْ عَنْكَ ظُنُونَهُمْ بِإِصْحَارِكَ فَإِنَّ فِي ذَلِكَ رِيَاضَةً مِنْكَ لِنَفْسِكَ وَ رِفْقًا بِرِعِيَّتِكَ وَ إِغْدَارًا تَبْلُغُ فِيهِ حَاجَتَكَ مِنْ تَقْوِيمِهِمْ عَلَى الْحَقِّ

And if the citizens think of you as being heavy handed, then be open with them with your excuse and straighten their thoughts about you with your openness, for it that you would be a training from your for yourself, and a friendliness with your citizens, and the excusing would make your needs to be reached, from their standing upon the truth.

وَ لَا تَدْفَعَنَّ صَلَاحًا دَعَاكَ إِلَيْهِ عُدُوُّكَ لِلَّهِ فِيهِ رِضًى فَإِنَّ فِي الصُّلْحِ دَعَاً لِلْجُنُودِ وَ رَاحَةً مِنْ هُمُومِكَ وَ أَمْنًا لِبِلَادِكَ وَ لَكِنَّ الْحَذَرَ كُلَّ الْحَذَرِ مِنْ عُدُوِّكَ بَعْدَ صَلَاحِهِ فَإِنَّ الْعَدُوَّ رُبَّمَا قَارَبَ لِيَتَغَفَّلَ فَخُذْ بِالْحَزْمِ وَ اتَّخِمْ فِي ذَلِكَ حُسْنَ الظَّنِّ

And do not reject a reconciliation your enemy calls you to wherein is Pleasure of Allah^{azwj}, for in the reconciliation is rest for your army and relief from your worries, and security for your country, but the caution of all cautions from your enemy after his reconciliation, for the enemy sometimes reconciles to take advantage of your inattentiveness, therefore take with the firmness and storm into that with good thoughts.

وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ عَهْدًا أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً فَحُطَّ عَنْكَ بِالْوَفَاءِ وَانْزِعْ ذِمَّتَكَ بِالْأَمَانَةِ وَاجْعَلْ نَفْسَكَ جُنَّةً دُونَ مَا أُعْطِيَتْ فَإِنَّهُ لَيْسَ مِنْ فَرَائِضِ اللَّهِ سُبْحَانَهُ شَيْءٌ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعاً مَعَ تَفَرُّقِ أَهْوَائِهِمْ وَتَشْتِيبِ آرَائِهِمْ مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ

And if you tie (an agreement) between you and an enemy of yours a knot, or taken a responsibility from you, then fulfil your agreement with the loyalty, and take care of your responsibility with the entrustment, and make yourself to be a shield besides what you give, for there isn't any Obligation of Allah^{azwj} the Glorious, anything the people are more intensely united upon, despite their separate desires and scattered views, than respect for the loyalty with the pact.

وَ قَدْ لَرِمَ ذَلِكَ الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ دُونَ الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا مِنْ عَوَاقِبِ الْعُدْرِ فَلَا تُعْدِرَنَّ بِذِمَّتِكَ وَلَا تُخَيِّسَنَّ بِعَهْدِكَ وَلَا تَحْتَلَنَّ عَدُوَّكَ فَإِنَّهُ لَا يَجْتَرِئُ عَلَى اللَّهِ إِلَّا جَاهِلٌ شَقِيٌّ

And that was necessitated by the Polytheists regarding what was between them besides the Muslims, due to what they had acknowledged from the consequences of the betrayal, so do not be treacherous with your responsibilities, and do not underestimate your pact nor cheat your enemy for no one would be audacious upon Allah^{azwj} except the ignorant, wretched.

وَ قَدْ جَعَلَ اللَّهُ عَهْدَهُ وَ ذِمَّتَهُ أَمْنًا أَفْضَاةً بَيْنَ الْعِبَادِ بِرَحْمَتِهِ وَ خَرِيماً يَسْكُنُونَ إِلَى مَنَعَتِهِ وَ يَسْتَقْبِضُونَ إِلَى جَوَارِهِ فَلَا إِذْعَالَ وَ لَا مُدَالَسَةَ وَ لَا خِدَاعَ فِيهِ

And Allah^{azwj} had Made His^{azwj} Pact and its responsibility as an entrustment to be fulfilled between the servants by His^{azwj} Mercy, and a sanctuary to dwell in to His^{azwj} Protection and moving to His^{azwj} vicinity, and there should neither be any defrauding nor any deceiving in it.

وَ لَا تَعْقِدْ عَهْدًا تُخَوِّزُ فِيهِ الْعِلَلَ وَ لَا تُعَوِّلَ عَلَى لَحْنِ قَوْلٍ بَعْدَ التَّأْكِيدِ وَ التَّوَثُّقِ وَ لَا يَدْعُوَنَّكَ ضَيْقُ أَمْرِ لَرِمِكَ فِيهِ عَهْدُ اللَّهِ إِلَى طَلَبِ انْتِفَاسِهِ بِغَيْرِ الْحَقِّ فَإِنَّ صَبْرَكَ عَلَى ضَيْقٍ تَرْجُو انْفِرَاجَهُ وَ فَضْلَ عَاقِبَتِهِ خَيْرٌ مِنْ غَدْرِ تَخَافُ تَبَعْتَهُ وَ أَنَّ تُحِيطَ بِكَ مِنَ اللَّهِ فِيهِ طَلَبَةٌ لَا تَسْتَقِيلُ فِيهَا دُنْيَاكَ وَ لَا آخِرَتَكَ

And do not tie any agreement allowing the reasons (different interpretations) in it, nor interpret upon the tone of the word after the conclusion and the affirmation, nor should the narrowness of the matter call you to necessitate a Pact of Allah^{azwj} in it, to seek spoiling it without right. If you are patient upon narrowness, wishing upon its relief, and grace of its consequent, it would be better than betrayal of a pursuance you fear, and there will be an encompassing with you a Demand from Allah^{azwj} regarding it, neither your world nor your Hereafter would be pleasant during it.

إِنَّكَ وَ الدَّمَاءُ وَ سَفْكَهَا بِغَيْرِ جَلَّهَا فَإِنَّهُ لَيْسَ شَيْءٌ أَدْعَى لِنِقْمَةٍ وَ لَا أَعْظَمَ لِنَبْعَةٍ وَ لَا أُخْرَى بِزَوَالِ نِعْمَةٍ وَ انْقِطَاعِ مَدَدٍ مِنْ سَفْكِ الدَّمَاءِ بِغَيْرِ حَقِّهَا وَ اللَّهُ سُبْحَانَهُ مُبْتَدِئٌ بِالْحُكْمِ بَيْنَ الْعِبَادِ فِيمَا تَسَافَكُوا مِنَ الدَّمَاءِ يَوْمَ الْقِيَامَةِ

Beware of the blood and shedding it without its Permissibility, for there isn't anything calling to a Punishment, nor greater in evil consequence, nor more effective in declining the bounties, and termination the term (life), than shedding the blood without its right, and Allah^{azwj} the Glorious will Begin with the Judgment on the Day of Qiyamah between the servants regarding what bloods they had shed.

فَلَا تُقَوِّينَ سُلْطَانَكَ بِسَفْكِ دَمٍ حَرَامٍ فَإِنَّ ذَلِكَ بِمَا يُضْعِفُهُ وَ يُوهِنُهُ بَلْ يُزِيلُهُ وَ يَنْقُلُهُ وَ لَا عُذْرَ لَكَ عِنْدَ اللَّهِ وَ لَا عُنْدِي فِي قَتْلِ الْعَمْدِ لِأَنَّ فِيهِ قَوْدَ الْبَدَنِ

Therefore, do not strengthen your authority by shedding the forbidden blood, for that is from what would weaken it and enfeeble it. But it would decline it and overturn it, and there would be no excuse for you in the Presence of Allah^{azwj} nor in my^{asws} presence regarding the deliberate killing, because regarding it would be the physical retaliation.

وَ إِنْ ابْتَلَيْتَ بِخَطِّ وَ أَفْرَطَ عَلَيْكَ سَوْطُكَ وَ يَدُكَ بِعُقُوبَةٍ فَإِنَّ فِي الْوَكْزَةِ فَوْقَهَا مَقْتَلَةً فَلَا تَطْمَحَنَّ بِكَ نَحْوُهُ سُلْطَانُكَ عَنْ أَنْ تُؤَدِّيَ إِلَى أَوْلِيَاءِ الْمُقْتُولِ حَقَّهُمْ

And if you were involved by error and there was excessiveness by you with your whip and your hand in punishing, for in the (slight) poke and what is above it would be a killing, so do not let the haughtiness of your authority aspire you preventing you from paying to the guardians of the killed one, their rights.

وَ إِنَّاكَ وَ الْإِعْجَابَ بِنَفْسِكَ وَ الثَّقَةَ بِمَا يُعْجِبُكَ مِنْهَا وَ حُبَّ الْإِطْرَاءِ فَإِنَّ ذَلِكَ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ فِي نَفْسِهِ لِيَمْحَقَ مَا يَكُونُ مِنْ إِحْسَانِ الْمُخْسِنِ

And beware of being fascinated with yourself and trusting with whatever fascinates you from it, and love of the exaggerated praises, for that is from the strong opportunities of the Satan^{la} in himself^{la} to obliterate whatever good deeds happening from the good doer.

وَ إِنَّاكَ وَ الْمَنْ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ أَوْ التَّزَيُّدِ فِيمَا كَانَ مِنْ فِعْلِكَ أَوْ أَنْ تَعِدَهُمْ فَتُشَبِّعَ مَوْعُودَكَ بِخُلْفِكَ فَإِنَّ الْمَنْ يُبْطِلُ الْإِحْسَانَ وَ التَّزَيُّدَ يَذْهَبُ بِنُورِ الْحَقِّ وَ الْخُلْفَ يُوجِبُ الْمَقْتِ عِنْدَ اللَّهِ وَ عِنْدَ النَّاسِ قَالَ اللَّهُ سُبْحَانَهُ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

And beware of reminding the conferment upon your citizens with your favours or magnification regarding what had happened from your deeds, or that you should make promises to them then follow your promise with your breaking it, for the reminding of the conferment would invalidate the favours, and magnification would do away with the radiance of the truth, and the breaking (of the promise) would obligate the hatred in the Presence of Allah^{azwj} and presence of the people. Allah^{azwj} the Glorious Said: **It is most Hateful to Allah that you should say that which you do not do [61:3].**

إِنَّاكَ وَ الْعَجَلَةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا أَوْ التَّسَافُطَ فِيهَا عِنْدَ امْكَانِهَا أَوْ اللَّحَاجَةَ فِيهَا إِذَا تَنَكَّرْتَ أَوْ الْوَهْنَ عَنْهَا إِذَا اسْتَوْصَحْتَ فَضَعُ كُلِّ أَمْرٍ مَوْضِعَهُ وَ أَوْفَعَ كُلِّ عَمَلٍ مَوْجِعَهُ

Beware of being hasty with the matters before their time, or the abhorrence during it at its enablement, or the obstinacy in it when you dislike it or the weakness from it when it is clarified. Place every matter in its place and assign every work its assignment.

وَإِيَّاكَ وَالْإِسْتِثْنَاءَ بِمَا النَّاسُ فِيهِ أَسْوَةٌ وَالتَّعَايِي عَمَّا تُعَى بِهِ بِمَا قَدْ وَضَحَ لِلْعُيُونِ فَإِنَّهُ مَا خُوذَ مِنْكَ لِعَيْرِكَ وَ عَمَّا قَلِيلٍ تَنْكَشِفُ عَنْكَ أُعْطِيَهُ الْأُمُورَ وَ يُتَصَفُّ مِنْكَ لِلْمَظْلُومِ

And beware of the exclusive possession with what the people are equal, and the neglecting from what is meaningful from what is clear to the eye, for it is a seizure from you for others. And from a little while there will be uncovered from you the covering of the matters, and the fairness from you to the oppressed (would be required).

أَمْلِكْ حِمِيَّةَ أَنْفِكَ وَ سُورَةَ حَدِّكَ وَ سَطْوَةَ يَدِكَ وَ عَزَبَ لِسَانِكَ وَ احْتَرِسْ مِنْ كُلِّ ذَلِكَ بِكَفِّ الْبَادِرَةِ وَ تَأْخِيرِ السَّطْوَةِ حَتَّى يَسْكُنَ غَضَبُكَ فَتَعْمَلِكَ الْإِخْتِيَارَ وَ لَنْ تَحْكُمَ ذَلِكَ مِنْ نَفْسِكَ حَتَّى تُكْثِرَ هُمُومَكَ بِذِكْرِ الْمَعَادِ إِلَى رَبِّكَ

Control the sense of your pride, and outburst of your anger, and might of your arm, and sharpness of your tongue, and beware from all that by refraining from the rushing into (matters) and the delaying the outburst until your anger subsides and you are in control of the choice, and you will never decide that from yourself until you frequent your worries with the remembrance of the return to your Lord^{azwj}.

وَ الْوَاجِبُ عَلَيْكَ أَنْ تَتَذَكَّرَ مَا مَضَى لِمَنْ تَقَدَّمَكَ مِنْ حُكُومَةٍ عَادِلَةٍ أَوْ سُنَّةٍ فَاضِلَةٍ أَوْ أَثَرٍ عَنْ نَبِيٍّ ص أَوْ فَرِيضَةٍ فِي كِتَابِ اللَّهِ فَتَقْتَدِيَ بِمَا شَاهَدْتَ بِمَا عَمِلْنَا بِهِ فِيهَا وَ تَحْتَفِدَ لِنَفْسِكَ فِي اتِّبَاعِ مَا عَاهَدْتَ إِلَيْكَ فِي عَهْدِي هَذَا وَ اسْتَوْثَقْتُ بِهِ مِنَ الْحُجَّةِ لِنَفْسِي عَلَيْكَ لِكَيْ لَا تُكَوِّنَ لَكَ عِلَّةً عِنْدَ تَسْرُعِ نَفْسِكَ إِلَى هَوَاهَا

And the obligation upon you is that you recall what has passed for the ones who preceded you from a just government, or a meritorious Sunnah, or a Hadeeth from our Prophet^{saww}, or an Obligation in the Book of Allah^{azwj}, so you should follow with what you have witnessed from what we have worked with and struggle for yourself in following what has been pactured to you in this pact of mine^{asws}, and trusted with from the argument to myself^{asws} upon you, so that there would not happen to be any reason for you during quickness by yourself to its sentiments.

وَ مِنْ هَذَا الْعَهْدِ وَ هُوَ آجِرُهُ وَ أَنَا أَسْأَلُ اللَّهَ تَعَالَى بِسَعَةِ رَحْمَتِهِ وَ عَظِيمِ قُدْرَتِهِ عَلَى إِعْطَاءِ كُلِّ رَغْبَةٍ أَنْ يُوقِّعَنِي وَ إِيَّاكَ لِمَا فِيهِ رِضَا مِنْ الْإِقَامَةِ عَلَى الْعُذْرِ الْوَاضِحِ إِلَيْهِ وَ إِلَى خَلْقِهِ مَعَ حُسْنِ النِّسَاءِ فِي الْعِبَادِ وَ جَمِيلِ الْأَثَرِ فِي الْبِلَادِ وَ إِتْمَامِ النِّعْمَةِ وَ تَضْعِيفِ الْكِرَامَةِ وَ أَنْ يُخْتِمَ لِي وَ لَكَ بِالسَّعَادَةِ وَ الشَّهَادَةِ إِنَّا إِلَيْهِ رَاغِبُونَ

And from this pact, and it is its last, and I^{asws} ask Allah^{azwj} the Exalted with His^{azwj} vast Mercy, and His^{azwj} magnificent Power upon giving every desire that He^{azwj} Harmonises me and you to what there is His^{azwj} Pleasure in it, and the clear excuse to Him^{azwj} and to His^{azwj} creatures, along with goodly praise among the servants, and beautiful effects in the country, and completion of the bounties and Multiply the honours, and that He^{azwj} should End for me^{asws} and you with the happiness, and the martyrdom I^{asws} am wishing to Him^{azwj}.

وَ السَّلَامُ عَلَى رَسُولِهِ وَ آلِهِ كَثِيرًا وَ سَلَّمَ تَسْلِيمًا.

And the abundant greetings be upon His^{azwj} Rasool^{saww} and his^{saww} Progeny^{asws}, and submissive submission”⁵²⁴.

745 - جش، الفهرست للنجاشي ابن نوح عن علي بن الحسين بن سفيان عن علي بن أحمد بن علي بن حاتم عن عباد بن يعقوب عن عمرو بن ثابت عن جابر قال سمعت السبيعي ذكر ذلك عن صغصعة قال: لما بعث ع مالكاً الأشتر والياً على أهل مصر كتب إليهم من عبد الله أمير المؤمنين إلى نفر من المسلمين سلام عليكم إني أحمد إليكم الله الذي لا إله إلا هو

(The book) 'Al Fihrist of al Najashy' – Ibn Nuh, from Ali Bin Al Husayn Bin Sufyan, from Ali Bin Ahmad Bin Ali Bin Hatim, from Abbad Bin Yaqoub, from Amro Bin Sabit, from Jabir who said, 'I heard Al Sabie mention that from Sa'sa who said,

'When he^{asws} sent Malik Al-Ashtar to the people of Egypt, he^{asws} wrote to them: 'From a servant of Allah^{azwj} Amir Al-Momineen^{asws}, to a number of Muslims. Greetings be unto you all! I^{asws} praise Allah^{azwj} to you Who, there is no god except He^{azwj}.

أما بعد فإني قد بعثت إليكم عبداً من عبيد الله لا ينأى أياً من الخوف ولا ينكسر عن الأعداء حرار الدوائر لا ناكل من قدام ولا واهن في عزم من أشد عباد الله بأساً وأكثرهم حسباً أضرب على الكفار من حريق النار وأبعد الناس من دنس أو غار وهو مالك بن الحارث أبا [أخو] مدحج

As for after, I^{asws} am sending to you a servant from the servants of Allah^{azwj}. He neither sleeps in the days of fear, nor does he shy away from the enemies, watching out for the houses, neither hesitating in taking a step nor weakening in determination, being from the most intense servants of Allah^{azwj} of prowess, and their most honourable one in affiliations, more harmful upon the Kafirs than the burning fire, and remotest of the people from filth or shame, and he is Malik Bin Al-Haris, brother of (clan of) Muzhij.

حسام صارم لا نأى الضربة ولا كليل الحد عليهم في الجدد رزين في الحرب ذو رأي أصيل وصبر جميل فاستمعوا له وأطيعوا أمره فإن أمركم بالنفر فأنفروا وإن أمركم أن تقيموا فاقیموا فإنه لا يقدّم ولا يؤخّر إلا بأمرى

(He is) a strict sword, neither levying the taxes, nor being blunt of the blade, knowledgeable during the efforts, and calm during the war, with original views, and beautiful patience, so listen to him and obey his orders. If he orders you with the mobilising, then mobilise, and if he orders you to stay, then stay, for he will neither advance not attack except by my^{asws} orders.

وقد أنزلتكم به على نفسي لتصبحته لكم وشدة شكمته على عدوكم عصمكم الله بالتقوى وزينكم بالمعفرة ووقفنا وإياكم لما يحب ويرضى والسلام عليكم ورحمة الله وبركاته.

And I^{asws} have preferred you all with him over myself^{asws} for his advice to you all, and severity of his sharpness upon your enemies. May Allah^{azwj} Fortify you all with the piety, and Adorn you with the Forgiveness, and Harmonise us and you to what He^{azwj} Loves and is Pleased with. And the greetings be unto you all, and Mercy of Allah^{azwj}, and His^{azwj} Blessings”⁵²⁵.

⁵²⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 744

⁵²⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 745

746 - وَ رَوَى هَذَا الْمَكْتُوبُ [التَّقْفِي رَحْمَةُ اللَّهِ] فِي كِتَابِ الْغَارَاتِ، عَنِ الشَّعْبِيِّ عَنْ صَعْصَعَةَ وَ فِيهِ حَدَاثُ الدَّوَائِرِ وَ هُوَ أَظْهَرُ وَ فِيهِ وَ هُوَ مَالِكُ بْنُ الْحَارِثِ الْأَشْثَرُ حُسَامٌ صَارِمٌ لَا نَابِي الضَّرِيبَةِ وَ لَا كَلِيلُ الْحَدِّ حَلِيمٌ فِي السَّلَامِ رَزِينٌ فِي الْحَرْبِ إِلَى قَوْلِهِ وَ قَدْ أَتَرْتُكُمْ بِهِ عَلَى نَفْسِي نَصِيحَةً لَكُمْ وَ شِدَّةَ شَكِيمَةٍ عَلَى عَدُوِّكُمْ عَصَمَكُمُ اللَّهُ بِالْهُدَى وَ تَبَتَّكُمُ بِالتَّقْوَى وَ وَقَفْنَا.

And it is reported that this is written by Al Saqafy in Kitab Al Gharaat, from Al Shaby, from Sa'sa, and in it,

‘Watching out the houses, and he shall prevail’. And in it: ‘And he is Malik Bin Al-Haris Al-Ashtar, a sharp sword, neither levying the taxes nor blunt of the blade, forbearing during the peace, calm during the war’ – up to his^{asws} words: ‘And I^{asws} have preferred you all with him over myself^{asws} as an adviser to you, and a severe of sharpness upon your enemies. May Allah^{azwj} Fortify you with the Guidance and Affirm you with the piety and Harmonise us’.⁵²⁶

⁵²⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 746